

THE
LIVES
George OF Mason his book
SAINTS,
WITH OTHER
FEASTS of the YEAR,
ACCORDING TO THE
ROMAN CALENDAR.

Written in *Spanish* by the REVEREND FATHER
PETER RIBADENEIRA,
Priest of the SOCIETY of JESUS.

Translated into *English* by W. P. Esq;

The second Edition corrected and amended.

Mirabilis Deus in Sanctis suis. Psal. lxvii. 38.

*Antiquorum nos exempla confortant; & ex eorum computatione, facile nos posse præsumimus,
quod ex nostra infirmitate formidamus.* S. Greg. lib. 25. Moral. cap. 7.

Printed 1730

SECOND PART

OF THE

LIVES of SAINTS.

The Month of JULY.

Our Blessed LADY'S VISITATION of St. *Elizabeth*.

JULY
2.



AS it is the natural and essential Property of the Sun to enlighten, of Fire to warm, and of Water to moisten : So is it most proper to the divine Goodness to communicate itself to it's Creatures. Whence it comes that holy Personages, in whom God doth dwell, are carried on with the like Inclination and Desire of imparting to others the Knowledge and Love of the sovereign Good which they themselves possess : Whereunto, if it were in their Power, they would draw all the Men of the World. This appears evidently in the Queen of Angels, the ever blessed Virgin *Mary*, our Lady ; who as soon as she had uttered that wonderful *Fiat*, or *be it done*, which rejoiced Heaven and Earth ; and given her Consent to the Words of the Angel ; and conceived the Eternal Word in her most precious Bowels, becoming thereby the true Mother of God ; St. *Luke* saith, *she rose up, and with great Diligence and Speed went unto the Hilly Country into a City of Juda ; and entering into the House of Zachary, saluted Elizabeth.* The Cause of this long Journey taken by the glorious Virgin of seven and twenty Leagues (for so far distant was St. *Zachary's* House from *Nazareth*) was that the Holy Ghost, by whose Virtue she had conceived the only begotten

TOM. II.

Son of God, did effectually move and incite her to communicate with her Cousin, St. *Elizabeth*, the most inestimable Treasure she had within her ; and to make her Partaker of those divine Gifts which herself was full of. For God would have his Precursor St. *John* to be sanctified in his Mother's Womb by the blessed Virgin's Voice, and those many Miracles to be wrought in her Presence and by her Means ; of St. *John's* leaping in his Mother's Womb for Joy, and thereby replenishing her with the Holy Ghost, and restoring Speech to his dumb Father, and making both Father and Mother to prophesy. All which Miracles God would have to be wrought by the Presence, and for the Merits of our blessed Lady : Who was now become a publick Person, and a Mediatrix in the great Affairs of the World's Redemption. And it is the Duty and Obligation of publick Persons, such as are Bishops and Pastors, to go about and visit their Flock, and provide it with what is Necessary for Life, Nourishment and Safety : And never so to attend to themselves, as to omit any thing that concerns the Good and Happiness of those that are committed to their Care and Custody.

Upon this Account then did the glorious Virgin take a long Journey ; and went with that Speed and Diligence to visit St. *Elizabeth* :

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beth:

pleased to bestow upon others, as if we had them ourselves. Another Cause of this Journey and Visit made by our Lady, was to assist and serve St. *Elizabeth* during this time of her being with Child. For being most eminent in Humility, and knowing that the Son of God, whom she then lodged in her Womb was coming into the World not to be served and attended upon, but to serve and wait upon others: She intended to imitate him herein; and came expressly to serve her that was but her Servant and Waiting Maid; she being now Lady and Queen of Heaven and Earth. It was not Curiosity that made her undertake this Journey, nor any Doubt she had of what the Angel had told her, no nor the Desire of seeing with her Eyes the admirable Things which she had heard of her Cousin St. *Elizabeth*: But that which moved her to it, was a particular Inspiration of the Holy Ghost, an ardent Charity and sincere Love of her Neighbour, a most profound Humility to serve and attend her, and the exceeding Joy which it caused in her to understand that her Cousin was with Child, and consequently was no more subject to the Disgrace and Malediction that was annexed to Sterility. It was an Interview of two miraculous Mothers: The one a young Maid, the other an aged Woman: The one a Virgin, the other Barren: The one that had newly conceived, the other that was six Months gone with Child: The one was Mother of him that is truly God, the other was Mother of a Man that was esteemed and reputed for God. Though this was not only a Salutation and Entertainment between two Mothers, but much more between two little Babes that were shut up in their Mothers Wombs, and yet notwithstanding did salute one the other, and discourse together by the Mouths of those in whose Bowels they lay inclosed. For although our Lord and Redeemer JESUS CHRIST was an Infant for Body and Age, yet in Prudence, Knowledge and Judgment he was as perfectly a Man even whilst he was in his Mother's Womb, yea and from the very first Moment of his Conception (according to the Prophecy of holy *Jeremy*) as he is now in Heaven. And the little *John Baptist*, though his Mother had gone with him but six Months, by this Visit of our Lord, came to have the Use of Reason, which he never lost.

relapation of this incredible mystery, would acquit herself of her Duty towards her Kinswoman, and make her partake of the infinite Happiness she had received from the all-bountiful and powerful Hand of God. For sometimes we are to leave our sweet Entertainment with God, for the Service of God; and to exchange Prayer for Action, thereby to assist and help our Neighbour: Although the holy Virgin was so absorpt in God, and so perfectly united with him that the Offices of *Martha* and *Mary* did wonderfully in her conspire together; and her charitable Employment did not give the least Distraction to her most recollected Quiet of Contemplation. Therefore she rose up in those Days, that is to say, some little time after our Lord's Incarnation, to go unto a City of Juda, which St. *Augustin* and Venerable *Bede* take to be *Jerusalem*; but other Authors more probably think it was some other little City, not far from *Jerusalem*, seated upon the Mountains of *Jury*, where *Zachary* dwelt. The Evangelist observes that our Lady made this Journey with great Speed and Diligence, to give us to understand, that the Child which she bore in her Womb, was no ways Troublesome or a Burden to her, but a great Ease and Comfort: That the Holy Ghost did carry her along; and that her very Son that was within her, did quicken her Diligence, and hasten her Pace towards the House of St. *Elizabeth* her Cousin, because he desired out of hand to sanctify his Precursor. St. *Ambrose* addeth, that another Cause of making so great Speed was her virginal Modesty and Bashfulness: Which made it seem long to her until she were come to her Cousin's House, there to be retired and kept secret, and attend to Prayer. Learn, you Virgins, says this holy Doctor, not to frequent the Houses of Strangers, not to stay in the Streets, nor to wander up and down, and haunt Places that are full of Company, nor to talk where there is much People; seeing the Virgin of Virgins, the true Mirror wherein you are to glasse yourselves and learn your bounden Duty, kept herself retired at home; and when Occasion called her abroad, made no stop or stay, but hastned to her Journey's End. Yet this Speed of our blessed Lady was nothing unbeseeming her Gravity and Modesty: Nor was it so hasty

JULY as to put her to any Trouble or Disorder;
2. but her Gate and whole Comportment of her Body was such, as became a most venerable Virgin, and caused both Edification and Admiration in all those that were so happy as to meet her on the Way.

The most pure Virgin Mother when she was arrived at the City, entred into her Cousin's House, and saluted her. And when St. Elizabeth heard the Salutation given her by our Lady, the Child that was in her Womb exulted for Joy: And at the same instant St. Elizabeth was filled with the Holy Ghost, and spoke out aloud, and said: *Blessed art thou among Women, and blessed is the Fruit of thy Womb. And whence is this to me, that the Mother of my Lord doth come unto me?* The Virgin saluted St. Elizabeth in Words, embraced her, and gave her the Kiss of Peace, as to her Cousin, according to the Custom of the Jews. But it is not said that she did the like to St. Zachary; for virginal Bashfulness permitted her not to approach near to Men, although they were aged and virtuous. Our Lady being of so great Quality, and raised to so high a Dignity, yet saluted Elizabeth, her Inferior, yea and began first, before St. Elizabeth did salute her or bid her welcom: *For Virgins, as saith St. Ambrose, the more eminent they are in Purity and Chastity, the more ought they to excel in the Virtue of Humility.* No sooner did the Sound of our Blessed Lady's Words (which were probably, *God save you, or our Lord be with you*) enter the Ears of St. Elizabeth, but presently God was with her; and the same Voice of her's passing by the Mother's Ears into the Soul of the little Infant, accelerated in him the use of Reason, and made him know and understand who was come to visit him: And withal gave him a clear Light of the hidden and unspeakable Mystery of the Incarnation. And this Light and Understanding was seconded by an interior Joy, so new, so great, and so extraordinary, that it redounded to his Body, and made it after a most unusual and unheard-of Manner exult in his Mother's Womb; who by those wonderful Signs and an Inspiration of the Holy Ghost came to understand that sacred Mystery which her little Babe was adoring and reverencing within her Bowels, to teach us what Esteem and Veneration we ought to have of it. And it is no Wonder that St. John, being prevented by so great and abundant Grace, did leap for Joy, when he had him close by him, that was *the Desire of all Nations*: After whose Coming the holy Patriarchs and Prophets had so long sighed; seeing the Father of all faithful Believers Abraham (as CHRIST our Lord told the Jews) received exceeding great Joy and Content, when he saw but a Shadow of that Day, and that afar off. By Virtue of

this divine Grace the little Infant St. John JULY
was sanctified and cleansed from original Sin, 2.
and confirmed in Grace, which he never lost, nor ever committed any grievous Sin in all his Life; but on the contrary, having the use of Reason accelerated in him, he did so co-operate with this heavenly Grace, that he merited exceedingly, and made Encrease in Grace and Virtue even in his Mother's Womb. Of this Sanctification of St. John, St. Peter Chrysologus speaketh thus: *See how St. John arrived at Heaven, before he touched the Earth: How he was quickened by the Spirit of God, before he well knew himself to be a Man: How his Soul was endowed with heavenly Gifts, before his Body had its perfect Members and Limbs: How he began to live to God, before he could live to himself: How he managed Arms, before he could use his Limbs: How for to overcome the World, he first overcame Nature: And in fine, to be the Fore-runner of CHRIST, he did even run before himself.* Thus St. Peter Chrysologus.

But now to come to St. Elizabeth: She being invironed with a sudden Splendor of an immense Light, understood in a very short Space almost the whole Mystery of our Redemption; and participating of the Spirit which our Lord had infused into her Son, prophesied, as St. Gregory saith, of *secret and hidden Mysteries, both past, present, and to come*: Of the present, when she said, *Whence is this to me that the Mother of my Lord cometh unto me?* for she knew that that young Virgin was Mother of God whom she had conceived by the Holy Ghost; and that she carried the Son of God in her Womb; that the Messias was come into the World, and that Mankind was to be redeemed and repaired by him: And mind that she calls our Blessed Lady a *Mother*, before she hath brought forth a Child, which, as Theophylact observes, is not usually done to other Women that are with Child, because of the hazard of miscarrying; for it may well happen that the Creature which is within them will never come to light, and consequently they never be delivered of a Child. But there was no Danger or Fear of this Mischance in the Blessed Virgin, and therefore before she brings forth her Fruit, she calls her very properly a *Mother*, and *the Mother of our Lord*; and she was the first that honoured our Lady with this glorious Title. St. Elizabeth discovered by the same Prophetical Spirit also what was past, saying, *Blessed art thou who hast believed*, giving thereby to understand that she knew by Revelation what the Angel had spoken to our Blessed Lady, and that our Lady had believed him, and in Obedience to God had given her Consent. In fine she prophesied future Things, when she added, *Those Things shall be accomplished that were spoken to her by our Lord.* All these Things

JULY Things so mysterious and so secret did St. Elizabeth speak, or rather her little Infant John spoke them by her Mouth from her Bowels, as Nicephorus, Theophylact, and the Author *De mirabilibus Scripturæ*, which is amongst St. Austin's Works, have observed. And see how truly St. John is more than a Prophet, who did not only prophesy after he was born, as did all the other Prophets, but also before he was born, and besides made his Parents become also Prophets. O happy St. Elizabeth for the Honour she had to be visited and saluted by the Mother of God! Happy for having brought forth the Precursor, and given Life to that so excellent and divine Man, whom none of those that are born of a Woman doth surpass in Greatness! Happy for the spiritual Joy which her little Son had and testified within her Bowels when he leapt there with Exultation, honouring and reverencing that Lord who was then present, though he lay hidden and secret! Happy that, being instructed by that miraculous Motion and Joy of her Son, she understood the most sublime and ineffable Mysteries of our Saviour; and being illuminated with that heavenly Light, and inflamed with that divine Fire that burns without ever consuming, transported with Admiration, and replenished with an incredible Sweetness, confessed that the young Lady who made this Visit to her, was the Virgin of Virgins, and Mother of the King of Heaven and Earth, that was come to give Salvation and Life to the whole World! Wherefore having lost herself in that infinite Abyss, as one that was besides herself for Joy and Admiration, she cried out with a loud Voice, *Blessed art thou amongst Women, and blessed is the Fruit of thy Womb. And whence is this to me that the Mother of my Lord doth come to me?* A Man may easily see it is St. John who speaketh by her Mouth; and that the holy Ghost suggests to him these Words, *Whence is this to me the Mother of my Lord doth come to me?* for afterwards when our Saviour came to the River Jordan to be baptized by him, the same holy Ghost inspired him the like Words, *I ought to be baptized of thee, and comest thou to me?*

But if St. Elizabeth be so happy for having understood the Mystery of the Incarnation of the Son of God, how much more happy was that sacred Virgin and purest Mother, in whose most chaste Bowels this divine Mystery was wrought; and if the only Voice of this glorious Lady was capable to make that little Babe, who lay wrapt up in his Mother's Belly, to leap for Joy: If it accelerated in him the use of Reason and Judgement, cleansed him from all Spot and Stain of Sin, and replenished him with abundance of Grace; what a high Conceit must we frame

of the Greatness and Dignity of this incomparable Virgin; who having said no more to St. Elizabeth, than *God save you, or our Lord be with you*; presently together with the Sound of her Words, heavenly Light and divine Safety enter'd into her Body and Soul, and wrought therein so strange and unusual Wonders? St. Elizabeth surely had good Reason to cry out aloud, as she did, *Blessed art thou amongst Women, and Blessed is the Fruit of thy Womb.* She cried out with a loud and great Voice, for that her Son St. John, was a Voice, and a great Voice; and the Privileges, Graces and Prerogatives of the Virgin are so many and so great, that we must raise our Voice as high as Heaven to declare them; and yet the Baseness and Weakness of Man is not able to reach the lowest Part of them, and after all is said that Man can think of, it falls infinitely short of her Excellency. When our Saviour cast forth the dumb Devil from a poor Man, and declared to those that slandered him for this Miracle, as if he had wrought it by the Devil's Means, that *in the Virtue and Power of God, he had done that great Wonder*; a certain devout Woman in praise of the Blessed Virgin raised her Voice, and said, *Blessed is the Womb that bore thee, and Breasts which thou didst suck*; declaring that to praise our Blessed Lady, we are to raise our Voice. But St. Elizabeth doth not only style her *Blessed*, but also gives the Reason why she is so blessed, *And blessed is the Fruit of thy Womb*, that is to say, *Thou art blessed, because thy Son is blessed, and the Fountain of all Grace and Benediction, by whom all Nations shall be blessed.* And as the Fruit is not called *Blessed* from the Tree that bears it, but rather the Tree is commended and blest'd from the Fruit it brings forth; so is our Lady blessed among all Women, because her Son is blessed both according to his divine and human Nature. And although some other Mothers have divers Children, and you have but this alone, yet are you blessed among all Women; because this one single Child is of more Worth than all whatsoever is, or can be created. Some Women are blessed for their own Virtue, and not for their Children, who are untoward and perverse; but thou art blessed for being full of the Holy Ghost, and art Mother of the Author of Grace, and of the Father that created thee. Furthermore thou art blessed amongst all Women, because although thou art the natural Mother of one only Child whom thou hast conceived in thy all-pure and immaculate Womb, yet art thou Mother by Grace of all faithful Believers, who are truly the Children of God. For if the Patriarch *Abraham* be called *Father of many Nations*, not by carnal Generation, according to which he is Father of one Nation only; but that he had a Promise made

JULY 2. made him that the *Messias* should be born of his Race; upon which Account he is the

- Father of all the Faithful: With how much greater Reason shall the most sacred Virgin, that is the Mother of God, be called Mother of the Faithful? This certainly is the Reason for which she is said to have brought forth her first Begotten, that we may assuredly know that all the Brothers of JESUS CHRIST are her Children, not indeed according to the Flesh, but according to the Spirit; so that our Saviour is the *First-begotten among many Brethren*, *Primogenitus in multis fratribus*, as St. Paul telleth us. Wherefore *Albertus Magnus* says excellently well, That the most Blessed Virgin is the Mother of JESUS CHRIST by Generation, and of all Christians by Regeneration, and of all Virgins by Imitation.

Now by what means our Blessed Lady came to obtain this so sovereign and sublime a Dignity of being the Mother of God, is also set down there by St. *Elizabeth*, who tells her that it was her Faith: *Blessed art thou*, saith she, *for that thou hast believed*. Our Lady believed the Angel's Words with greater Perfection than ever did any other holy Personage or Prophet; and her Faith was far more excellent and admirable than was that of *Abraham*, which is so highly commended and extolled in Scripture: For *Abraham* believed that his Wife *Sarah*, though she were barren, should have a Child; and *Mary* believed that remaining still a Virgin, she should conceive and bring forth a Child: *Abraham* believed he should be Father of a Son that was to be a mortal Man; and *Mary* believed she was to be the Mother of a Son that should be both a mortal Man and Immortal God: *Abraham* believed he was to engender *Isaac* by the ordinary course of Nature; and *Mary* believed her blessed Son, our Saviour and Redeemer JESUS CHRIST should be born of her, above, and contrary to all the Laws of Nature. Finally, *Abraham* believed God could raise his Son *Isaac* from Death to Life; and *Mary* believed God would be born, would die, and rise again. And so it is no wonder that St. *Elizabeth* did so much extol and magnify our Blessed Lady's Faith, seeing it was so excellent and so singular, and she was made so happy by it; for Faith is the Beginning, the Root and the Foundation of our Happiness, and being accompanied and quickened by Charity, doth merit our Happiness; and by it the Virgin conceived God in her Heart, before she conceived him in her Womb; and deserved those magnificent Promises should be accomplish'd in her which were told her by the Angel in his Salutation, whereof there was but one only yet fulfilled, when *Elizabeth* crying out with a loud Voice called her *Blessed*, and said, *That all should*

come to pass which had been promised her by our Lord. The Angel said she should conceive a Son; and this was now accomplish'd; but added that she should also bring him forth, which was to be some Months after, on the Day, on which is now kept now our Lord's Nativity; and that he should have the Name of JESUS, which was done at his Circumcision; that he should be great, as he shew'd himself to be by his Preaching and Miracles; that he should be called the Son of the most high, as St. Peter and others termed him; that God would give him the Seat of David; and this was fulfilled at his Resurrection, when absolute Power and Dominion was given him over all things; finally, that he should reign in the House of Jacob, and his Kingdom should have no End; for he was to ascend into Heaven, and to sit at the right Hand of his Father, and reign with him and the Holy Ghost for all Eternity.

But when the most sacred and most humble Virgin heard her own Praises, and that she was called *Blessed*, she retired into herself, and descending down as low as was possible, into the deep Abyss of her nothing, and yet withal being wrapt into Almighty God, acknowledging to have received these such infinite Benefits from his most bountiful Hand, having her Heart swimming with spiritual Joy and Gladness, and her Eyes bathed in a Fountain of sweet and delicious Tears, she began that most divine Canticle *Magnificat*, saying, *My Soul doth magnify our Lord, and my Spirit hath rejoiced in God my Saviour, because he that is mighty hath done great Things to me*. The first Canticle of the Old Testament is that which *Mary*, *Moses's* Sister sung after God had drowned King *Pharao* with his Chariots and Army in the red Sea; and carried his People through the midst of the Waters in a most strange and wonderful Manner: And the first Canticle of the New Testament is that of another *Mary*, not Sister, but Mother of the true *Moses*, the Lawgiver and Redeemer of the World; which Canticle is so much more admirable and divine than the former, as there is Difference between the first and second *Mary*. *My Soul*, saith she, *doth exalt and magnify our Lord, and my Spirit hath rejoiced in God my Saviour*: As if she had said: You, O *Elizabeth*, call me happy and blessed, for the Graces, Prerogatives, and Excellencies which God hath bestowed upon me; but I give him all the Praise, and my Soul melting with his Love, and ravished with Contemplation of his infinite Goodness, doth magnify him as the sole Author of these wonderful Privileges. From that divine Sun proceed these Rays which you so much admire; from that immense Fire come these Sparks; from that Fountain flow these Waters; from that Root grow these Fruits; and therefore

JULY therefore all is to be returned by a grateful

2. Acknowledgment to him, seeing all is his and depending of him. And if your Son exulted in your Womb when he heard the Sound of my Voice; much more ought my Soul to rejoice and exult in God, who hath lodged himself in my Womb; and who being Omnipotent, hath stretched forth his mighty Arm to work these Wonders in me. The Virgin doth not tell us what these Wonders and great Things are which God hath done to her: For they are indeed so wonderfully great, and so far above the reach of our Reason; that it is not fitting for us to search into them: But only to admire them, and rejoice and give Thanks to God for them. The said Blessed Virgin goeth on in the Praises of the Greatness of God, magnifying his Graces and infinite Mercy with a profound Knowledge of her own Meanness and Unworthiness, which his Majesty did graciously look down upon from his highest Throne of Heaven, to exalt her above all Creatures; and to make her Name and Memory perpetually renowned and venerable among all Nations and ensuing Generations of the World.

The holy Evangelist saith, that *our Blessed Lady stay'd with her Cousin Elizabeth about three Months*; to serve, help and assist her, as holy Doctors affirm. Whence we may imagine what heavenly Favours and Graces our Lord bestowed upon that happy Family, during this Time of her abode there, seeing he himself was there also present, though he lay close and hidden in her chaste Womb. For if the three Angels that appeared to *Abraham*, and entered into his Tabernacle, rewarded him so well for his charitable Entertainment, that they granted him what he had long desired and prayed for, and assured him that though himself were very aged, and *Sarah* his Wife were also Barren, yet he should have by her a Son, the Fruit of Benediction; and if the two Angels delivered *Lot* with his Family from the fearful and terrible Fire of *Sodom* for his Kindness and Hospitality towards them; and if *Jacob* dwelling in the House of his Father-in-law *Laban*, who was notwithstanding a *Genile* and an Idolater, brought with him the Blessing of God upon the whole House: What a store of Graces and Blessings must we believe the Fountain of all Graces did communicate to that Blessed House, into which he entered, and where he did abide for so long a Time, shut up in the most pure Bowels of the Queen of Angels and Patriarchs? *Elias* came into the House of a poor Widow of *Sarepta*; and at the same time entered with him Plenty of Meal and of Oil: And Famine which before had oppressed that little House, was driven away, *Elisbus* lodged in the House of the *Saunamite*,

and raised her Son that was dead. The JULY Ark of the Covenant was brought into the House of *Obededon*, and God did bless him and all his Family. What Blessings then must he have given to this holy and happy House of *St. Zachary*, into which entered the living Ark of God, the true Manna, and Bread of Heaven, *JESUS CHRIST*, and rested their for so many Days? What wonder is it, that *St. John* should leap for Joy before this Ark, when King *David* danced before the Ark of the Testament, which was but a Figure and Shadow of this? And if the very first Entrance of the Blessed Virgin, and the Voice of her Salutation did sanctify *St. John*, and make him leap for Joy, and enlighten his Mother, and replenish her Soul with that Clarity and Heat, that, not being able to contain herself, she broke forth into innumerable Praises of the same Virgin; the divine Spirit, which seized upon her at her Entrance, with a sweet Violence, moving her Heart and her Tongue: How much did the Torrents of Graces and heavenly Favours encrease and swell, by the continual Showers of three Months falling upon the House of *St. Zachary*, by the most sweet and holy Conversation of God and his glorious Mother? Wheresoever our Lord comes, he leaves them Rich and well stored with Gifts, who receive him with any Love or Affection. He entered first into the virginal Womb of his sacred Mother, and gave her the Pre-eminence of all Creatures with singular Privileges and Prerogatives, worthy of all Veneration. He entered into the poor Stable of *Bethlehem*, and changed it into a Paradise. He entered into *Egypt*, and at his coming the Idols of the *Egyptians* were overthrown and fell to the Ground; and the Deserts of that Country were afterwards peopled with an infinity of holy Hermits, whose holy Conversation seemed more to resemble heavenly Angels than earthly Men. He came to the Marriage of *Cana in Galilee*, being invited to it, and there he changed Water into Wine to supply the Wants of those that had invited him. He entered into *St. Peter's House*, and cured his Mother-in-law of a Fever that afflicted her sore. He entered the House of *St. Matthew* at his Invitation, and by his divine Virtue he drew to him a great Multitude of Publicans and Sinners, whom he cured of Diseases as well Spiritual as Corporal, as the sovereign Author of Life and Health. He entered the House of the *Pharisee*, and justified there a sinful Woman, and by her Example humbled the Pride of him who having invited him into his House, had not the Civility to entertain him as he should. He entered the House of *Jairus*, and raised his dead Daughter to life. He entered *Zacchaeus* his House, and left them all well disposed, and in the State of

JULY of Salvation. He entered the Castle of *Mart*
 2. *tha* and *Mary Magdalen*, and restored Life
 to their Brother *Lazarus*, who had been
 dead and buried four Days. And to the
 same Purpose we can alledge other Exam-
 ples, to prove that into what Place soever
 our Saviour entred, he left there Testimonies
 of his boundless Mercy, and singular Re-
 monstrances of his Goodness, as we may
 assure ourselves he did now in the House
 of *St. Zachary*. For though he came thi-
 ther secretly and disguised, yet he did not
 omit in a most bountiful Manner to com-
 municate his Favours and Graces by sancti-
 fying his Precursor, *St. John*; and illumi-
 nating the Father and the Mother, and re-
 plenishing them with the Holy Ghost and
 Spirit of Prophecy. And during the three
 Months of his Abode there, he multiplied
 these Favours, and distributed his Gifts with
 a larger Hand: So that this happy Family
 received a new increase of spiritual Blessings
 every Day, by the Presence of our Lord and
 his holy Mother. But what Discourse may
 we believe did pass between these two mira-
 culous Mothers, the Virgin *Mary* and *St.*
Elizabeth? And how did those two little
 Infants entertain one another from their Mo-
 thers Wombs! What did they confer about!
 What sweet Colloquies had they! With
 what Humility did the glorious Virgin serve
 her Cousin *Elizabeth*! And how confounded
 was that venerable old Woman, seeing her-
 self so carefully attended by her, whom she
 most assuredly knew to be the Mother of
 God, and Queen of all Creatures! How
 many Hours and Days may we imagine they
 passed over in Conference about these stu-
 pendous Mysteries; and in admiring the
 most merciful Bowels of the divine Good-
 ness, for taking upon him to redeem Man-
 kind by ways so hard, so painful and un-
 sufferable to him! And what a Difference
 was there between this Visit, and the Visits
 which we ordinarily make now a Days,
 wherein we cast away so much precious
 Time, which being once lost, can never be
 recovered more! Visits, wherein there is no-
 thing but a vain Ostentation of gallant Ap-
 parel, of Jewels, of Trinkets, and counter-
 feit Beauty: Where the most ordinary Dis-
 course is of vain and uncertain News of no
 Importance, or of Things hurtful: And
 sometimes it is spent in Murmuring and Re-
 pining, in Slandering and Detracting from
 the Esteem and good Reputation of our
 Neighbours; which Discourses wound the
 Conscience, and grievously offend both God
 and Men. Let us compare our Visits with
 this Visit the Queen of Angels made, to
 serve her Cousin *St. Elizabeth*; and com-
 pare what passed between these two, with
 that which is treated in our Visits, and we
 shall find we have great Reason to be ashamed

of ourselves, to amend what is amiss, and JULY
 to beseech with great Humility the same 2.
 glorious and ever blessed Virgin, to obtain
 Grace for us of her Holy Son, that we may
 imitate her in this and in other things.

The holy Council of *Basil* in the three and
 fortieth Session hath a Discourse of this Feast
 of our blessed Lady's Visitation, which, be-
 cause it doth briefly comprise the Mystery
 of it, I'll set it down here. *The blessed Vir-*
gin, says the Council, *having been instructed*
by the heavenly Ambassador, and guided by
the Holy Ghost, mounted up the Hills with
great Speed and Diligence, and entred into
the little House of Zachary: Because Jesus
CHRIST that was in her Womb, made Hast
to sanctify John who was also in the Womb
of his Mother Elizabeth: And the Virgin
visiting her Cousin saluted her with Words
full of Life. This so excellent a Mystery ought
to excite great Joy in all the Faithful: Of
which Mystery those two blessed Mothers that
carried in them the first Fruits of our Sal-
vation, entertained themselves so familiarly,
and rejoiced in Spirit together. The one was
the sacred Virgin of the House and Race of
David; and the other, Elizabeth worthy of
all Reverence, a Daughter of Aaron. The
Virgin had in her Womb the Creator of all
Things our Saviour: And St. Elizabeth had
in her's his Precursor. Both of them having
conceived miraculously, discoursed together of
the Favours and Graces they had received
from Heaven. This Visit certainly was most
Happy and Fortunate, and shining with great
Splendors of divine Grace: For here were
met together two wonderful Mothers; whereof
the one remaining a Virgin had conceived of
the Holy Ghost; and the other being Old and
Barren, of her Husband Zachary: And the
same Angel had told them both what Sons
they were to bring forth. A blessed Visit,
wherein the little Infant St. John being yet
shut up in his Mother's Bowels, acknowledged
and adored his Lord in the Womb of Mary;
in which Elizabeth being full of the Holy
Ghost congratulated with the Virgin for ha-
ving conceived the Son of God, and called
her Blessed, because she had Believed, and
disclosed most secret and bidden Mysteries: In
which, in fine the Mother of our Saviour and
our Queen, the Virgin Mary, being replenished
with a divine and unspeakable Joy, revolving
in her Mind what she had heard from the
Angel, set herself to sing the Praises of God
in that admirable and divine Canticle Mag-
nificat. Thus much out of the Council
of Basil.

Pope *Urban* the Sixth instituted this Feast
 of the Visitation, and *Boniface* the Ninth con-
 firmed it, or to say better, did publish it, in the
 Year of our Lord MCCC LXXXIX. The Oc-
 casion of Instituting it was the most dangerous
 Schism which rose up in the Church about
 the

8 *The Lives of St. PROCESSUS and St. MARTINIAN Martyrs.*

JULY the Election of *Urban* the Sixth: And to
 2. obtain of Almighty God that he would suppress it, and deliver his Church from so great a Mischief, the same holy Church with an unanimous Consent had recourse to the most sacred Virgin, taking her for special

Advocate, Patroness and Mediatrix, that she J U L Y
 would be pleased to ask this Favour of her Son: And to this End and Design, was instituted the Feast of our Lady's Visiting St. *Elizabeth*: And God confirmed it with some Miracles and Revelations.

The Lives of St. PROCESSUS and St. MARTINIAN Martyrs.



AMONG the Soldiers that guarded the glorious Apostles *St. Peter* and *St. Paul*, whilst by *Nero's* Command they were detained in the Prison *Mamertinus*, two of the Chief were *Processus* and *Martinian*; who considering the Miracles, that the holy Apostles wrought in Prison, by curing Diseases, and driving out Devils from possessed Persons, and withal hearing their admirable and heavenly Doctrine, being enlightened in Soul with the Rays of the eternal Light, and strengthened by the powerful Succour of divine Grace, resolved to become Christians, and casting themselves at the Feet of the Apostles, opened to them their Mind, and besought them to admit them by holy Baptism into the Number of the Faithful. They desired also the Apostles to go out of the Prison; for they were content to stay there in their Place, and undergo whatsoever Penalty should be judged fit to be imposed upon them, for their escaping out of the Hands of Justice. *St. Peter* received them with all Charity, and confirmed them in their holy Resolution. And because there was no Water at hand, wherewith to baptize them, he made the Sign of the Cross upon the Rock whereon the Prison was built, and presently there sprung up a Fountain of clear Water, so plentiful and so durable, that it is running to this very Day; and neither the long Continuance of Time can dry it up, nor the Multitude of People that resort thither to drink of it, doth diminish or make it more scarce. With the Water of this Fountain were *Processus* and *Martinian* baptized; and of Soliders of *Nero* they became Soldiers of *JESUS CHRIST*. Many more were converted and baptized with them, to the Number of Forty Seven, Men and Women.

But *Paulinus* the Judge, understanding that *Processus* and *Martinian* had professed themselves Christians, caused them to be apprehended and brought before him; and endeavoured by Kindness, and smooth Language to persuade them to leave this Folly (for so he termed it) and to return to the Worship of the Roman Gods that conserved the Empire, and to that Religion which they had been born and bred up in: For by this

Means they might expect great Preferments, and not lose the Honour and Dignity they now enjoyed, and their Life to boot. But finding these Persuasions availed nothing with them, he took another Course, and commanded their Mouths to be bruised, and their Teeth to be dashed out with great Stones; in which Torment the holy Martyrs, all imbrued in Blood, lifting up their Eyes to Heaven, gave Thanks, and said, *Glory be in the highest to God*. Then *Paulinus* calling for an Idol of *Jupiter*, set it upon an Altar, and would have the Martyrs to adore it; but they instead of adoring, spit in the Face of it; which put *Paulinus* into an intolerable Chafe and Fury, who to revenge himself, stript them naked, and stretched them upon the Torture, where they were rack'd most cruelly, and their Sides moreover were burnt with Plates of Iron red hot. This notwithstanding, they sung with much spiritual Joy and Jubilee of Heart. *Your Name, O Lord, let it be for ever blest and ballowed: Let your Angels Praise you, and all your Creatures give you everlasting Glory and Benediction*. Their Bodies were also torn and rent with Scorpions, besides other Torments which they were put to. And whilst the holy Martyrs endured all with incredible Joy and Constancy, on a suddain *Paulinus* was struck Blind, for one of his Eyes fell out of his Head; and withal the Devil seizing upon his Body, he began even in this World to feel the Pains and Dolours which expected him in Hell, and after three Days, died most miserably. *Pomponius*, his Son, to revenge his Father's Death, acquainted the Emperor *Nero* with all that had happened, and added, that *Processus* and *Martinian* were Magicians and Conjurers, and by their Incantments had killed his Father. Whereupon the Emperor gave Order to *Cæsarius*, the Governor of the City, to put them presently to Death, and the Governor sentenced them to have their Heads cut off, which was executed without the City in the way *Aureliana*. Their Bodies were left in the Fields to be devoured by Dogs. But a virtuous and great Lady, whose Name was *Lucina*, that had heartened and encouraged the Martyrs in their Torments, took them up, and embalming them, with due

The Life of St. ELIZABETH, Queen of Portugal, Widow. 9

JULY 2. due Reverence and Veneration buried them in a Manour of her own: Whence afterwards they were translated into a Church dedicated to their Honour: But when that Church came to be ruined, they were taken up again, and carried to the Prince of the Apostles, St. Peter's Church. They were Martyred on the Second of July in the Year of our Lord Sixty nine, and Thirteenth of Nero. St. Gregory in his two and thirtieth Homily, which he made in the Church where the Bodies of these holy Martyrs rest, speaketh thus: *The Sick come to the Bodies of these Saints, and return back sound: Those who have forsworn themselves, come, and are tormented by the Devils; the possessed come, and are freed. How do we think these Saints live in Heaven, where they are truly living, seeing that even upon Earth, where they are dead, they live notwithstanding by such a Multitude of Miracles?* And there among other Things, he tells of a holy and pious Woman, that often visited their Bodies: How these Saints once appeared to her, and promised *to requite well at the Day of Judgment the Devotion with which she visited them.* All Martyrologies make Mention of St. Processus and St. Martinian, the Roman, those of Bede, Uuardus and Ado. Surius writes of them in his fourth Tome of the Lives of Saints, and Baronius in the First of his Annals.

The Life of St. ELIZABETH, Queen of Portugal, Widow.

JULY 4.



THE holy and noble Queen of Portugal, St. Elizabeth, was the Mirrour of Queens, the Pattern and lively Portrait of such Princesses as live in Wedlock; and as she knew excellently well how to match and join together the Lowliness and Humility taught by JESUS CHRIST, with the Greatness and Majesty of her sovereign Honour and Dignity, she became a Saint: And therefore it is very fitting we should give an exact Relation of her Life, that on the one Side great Ladies may take it for an Honour to resemble her the nearest they can; at least to imitate her rare and admirable Virtues: And on the other Side, Women of mean Extraction and low Condition come to be ashamed to make Difficulty of doing that, in their Estate and Calling, which St. Elizabeth practised, though she were a Queen. The Story of her Life is gathered out of an ancient and very authentick Writing, and also out of the Chronicles of St. Francis's Order: And is in this Manner.

St. Elizabeth was of a most noble Race of Kings and Emperors. Her Father was Peter the Third, King of Aragon, and her Mother, Constantia his Queen: Which Constantia was Daughter of Manfred, King of Sicily, and Grandchild of the Emperor Frederick the Second. She was born in the Reign of John, surnamed the Conqueror, King of Arragon, her Grand-father; who brought her up with a most singular Love and Affection to his Death, which happened when she was five Years old: And he left his Son Peter, her Father, Heir and Successor of his Kingdom. From her very Infancy she gave great Tokens of Virtue and Devotion; and was of a most sweet and amiable Humour and Disposition. From eight Years

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of Age she recited the divine Office, which she never omitted all her Life after. She was most eminent for Chastity, and an Angel in Purity; and had a noble and generous Disdain of all fading and unconstant Things of this World, fastening her Heart and Affection upon the most certain and permanent Treasures of Heaven. When she was grown up to be eleven Years of Age, King Denis of Portugal demanded her in Marriage of her Father, who (though it went to his very Heart to deprive himself of the Content he took in her most holy, innocent, and lovely Conversation) condescended to the Request: And soon after, the Marriage was made; of which was born Alphonfus, that succeeded King Denis his Father, in the Crown of Portugal, and the Lady Constantia, who came to be Queen of Castile. St. Elizabeth was far from growing Proud or Vain, when she saw herself seated in a Royal Throne, and all the Grandees and worthy Personages of the Kingdom at her Service and Command. For knowing well that all her Greatness and Majesty ought to be subject, and to yield Homage to the Sovereign King of the Universe, of whom it Depends, and to whom she was to give an Account of it: She humbled herself the more, and encreased the Devotions and Exercises of Piety, which she practised before in her Father's House. She allotted certain Hours for hearing Holy Mass, for attending to Prayer; and found no time to spend in vain Sports or Recreations, or in idle Discourses and Entertainments: But if she had any vacant Time, she employed it in working for the Altar, and made her Ladies of Honour also do the like. She was wonderfully temperate in her Diet, mean in her Attire, affable in Conversation, and wholly bent upon the Service and Worship of God. Early in the Morning she read Matins, and heard

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Mass

JULY 4. Mass sung in her Chapel, which she kept most handfom and richly furnish'd; and entertained for the Service of it virtuous and godly Chaplains. Every Day, whilst they were singing the Offertory at Holy Mass, she came to present her Offering, and upon her Knees kissing the Priest's Hands, took his Blessing with an incredible Humility and Devotion. When the most sacred and dreadful Sacrifice was ended, she read the canonical Hours, together with our Blessed Lady's Office, and the Office for the Dead. In the Afternoon she was present every Day at Evensong; and recited some other Prayers. At certain Hours she retired herself into her Oratory to read some devout spiritual Book, and attend to Contemplation and mental Prayer; in the Practice whereof she had great Feeling of the Love of God, and accompanied it with Abundance of Tears, which she shed in demanding Pardon for her Sins, as also for the Sins of the King her Husband, and of all her Subjects. Besides the common and ordinary Lent of the Church, she fasted the Lent of our Blessed Lady, to wit, forty Days before her glorious Assumption into Heaven; and presently after that, she began another Fast or Lent of the Angels, which ended on St. Michael's Day. Moreover she fasted the holy Time of *Advent*, and ordinarily three Days of every Week, and the Eves of many Saints, for whom she had a particular Devotion. On *Fridays*, *Saturdays*, and all Vigils of our Blessed Lady and the Apostles, she fasted with only Bread and Water, and would have added to these even more Fasts had not the King her Husband hindered her. She often went on foot to visit Churches, and religious Houses of Men and Women that were of a more holy and exemplary Life and Conversation. She frequented often the Sacraments of Confession and Communion; and her Devotion therein did manifest itself by her many Tears. In a Word, for as much as concerned her Person, for Rigor and Austerity of Life, for Assiduity of Prayer and Conversation with Almighty God, she seemed rather to be a most perfect religious Woman, than a powerful Queen.

But now in Charity towards the Poor, and Zeal of procuring the Good of her Subjects, she was even more admirable: She charged her Almoner, or him whom she had trusted with the Care and Office of Distributing her Alms, never to refuse any Poor Body that asked Relief. Every Year she provided the Monasteries of *Dominicans*, *Franciscans*, and of all Nuns throughout the Kingdom with as much Corn as was sufficient for them; and gave large Alms to divers even out of the Kingdom. She gave order to have all Pilgrims and foreign Tra-

vellers lodged and harboured, and also provided them with Cloaths if they stood in need of them. Whereupon a Multitude of Strangers came into *Portugal*, being invited thither by the Fame and Report of her Liberality. But as for the People of good Condition that were in some Want and Necessity, she relieved them with greater Care and Industry, thinking her Charity to be better bestowed upon them, by reason of their Modesty and the Shame they had to ask for Relief and Succour. She made it her Business secretly to furnish young Gentlemen that were poor and destitute of Friends, according to their Condition, and to get them married, lest they might come to endanger their Honour. She visited the Sick, served them, and with her own Hands dressed their Sores without any Squemishness or Aversion to them. And on *Mundy Thursday* washed the Feet of some poor Women that had loathsome Ulcers; and afterwards kissing them with great Devotion, sent them away well clad and shod. On the same Day her Custom was to give Apparel to some poor Clergymen and some Lepers. Upon *Good-Friday* she went very coarsly clad, and assisted so at the Ceremonies of that Day with wonderful Humility and abundance of Tears that run down from her Eyes, caused by the Remembrance of those which our Blessed Lord had shed that Day upon the Cross for the Salvation of the World: Persuading herself that whatsoever she could do for his sake, was infinitely short of her Obligation to him, who deserved a Love and Service that was incomparably greater. There was not a Church, Hospital, Bridge, or any Thing else built for the publick Good, which she did not further and contribute unto. She perfected, and enriched with Revenues a Monastery of Nuns of the Order of St. Bernard, which had been begun by a devout and rich Lady in the City of *Santaren*. She finished also the Hospital of Innocents for the breeding up of poor Children that were abandoned and cast off, and harbouring of the Needy; and allowed it good Rents. At *Conimbrica* she built an Hospital hard by her Royal Palace, where she entertained thirty poor People, fifteen Men, and as many Women. In the Town of *Torres-novas* she founded a Place of Retreat for such Women as, repenting themselves of lewd Courses, desired to save their Souls, that there they might have whereon to live without offending God. In fine she attended so little to her own Content and Conveniencies, that she seemed wholly to belong to all the poor, needy and afflicted Persons of the Kingdom.

Yet notwithstanding all this which hath been said, what she made her principal Study and wherein she did most of all excel,

JULY cel, was the Love, Obedience and Respect she bore to the King her Husband; and the Patience and Meekness wherewith she did dissimble and put up the many and great Wrongs he did her. For although King *Denis* were a valiant and bounteous Prince, a Friend of Justice and Equity, and one that had Compassion of poor Labourers and Workmen, and was endowed with many excellent Parts; yet in his Youth he was debauched, and gave himself over to fond and filthy Affections of lewd Women, to the great Dishonour of his Royal Person, and no less Injury of his virtuous Queen; who used all her Endeavour to reclaim him, being far more sensible of the Offence of Almighty God and Scandal of the People, than of the Injury which concerned herself. She was ever most obedient and dutiful to him, and strove to give him all the Content and Satisfaction she could. She procured many Prayers to be offered for him to Almighty God. She made his base Children to be brought to her, cherished them and provided for them as if they had been her own, and rewarded most bountifully those who had the Care of bringing them up, and this with a most constant Sweetness and Cheerfulness; a Thing very unusual in this World. By which means she came at length to soften and gain the Heart of the King, who when he understood the rare Virtue of his holy Queen, by the Assistance of God's Grace, got out of that filthy Puddle of an impure and sensual Life, wherein he had wallowed for a long Time; and ever after kept the Fidelity which was due to so virtuous a Comfort. And that which struck a great Stroke with him towards this good Resolution, was a very considerable and remarkable Accident that happened in this Manner: During the Time that the King lived so licentiously, and had no great Affection for his Queen, a certain Page, that was very ill conditioned, envying and maligning the Honour and Favour that an other Page, his Companion, had with the Queen (whom she loved as a most honest, devout, virtuous, and faithful young Man, and made use of him in distributing her Alms) suggested to his Majesty that the Queen shewed some Fondness to that Page; and was more familiar with him than was fitting. The King not knowing the Rancor and Malice of that Man's perfidious and treacherous Heart; and, by reason of his own sensual Inclination, being prone enough to believe the like of others, gave Credit to that detractionous Slander, and resolved to make away with the Queen's innocent Page. Wherefore he gives Order to a Lime-burner, that if on such a Day, and Hour, he sent to him a Page with this Errand to enquire, *Whether he had fulfilled the King's Commands*, he should presently

take him, and cast him into the Lime-kiln there to be burnt and consumed; because this was expedient to be done for the King's Service. And on the Day and Hour appointed he dispatches the Innocent young Man with this Errand towards the Lime-kiln; who obeys most readily, but passing by a Church, and hearing the Elevation Bell ring (for he had a pious Custom as often as he heard the Sign given with the Bell for adorning the Holy Host at the Consecration, presently to go thither, and not to depart till Mass were ended) he enters the Church, and prays there devoutly to the End of holy Mass; and it falling so out, that before the Priest was gone out of the Church, another came in to celebrate, and after him yet a third, he stay'd there to hear two Masses more successively. In the mean while, the King being very desirous to know whether the Page were dead, sends another; and (as God Almighty would have it) that very malicious Detractor, who had forged so base and shameful a Lie of his innocent Companion and of the most virtuous Queen, to enquire, *Whether his Orders were executed*. But as soon as he was come to the Lime-kiln, and had asked the Question, the Man supposing this to be the Messenger the King intended to send to him, lays fast hold of him and throws him into the burning Lime, where he was soon consumed. Thus did the sovereign Judge defend the Innocent, and punish the Guilty, turning upon his own Head by a secret and just Vengeance, the Mischief he was plotting against another, as ordinarily it comes to pass; and besides, he would have us to understand by this Example, how beneficial it is to Soul and Body, devoutly to assist at the Sacrifice of holy Mass. Not long after comes the Queen's Page to the Lime-pit, and asks, *Whether his Majesty's Commands were yet put in Execution*, and being told that they were, brings word of it to the King; who being exceedingly surpris'd, was almost out of himself for Admiration, seeing so contrary an Effect of his Appointment: But when he had well informed himself of all the Particulars, he discovered the Innocency of this Page, and the Wickedness of the other, and the great Virtue and Sanctity of his Queen; whom he intended henceforth to treat with more Love, Reverence and Respect.

Yet there happened afterwards another Business more troublesome and pernicious, yet most fit to try and exercise the Patience of the blessed and virtuous Queen: For the Prince *Alfonso*, her Son, fell out with the King his Father, who was now very aged; and the Quarrel went so far that both of them had gathered together a great Army, and were upon the point of giving Battel one to the other; for the Kingdom

was

JULY 4. was divided into two Factions; some adhering to the King, and others taking Part with the Prince; and on both Sides there wanted not Flatterers and Detractors, that were continually blowing the Coals, to enkindle more the Fire of their Dissension. And although St. Elizabeth used all Means possible to adjust and compose these Differences; and never gave over by weeping, praying, fasting, Disciplines and other corporal Austerities, and especially by large Alms, and Works of Piety to pacify God's Wrath, and move him to reconcile Father and Son together; and on the other Side exhorted her Son with the most efficacious Motives she could think of, to submit himself, and not to forget his Duty to his Father; and then again with many Tears besought the King to pardon his Son, and receive him into his Favour; yet notwithstanding all this, some turbulent and factious People, about the King, were continually whispering and buzzing in his Ears, *That his Son conceived so great Animosity against him, and was confirmed and encouraged in his rebellious Designs by the Favour and Support which the Queen underhand subministred to him.* And the King, who had no great Kindness now for the Prince, his Son, and by old Age was become suspicious and Jealous, gave Credit at length to the Tales and false Reports of these wicked Sycophants (the ordinary and almost inseparable Companions, but withal the greatest Plague and Mischief of Princes Courts) and carried on with an indiscreet Passion, commanded her to depart from Santaren, where she resided; and the virtuous Queen with great Peace and Quiet of Mind, and a most admirable Patience, retired to the City Alanquer, where she encreased her Devotion, corporal Penances, and Alms, which she offered up to our Lord for the Peace and quiet Settlement of the Kingdom. Whilst she was confined to this Retirement, certain Noblemen out of their Affection and loyal Duty to her, presented their Service towards her Restoration to Liberty, and the restating her in her Dignity. But she, thanking them for their good Will and Readiness to assist her, would by no means listen to their Counsel, but desired them *to lay aside all such Thoughts and Designs for Fear of encreasing the King's Jealousies, and giving him Occasions of further Displeasure; but to commit all to the holy Providence and sweet Disposition of Almighty God, who like a merciful Father would take her under his Protection, and justify her Innocency,* as indeed he did: For the King being informed of what had passed, admiring the Goodness, Meekness, Humility and Patience of his most holy and Royal Consort, brought her back to his Court and Pallace, and tendered her greater Love and Respect than ever he had shewn her before.

JULY 4. In all Troubles and Afflictions this virtuous and most prudent Princess had Recourse to Prayer; and for Armour of Proof against all Assaults whatsoever took this Consideration, *that God is her Father, and that nothing can befall her which passes not through his Hand; and that if it comes this Way, she need not fear or trouble herself either for the vain Judgments or indiscreet Discourses of Men, or for any rude and troublesome Encounters of the World.* Moreover she was of a most sweet, quiet, gentle, and peaceable Disposition; wonderfully desirous, and no less active and industrious, to induce to an amicable Composure Parties that were concerned in any Difference; wherein Almighty God did bless her Endeavours above every one's Expectation, and sometimes with almost miraculous Success. For besides that she brought at length to a peaceable Issue these hot Disputes between the King her Husband and the Prince her Son; and reduced all the Subjects to their Obedience and Duty to their Sovereign, she reconciled some Kings and great Princes, and made a perfect agreement between them, to wit between Ferdinand the Fourth, King of Castile, and Alfonso de la Cerda his Cousin german; and between John the Second, King of Arragon, her own Brother, and the aforesaid King of Castile her Son-in-law; and after the King her Husband's Death, she made Peace between the same King and her Son Alfonso, then King of Portugal. And in this Talent of settling Peace and composing Differences between Princes she was so eminent, that the holy Church, as well in the Lessons as Prayer upon her Feast, doth particularly acknowledge it and praise our Lord for it, and seemeth to take her for a special Patroness for the maintaining of Peace and Concord between Christian Princes. And what a happy talent she was to have in this kind appeared as soon as she was born; for the solemn and publick Joy which was at her Birth, reconciled her Father and Grandfather, and happily composed the Misunderstanding and dangerous Dissensions that were between them. In order to the making of Peace between the two Crowns of Castile and Arragon, she made a Voyage with the King her Husband into both their Kingdoms, and, to the great Satisfaction of the Christian World, put a happy End to their Dissensions and Debates. After which pious and charitable Voyage King Denis fell sick; and St. Elizabeth, though she had always behaved herself most carefully and diligently towards him, yet gave more signal Testimonies of her Love and Affection for him in this Time of his greatest Necessity; for she took infinite Pains about him, serving and attending him in all Things. But her main Care and Solitude was to secure the Good

JULY 4 Good of his Soul, and to procure that he might depart this Life with hearty Sorrow and Contrition for his Sins. To which Purpose she made many Masses to be said, and gave most large and bountiful Alms, to move Almighty God to be merciful to him, and dispose him well before he called him out of the World; and it is to be believed that the divine Goodness shewed him great Clemency and Mercy. He died at *Santaren* on the sixth of *January* in the Year MCCCXXV. As soon as he was dead, the Queen retired herself into her Chamber; where, having cut off her Hair and cloathed herself with the Habit of *St. Clare*, she returned again to the dead Corpse, which she accompanied to *Odiveras*, a Monastery of *Bernardins*, where the King had chosen his Place to be buried in. There she resided some Months and procured many Prayers and Masses to be said for him, and gave most liberal Alms, and executed most faithfully his last Will and Testament. Then (as it is recorded) she went a-Foot and disguised, in Pilgrimage to *St. James's* Sepulcher, and was present in his Church on the very festival Day of the Apostle, to whom she offered most rich Gifts of Gold, Silver, Pearls and precious Stones, as also of Silks and costly Furniture, besides divers other magnificent Alms, which she there distributed. From thence returning to *Odiveras*, she solemnized her Husband's Anniversary with great Pomp and Magnificence; whereat were present the King her Son, and a great Company of the prime Nobility, and great Personages of the Realm.

Having performed this Duty, she retired to *Conimbrica*, where she had begun, during the Life of the King her Husband, a most stately and magnificent Monastery for the Religious of *St. Clare*, which now she furnished, and applied to it great Rents and Possessions. And whatsoever she had that was rich and precious, she bestowed all for the Maintenance of the Poor. But whereas she did exceedingly desire to shut herself up in this Monastery of *Clareffes*, to live and die under that holy Rule (for which Intention she had already taken the Habit, as we said) she was dissuaded by very religious and discreet Persons upon this Account, that if she were confined to a Monastery, an Infinity of poor and needy People, who were maintained by her Royal Charity, would be neglected, and become destitute of Succour and Relief. This Motive prevailed with her, and made her prefer the publick Good and Benefit before her private Desire and Devotion. Wherefore contenting herself with the Habit of the third Order of *St. Francis*, she built herself a House near to the Monastery of *St. Clare*, and visited the Religious when she had a Mind, taking great

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Delight in their holy Conversation; they being fourscore and ten in Number, and many of them of noble Extraction: Sometimes she served them also at Table, having for Companion in that charitable and humble Office the Queen *Beatress*, her Daughter-in-law. She assisted also at the divine Office, and yet said it every Day apart with five of the more ancient and perfect Religious; and every Day heard two solemn Masses, one of *Requiem* for the King her Husband; and the other proper to the present Day. After Dinner she spent her time in dispatching Petitions and Requests, hearing the Poor, giving Alms, and visiting an Hospital which she had built near her own House, and called it from *St. Elizabeth of Hungary*, where she maintained thirty poor Persons. And after she had ended these charitable Exercises, she returned to Prayer and Contemplation, wherein she found the greatest Content and Satisfaction. And whilst she was thus taken up with the Functions of *Mary* and *Martha*, she understood there was a great Dispute risen between her Son, King of *Portugal*, and her Son-in-law, King of *Castile*, both called *Alfonfus*; which Dissension if it were not speedily composed, was like to engage both Realms in a cruel and dangerous War. This afflicted her above Measure; and with many Tears and Prayers she begg'd of our Lord to take her rather out of this World, than to let her live to see so great Mischief. And yet for her singular Love of God, and of Peace and Union, she resolved to abandon the Rest and Repose she enjoyed in that Retirement, and to go to *Estremos*, where the King, her Son was, to reconcile him with the King of *Castile*. And although her Servants and Attendance were earnest with her, to defer her Journey, till the Heats, which were then excessive great, were over; she made Answer, *That she could not better spend her Health and her Life than by seeking to prevent the Miseries and Calamities which would ensue, if these two Princes came to open War.* And so she came to *Estremos* with a violent Fever, which she looked upon, as a Messenger sent from God, to warn her that the Time was at hand, that he would take her to himself, and put a Period to her long and glorious Pains and Labours. She confessed several Times, and received the holy *Viaticum* of our Lord's Body upon her Knees by the Altar, and made her last Will. She was visited at the Hour of her Death by the Queen of Angels, for whom she always had a most tender and singular Devotion. And perceiving that her Hour was drawing near, with wonderful Affection and abundance of Tears, she recommended herself to this her glorious Patroness, with those Words: *Maria, Mater gratia, Mater misericordia, tu nos ab hoste*

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JULY 4. *protege, & hord mortis suscipe. Mary, Mother of Grace, Mother of Mercy, defend us from the wicked Enemy, and receive our Souls into your blessed Arms at the Hour of our Death.* And having repeated this and divers other devout Prayers; in the Presence of her Son the King, and her Daughter-in-law, she rendred up her happy Soul to God on the fourth of *July* in the Year *MCCCXXXVI*, and the five and sixtieth of her Age. Our Lord wrought divers Miracles by her, alive and dead. Whilst she was living, she healed a Religious Woman, whose Name was *Margaret*, of a great Disease in her Breast, by making upon her the Sign of the Cross. And cured also a poor Woman that had an Ulcer in her Foot, by washing her Feet on *Mandy Thursday*; and often kissing the sore. The like Cures she wrought upon one that was covered over with a foul Leprosy, upon a Woman troubled with the falling Sickness, and a Girl that had been born blind. She was carrying once a Sum of Money wrapt up in her Gown to bestow it upon the Poor; and the King meeting her, asked, *What she had there?* She said, *She had Roses*; and as the King desired to see them, he found they were Roses indeed, though it were not that Season of the Year. When she was once very sick, the Doctor counselled her to drink Wine; but she making Difficulty to do it, they brought her a Cup of Water, which was miraculously turned into excellent Wine. After her Death as her Body was carried from *Estremos* to *St. Clare's Monastery of Conimbrica*, in the great Heats of the Month of *July*, there came from it no ill Smell, but on the contrary a most sweet and grateful one, which was esteemed to be above Nature and miraculous; for the Journey continued seven Days; and the Savor lasted all the Time, even until she was buried in the Monastery. Where there

was infinite weeping and mourning, not only among the Religious; whom she had maintained as her Daughters, but also among all the Poor, who esteemed her to be their Mother, and lived by her Charity. On the very Day she was buried, a Nun of the Monastery by touching the Coffin was suddenly cured of a Disease that like a Canker did eat her Lips; and divers others received great Favours of God by the Intercession of this holy Queen; some being cured of corporal Infirmities, and others freed from wicked Spirits that possessed them.

Before she was solemnly canonized and put in the Catalogue of the Saints whom the whole Church doth honour, Pope *Leo* the Tenth, being informed of her Sanctity and Miracles, at the Request of King *Emanuel* of *Portugal*, permitted her Feast to be kept throughout the Diocese of *Conimbrica*, on the Day she was buried, to wit the thirteenth of *July*, nine Days after that of her Death; and Pope *Paul* the Fourth, to gratify King *John* the Third of *Portugal*, extended the former Grant to all the Dominions of the said King. After which Grant our Lord wrought new and great Miracles by the Merits and Intercession of this holy Queen; and among others, many sick Persons, anointing themselves with the Oil of the Lamp that burns before her Sepulcher, were perfectly cured. At length Pope *Urban* the Eighth in the Year *MDCXXV*, in the great Solemnity of the *Jubilee*, canonized her for a Saint, and permitted her Feast to be kept on the Day of her happy Departure out of this Life, which is the fourth of *July*, through all the Christian World, to the Glory of our Lord *JESUS CHRIST*, the Honour of the Saint, the Ornament of the Kingdom of *Portugal*, and Edification of the universal Catholick Church.

The Lives of Seven Brothers Martyrs, Sons of St. Felicitas.

JULY
10.



IN the Reign of *Marcus Aurelius* Emperor, there lived at *Rome* a noble and venerable Matron and Widow, called *Felicitas*, who had seven Sons, whom she had brought up from their Infancy in the holy Christian Faith, and in all laudable and pious Exercises becoming their Condition and Age. This holy Widow had made a Vow to live continent and chaste; and employed herself wholly in Prayer, Fasting, and Works of Charity. And by her Example many Gentiles were moved to become Christians; and all Christians stirred up to live virtuously according to their Profession. This did so much

raise the Spleen; and move the Gall of the idolatrous Priests, the deadly Enemies of all Goodness and Piety, that they perswaded the Emperor to Command *Felicitas* and her Children to be apprehended; because the immortal Gods, said they, were extremely offended and angry; and there was no other means to pacify their Wrath but by compelling these Christians to offer Sacrifice to them. *St. Felicitas* with her Sons were all taken, and the Arraignment was remitted to *Publius*, Prefect or Governor of the City, who taking *Felicitas* aside used all the Persuasions and Inducements he could to bring her, freely to sacrifice to the Gods, that he might not be obliged to come to Rigour and Severity towards

JULY
10.

JULY 10. wards her and her Sons. But St. Felicitas returned him this Answer: *Do not think, O Publius, to win me with thy fair and flattering Language, or to terrify me with thy Threats. For I have the Spirit of God within me, that will not suffer me to be overcome by Satan: And therefore sure I am I shall be too hard for thee, who art his Minister.* Publius reply'd, *O unhappy and miserable Woman, is it possible thou shouldst be so weary of Life, and so desirous to die, that thou wilt not permit even thy Children to live, but wilt force me to destroy them by most bitter and cruel Torments? My Children, says Felicitas, If they offered Sacrifice to thy Gods, would die an everlasting Death. But now seeing they acknowledge and worship JESUS CHRIST, they are to live eternally with him.* The next Day the Judge sitting in the Temple of Mars sent for Felicitas and her Sons; who as they were brought before him, addressing his Speech to the Mother, said, *Take Pity of thy Children, O Felicitas, who are now in the flourishing prime of Youth, and by their good Parts and Abilities may aspire to the greatest Honours and Preferments.* St. Felicitas answered, *Thy Pity is Impiety, and thy Counsel cruel and deceitful: And then turning herself towards her Children, she exhorted them to Constancy in this manner: My Sons, look up to Heaven, where CHRIST expects you with all his Saints. Fight manfully for the good of your Souls, and shew yourselves faithful and constant in the Love of the true God, CHRIST JESUS.* Which Words were heard by the Judge, who was extremely exasperated, taking it for an intolerable Affront, that she durst give her Children such Counsel before him; and commanded she should be cruelly buffeted. Then sending for the eldest of the Sons whose Name was *Januarius*, and using all his Art and Skill, he mingled fair Promises with Threats, and Sweetness with Rigor; to induce the young Man to adore the Gods. But he answered him most constantly: *Thou goest about to persuade me to a foolish Thing, contrary to all Reason: But I confide in my Lord JESUS CHRIST, that he will preserve me from so great an Impiety.* The Judge hereupon gave Order he should be stripped, and beaten most cruelly, and so sent him back into Prison. Then he called for all the rest of the Brothers in order; and made use of all his Art and Force to subdue their Minds, and bring them to adore his Gods, and obey the Emperor. But finding that all his Plots and endeavours were to no Purpose, and that all the seven Brothers (the Holy Ghost speaking by their Mouths) made him

the same Answer in different Words: After JULY 10. they had been most barbarously whip'd, he informed the Emperor of the whole State of the Business: Who sent Word that they should all of them be put to Death, but by different Torments.

Which cruel Sentence was executed in this Manner: *Januarius*, the eldest, had first his Flesh torn off with Whips; and after was beaten so long with thick Cords, at the Ends whereof hung Plumets of Lead, till he gave up the Ghost. *Felix* and *Philip* were all bruised and broken with Cudgels. *Silvanus* was thrown down from a high Rock. *Alexander*, *Vitalis* and *Martialis* were beheaded. And at length their virtuous Mother St. Felicitas was also martyred four Months after them, and the Church keepeth her Feast on the three and twentieth of November. St. Gregory writeth thus of her in one of his Homilies: *The blessed St. Felicitas, whose Feast we solemnize to Day, was a Servant of JESUS CHRIST, and by preaching his Name became his Mother; and having seven Children, she was more afraid to leave them after her on Earth, than other Mothers are to send theirs before them to Heaven. For when she was in the heat of Persecution she inflamed the Hearts of her Children with the Love of their heavenly Country, and was their Mother in Spirit, whose Bodies she had born, giving them to God by her Exhortations, whom in their Nativity she had brought into the World. We may well style this Matron a Martyr, yea more than a Martyr: For seeing her seven dear Children martyred before her, she was in a sort martyred in them all: And though she were the eighth in place, yet from the first to the last she was always in Pain, and her own killing was not the Beginning but the End of her Martyrdom: And she received a Crown which was due to her, not only in regard of her self, but also of them.* The holy Mother seeing her Sons in Torments remained Firm and Constant, resenting their Pains by a natural Inclination as a Mother, and yet in her Heart rejoicing for hope. She feared to leave them alive, and therefore took great Content in their Death; she would not have one of them to stay upon Earth, that none might fall short of Heaven. St. Felicitas loved her Children according to the Flesh; and yet she desired they should suffer a temporal Death to gain eternal Life. The Church keeps the Feast of these seven Brothers on the Day of their Martyrdom, which was on the Tenth of July, in the Year of Lord CLXXV, in the Days of *Marcus Aurelius* Emperor.

The Lives of St. RUFINA and St. SECUNDA, Sisters, Virgins and Martyrs.

JULY
12.



THE holy Virgins and Martyrs, *Rufina* and *Secunda* were Sisters, and Romans, nobly descended. Their Father was called *Asterius*, and their Mother *Aurelia*. They were promised in Marriage and betrothed to two Gentlemen of Quality, *Armentarius* and *Verinus*: Who for fear of the Persecution of *Valerianus* and *Galienus*, fell from their Religion, and renounced CHRIST; and thought to prevail with their Spouses, *Rufina* and *Secunda*, to do the like. But they, though they were more weak in Sex, and consequently more timorous by Nature; yet shew'd more Courage and Strength than Men, and stood firm and constant in their Faith; and for there greater Security, resolved to depart from *Rome*, and retire themselves to an Inheritance belonging to them, which was a private Place in *Tuscany*. When they were now going out of the City, their perfidious Spouses went and gave notice of their Intentions and Resolutions to the Count *Arcefilaus*, who presently pursued them with armed Men, and overtook them about four Miles from *Rome*, and delivered them over to *Junius Donatus*, Governor of the City. The Governor committed them both to Prison, but commanded they should be separated from one another; and at three Days end sent for them to answer at his Tribunal. And first examining *Rufina* apart, he began with much Mildness and Sweetness to solicit her to leave her Religion, proposed to her, *her Nobility, her Age and Beauty, and the Content and Happiness she might enjoy in her Spouse*: And on the other side the great Miseries and Calamities she is to expect, if she adores not the Gods. But finding he did but lose his Labour, and that neither Force, nor Art, nor Fraud could make any Impression upon that invincible Heart, which was armed with the Love of Chastity and Faith of CHRIST, he calls for *Secunda* to be brought in, that seeing her Sister *Rufina* cruelly scourged before her, she might for fear of the like Torment submit to his Will and Pleasure. And without delay the Officers take *Rufina* in Hand, and rent and tear her innocent Body with Whips. Which *Secunda* beholding; and being all on Fire to imitate her Sister, and suffer something for her Lord and Saviour, turning herself with a holy Kind of Indignation towards the Judge, she cries out aloud to him: *What dost thou mean, thou perverse Man and Enemy of all Goodness, that whilst thou dost so highly honour and glorify my Sister, thou lettest me alone as unworthy to partake of her Glory*

and Crown? Methinks, says the Governor, *JULY* *thou art more foolish and mad than thy Sister.* 12. And the Saint replied, *Neither is my Sister out of her Wits, nor am I. But we are both of us Christians, and it is fitting we should not be separated in Pain and Torment, but be whipt alike, as we both of us agree in the Faith and Confession of JESUS CHRIST. For the Virtue and Strength of a Christian is augmented by Stripes: And by so much the more precious and rich will be our Crowns of eternal Glory in Heaven, the more Blows of temporal Tribulation we shall endure with Patience.* The Judge exhorted them both to return to their Spouses, and marry them. But as they, maintaining stedfastly their first Resolution, said, *they would sooner die than cast away the inestimable Pearl of Virginity,* he asked them, *what they would do, if that which they love and prize so much, should be taken from them by Force against their Will?* St. *Secunda* answered: *A Virgin cannot lose the Purity and Integrity of her Soul, but by her own Will and Consent. The Force and Violence that is offered to a Virgin is a Pain and Torment to her. And that Torment encreases her Crown in Glory: Wherefore do what thou thinkest fit; prepare Fire, Flames, Swords, Whips, Rods, Cudgels, Stones, and whatsoever Torment besides thou canst invent; the more Pain thou puttest us unto, the greater Glory dost thou procure for us.* The Judge commanded them both to be cast into a dark and deep Dungeon, and therein to be made a loathsome Smoke, by burning of Dung, for their greater Torment. But our Lord turned that noisome Stench into a most pleasing Odor, and filled that dark Hole with a bright-shining Light. From thence they were taken by the Governor's Command, and put into a Cauldron of hot seething Oil; where after they had been two whole Hours, they felt notwithstanding no Pain or Trouble; but on the contrary received great Ease and Comfort. Whereat the Judge being astonished, commanded they should be thrown into the River *Tyber*, that runs through the Middle of the City, with great Stones tied to their Necks: But when this Order was executed, the blessed Sisters remained above Water, so far from any danger of being drowned, that they were not as much as wet. And in this Condition they were for a good half Hour, singing Praises to Almighty God, and declaring his Wonders. At length they were taken from thence, and carried ten Miles out of the City into a Wood, where they were beheaded. Their Bodies were left in the place

The Life of St. PIUS Pope, and Martyr.

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JULY 12. to be a Prey to Wolves. But their Souls environed with great Light and Glory appeared to a Roman Lady, to whom this Wood belonged, whose Name was *Plautilla*; and she was yet a Pagan. They had her become a Christian, and take their Bodies, and bury them; and in recompence she should be made Partaker of that Happiness which they enjoyed. *Plautilla* performed, most exactly their Commands; and going to the Place, found the sacred Bodies free from Corruption and ill Smell. She made a Tomb and Monument for them, where they rested for many Years. But were afterwards brought

into the City, and placed in *St. John Lateran's*, called *Constantiniana*, near the Font where *Constantine* was baptized. The Martyrdom of these holy Sisters and Virgins happened in the Year of our Lord *CCCLX*, on the Tenth of July: On which Day the Church keeps their Feast. The Place also, where they were martyred is even yet very Remarkable and Famous at *Rome*, which is beyond *Tyber*, in the way *Aureliana*, where was built a Cathedral Church, and it is called the *White Forest*. Mention is made of these Saints in the *Roman Martyrology*, and in those of *Uuardus*, Venerable *Bede* and *St. Ado*.

JULY 12.

The Life of St. PIUS Pope, the first of that Name, & Martyr.

ST. *Pius* Pope and Martyr was Son of *Rufinus*, and born at *Aquileia*. He succeeded in *St. Peter's* Chair *St. Hyginus*, who had been also Martyred, in the Year of *CHRIST* *CLVIII*, in the Reign of *Antoninus* Emperor. *St. Pius* made most profitable Ordinations for the Church. He imposed great Penalties upon Priests that behaved themselves negligently about the Sacrifice and Administration of the Sacrament of the Altar, and upon those that did maliciously forswear, and even those that reprehended them not, when they heard them. He commanded that all the Goods and Possessions of the Church, which were dedicated to the Service of God and maintaining of ecclesiastical Persons should be inviolably conserved. He ordained that Virgins should not be consecrated before five and twenty Years of Age. He made a Decree wherein he commanded, that the holy Feast of *Easter* should always be kept on Sunday, seeing that our Lord rose from Death to Life on Sunday. And this had been instituted before by the Apostles. But *St. Pius* established and confirmed it again, to take away an abuse that had crept into some Churches, that imitated the *Jews* in keeping of *Easter*, and he was moved to make this Ordination by a little Book which a Brother of his *St. Hermes*, a holy Man, dedicated unto him. Wherein by way of a Dialogue an Angel in Habit of a Shepherd warns all Christians to solemnize our Lord's Resurrection on a Sunday. He consecrated at *Rome*, the Place called *Therma Novatiana* in Honour of *St. Pudentiana*, at the request of her Sister *Praxedes*, and enriched it with great Gifts, and often said holy Mass there. He blessed a Font in it, in which he baptised divers with his own Hands. He writ several Epistles which are yet extant together with his Decretals in the Book of Councils. Besides

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which, he writ two others to *Justus*, Bishop, as it seems, of *Vienna*; in one whereof he speaks thus: Have great Care of the Bodies of Martyrs, as of the Members of *JESUS, CHRIST*, for the Apostles were very careful of the Body of *St. Stephen*. Visit the Saints in Prison, that none grow cold or relent in Faith: Encourage and animate them all to persevere. Let Priests and Deacons respect and reverence you, not as greater, but as a Minister of *CHRIST*. Let all the People find Rest, Protection and Security, in your Sanctity. I would have you know, most dear Brother and Companion, that God hath revealed to me, that I am soon to end the Course of my Pilgrimage. I only request of you, that you remain firm and constant in Union of the Church, and forget not me. All the Senate and poor Company of Priests and Ministers of *CHRIST*, that are in *Rome*, salute you, and I salute all the College of our Brethren in our Lord that are with you. This is contained in that Epistle of *St. Pius*, wherein he discovers plainly his fervent Zeal, and the Abundance of that heavenly Spirit which possessed him, and the great Care and Solitude he had of the Good and Advancement of the Church. In fine, having with great Holiness of Life governed the Church of God nine Years, six Months, wanting three Days, according to *Baronius*, he was crowned with Martyrdom: Though there be great Variety of Opinions concerning the Time of his Popedom. He gave holy Orders five times in the Month of *December*, and consecrated twelve Bishops, eighteen Priests, and one and twenty Deacons. He was buried in the *Vatican*. The Church solemnizes his Memory on the Eleventh of July, which was the Day of his Martyrdom, in the Year *CLXVII*, in the Days of *Marcus Aurelius* and *Lucius Verus* Emperors.

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The Lives of St. NABOR and St. FELIX Martyrs.

JULY
12.

THE holy Martyrs *Nabor* and *Felix*, were taken in *Milan* by Command of *Maximian* Emperor, who, together with *Dioclesian*, was a most bloody Persecutor of Christians. This cruel Tyrant having examined them, and finding they were Christians, and resolved to be so, during Life, committed them to Prison, and gave most strict Order that nothing should be given them to eat. The Saints remained some time in Prison, enduring with much Patience the Nastiness of the Place, Hunger, and other Incommodities. But when the Tyrant despaired by keeping them in this hard Confinement, to make them alter their Resolution; he made them be brought again before him; and commanded that *Nabor* in the Presence of *Felix*, should be a long while beaten with Cudgels, and then put upon the Rack, where his sides were most cruelly burnt with fiery Torches, and all his Body torn and rent with Claws of Iron. But perceiving that neither *Nabor* relented for all these Torments, nor *Felix* was any thing moved to see him suffer them, or was apprehensive of his own Case,

if he should be put to the like: But both of them were invincible and inflexible: He cast them into a great Fire; which did nothing at all endamage them, nor consume as much as one Hair of their Head. Which notwithstanding could not bring the Tyrant to acknowledge the Power of God, or to give over his Cruelty and wicked Design. For on the contrary he became more hard and obstinate, and miscalled the Virtue and Power of God, Inchantments and Witchcraft. And so sent them back into Prison. And some Days after, made them be taken thence again, and gave Order they should be beheaded near to the River *Celere*. A noble Lady called *Sabina* buried their Bodies. The Church solemnizes their Martyrdom on the Day on which it happened, to wit, the Twelfth of *July*, in the Year of our Lord ccc lll, in the Reign of *Dioclesian* and *Maximian*. *St. Ambrose* makes mention of them; and *Paulinus* writes in the Life of the said *St. Ambrose*, that the Church where their holy Bodies were buried, was much frequented by the Christians.

JULY
12.

The Life of St. John Gualbert, Founder of the Order of Vallis Umbrosa, Abbot and Confessor.

ON the same Day, the Twelfth of *July*, the holy Church makes a Commemoration of *St. John Gualbert*, who was born at *Florence*, of rich and noble Parents, and was converted from a vain and secular Life, to follow the Perfection of the evangelical Counsels by this remarkable Accident. His Father, whose Name was also *Gualbert*, a most stout and courageous Man, bore deadly Hatred to a certain Person, that had most unjustly killed one of his Sons, and was perpetually in search of him, to revenge the Murder with his Enemy's Death. *John* was easily persuaded by his Father, to shew himself as much concerned in the Quarrel, and desired nothing more than to meet with him that had killed his Brother. And it happened one Day that riding to *Florence* very well armed, and accompanied with his Man, in a narrow Passage he meets this his Enemy, at such an Advantage, that he could not by any Means escape. The poor Fellow seeing himself at the Mercy of him whom he had so heinously offended, lights off his Horse, and upon his Knees besought him by the Passion of *Jesus*, who suffered as that Day, to spare him. This was so forcible a Motive with *John Gualbert*, that presently he alights too, and lifting up the Man, and embracing him in his Arms, he says to him: *Fear not, for seeing thou hast*

found so good an Advocate and Patron, I will not only do thee no harm, nor ever think more of former Injuries; but also henceforward love thee like that very Brother of mine, whose Death I sought to revenge. And thus they parted, but *St. John* going forward in his Way, came to a Church of *St. Miniates*, belonging to religious Men; and enters in there to pray: And as he was performing his Devotions before a Crucifix which was of Wood, the Head of it bowed down to him, as it were thanking him, *that for his sake he had not only pardoned, but also most lovingly imbraced his Enemy.* And the Noise of the Crack which the Wood gave, was plainly heard by those that were present. Which Crucifix is yet kept very carefully, and held in great Veneration in the said Church, as a Monument of so strange a Miracle; and of our Saviour's extraordinary Kindness and Affection to them, who, in Memory of his holy Passion and Imitation of his Charity, who prayed for those that crucified him, pardon Offences and requite Injuries with good Turns. With this so unexpected a Token of God's Goodness and Favour, the humble *St. John* was strangely confounded: And thinking he was called to a perfect manner of Life, he resolved to have no more to do with the World, but to follow his poor, naked, and crucified Lord. Whereupon he demanded

JULY 12. demanded the Religious Habit in that very Monastery; which notwithstanding the Abbot durst not give him at first, for Fear of his Father, who was a most choleric and powerful Man. and threatened *he would do great Mischief to the Monastery, if they admitted amongst them his Son*; who lived a while there (and that too much against his Father's Will) in secular Apparel. At length taking the Habit of one of the Religious, he carries it into the Church, and lays it upon the Altar; and afterwards puts it on, having first cut off his Hair himself. When his Father saw him appear in this Habit, at first he complained and stormed most fearfully; but after a while seeing the Constancy of his Son, and hearing his Reasons and Motives that obliged him to this Course of Life; he was so well satisfied and contented, that he gave him his Blessing, and exhorted him to persevere in it.

But St. *John* thinking it to avail little to wear a religious Weed, unless his Conversation were suitable to it, was most exact in all religious Observance. He curbed his body and refrain'd his unruly Motions with much Fasting and Watching; and never gave way to Idleness, which he knew to be the Mother of all Vices; but kept himself Day and Night employed in fervent Prayer. He was most eminent in Obedience, Humility, Patience, Meekness, Silence and Modesty, and all other Virtues; in regard whereof, when the Superior of the Monastery was deceased, the greatest Part of the Monks desired to have him for their Abbot; which notwithstanding they could by no means get him to consent unto. But what St. *John*, out of his great Humility, did so carefully and earnestly shun; a certain ambitious Man (for even among the best Wheat there grows Darnel) usurp'd by unlawful Means; and bought the Office by Simony. St. *John* fearing he might partake of the Sin if he lived under his Obedience, that was notorious for the Vice of Simony, by the Advice and Counsel of a holy Ermit, left the Monastery with one single Companion, and went to seek another Place, where he might serve God more securely and quietly. This Companion took with him one Loaf of Bread, which was to serve them both in their Journey. But St. *John* bad him bestow it upon a poor Man, nothing doubting but that our Lord would provide for them, as indeed it fell out; for they soon met with what they stood in need of, or could desire. He went to see in the Way, the Hermitage of *Camaldula*, which St. *Romualdus* had founded; and although the Religious of the Place did much desire and press him to live with them, he would not condescend to their Request; for he chose rather to live under Obedience in a Community, than to lead a solitary and eremical Life. And it seems that our Lord had

chosen him for some other Design; to wit, to make him the Founder of a new Congregation in a Valley which from a Multitude of thick Trees growing there, is called, *Vallis umbrosa*, and is in the Province of *Tuscany* in *Italy*.

To this Place, by a particular Instinct of God, St. *John* came, and joined himself to two religious Men that were there before. But the Lowness and Obscurity of that Valley could not hide the Lustre of his Sanctity; the resplendent Beams whereof, in a short Space, drew a great Multitude to him, among whom there were some great and very considerable Men; and all of them by a common Consent made St. *John Gualbert* their Abbot; who accepted of it, because he saw he could not refuse it without resisting the Will of God. He prescribed to them St. *Benedict's* Rule, but with some particular Constitutions which he added of his own, their Habit was of Ash-colour. He incited them continually to Perfection and exact Observance of the Rule, as well by good Counsel given to each one in private, as by publick Exhortations; but much more by his own Example and Conversation. His Prayer was continual, his Humility most profound, his Charity without Bounds and universal, his Penance very rigorous, and his Patience invincible. He was wonderfully sweet and affable, but no less grave and modest; he was severe towards those that were proud and disobedient; but exceedingly meek and gentle towards others; especially in bearing with them that were of a good Will, and yet subject to Frailty; and most compassionate of those that were sick. Which Compassion he learnt by his own perpetual Infirmities and Weakness of Stomach; and he said: *That God exercised him with that Disease, that he might come to have greater Pity of the Sick*. He was very zealous of holy Poverty; which as he kept most exactly for his Person, so was he careful it should be observed by others; and had great Consideration of it even in the building of his Monasteries; whereof very many were founded in his Lifetime. And going to visit one of them, which had more costly and sumptuous Buildings than was befitting that Spirit of Poverty, which he desired his Children should have, he said to the Abbot: *You have built here a Palace according to your own Fancy with great Expences, which had far better been employed in relieving the Poor*: Then turning himself towards a small Brook that ran hard by the Monastery, he prayed thus to our Lord: *Almighty God, that dost work great Things by weak and contemptible Instruments, be pleased to take Revenge upon these vast Buildings by this shallow Brook*. And soon after that little River swelling, left its natural Channel, and running down with a strange Impetuosity from a Hill that was before the Monastery, carried

JULY carried it with abundance of Trees and huge

12. Stones, which dashing against the Walls, utterly overthrew the Building. But when afterwards the Abbot and his Monks thought of removing to another Place, for Fear the like Accident might happen again, the Saint comforting them had them *not fear, for that their Monastery should never suffer more Harm from that little River or Brook.* He was no less rigorous in punishing Disobedience; for when a certain Monk that lay sick, would not be ruled by those that had Care to help him in his Sickness, and thereby hastened his Death, St. John understanding it, forbade all his Religious to pray for him, in Punishment of his Disobedience. The poor Monk appeared afterwards to a Friend of his in the Monastery, and told him, *That he was excommunicated and separated by the holy Abbot John from the Communion of the Faithful.* Which is to be understood in order to Prayers and Suffrages. This was told St. John, who taking Compassion of him, commanded that Prayers and Alms should be offered for him through all his Monasteries. And after thirty Days, he appears again to the same Man very cheerful, and bids him *thank St. John for having restored him to the Communion of the Faithful, for that he was now released from all Pain, and was going to Heaven.* He had the Gift of Prophecy, and saw the Hearts and Intentions of those who asked to be admitted by him into his Order. A certain Man desired much to take the Habit, whom St. John, after many Denials, at length received. But some Days after he had made his Confession of his Sins, St. John calls him, and asks him, *Why he would go about to deceive him. Wherein, holy Father, says the Novice, have I deceived you? You thought to deceive me, answers the Saint, or to say better, you deceived yourself, when you made a sacrilegious Confession. For on the Eve first, and then again on the Feast of Epiphany you committed a most foul Sin, (and he specified it to him) and never mentioned it in your Confession. And which is worse, you have yet a Desire and Intention to commit it again.* The poor Novice hearing this, prostrated himself at the Saint's Feet, asked him Pardon, and made a good and sincere Confession of all his Sins.

The Blessed Man was above Measure charitable, and took great Pity of the Poor; and in Time of Necessity gave all that belonged to his Monastery among them, which God Almighty always repayed him with greater Abundance. Once in a Famine seeing a Multitude of poor People that had not Bread to eat, he called some of the Religious to the Granary of the Monastery; and from six of the Clock in the Morning till three in the Afternoon they were continually giving out Corn to the Poor, and yet the Granary was still as full as it was before. When he had no Bread

or Corn left, he gave all the Milk in Alms; JULY, and made no Difficulty to sell most useful 12. Things of the Monastery to relieve the Poor. In a great Dearth he was standing at the Gate of his Monastery *de Razuolo*; and a Multitude of poor People was there expecting Succour from his Charity. But what could he give, who had already exhausted the House by bestowing all that belonged to it? He lifts up his Eyes and perceives many Kine grazing upon a high Hill before him; and he makes this Prayer: *O holy Apostle St. Paul, that thou wouldst be pleased to give one of these Beasts among the Poor that are in so great Want*; and presently there falls down a Cow dead from the Top of the Hill, which the Saint commands to be cut in Pieces, and divided among them; and prays the second Time with the like Success, yea the third, fourth and fifth; which the Cow-herds seeing, drove away their Cattle to the other Side of the Hill: But the charitable Man seeing a great Company of Poor that were not yet provided for, renews his Prayers with Tears; and says: *Blessed St. Paul, these Men seek to secure their Cattle by changing their Place, but they cannot fly from you, who are Patron of the Place; I beseech you, give me wherewithal to relieve the Necessities of the Poor*; and presently five Kine came tumbling down, and broke their Necks. Whereupon they, who kept them, being exceedingly troubled, expostulated with him; and willed him to go to his other Monastery of *Vallis Umbrosa*. But the holy Man answering them very mildly, said: *I see you are contristated at this. But be secure, for you shall never lose Cow more.* Almighty God, who is absolute Lord of the Goods of every Man, would have these ten Beasts distributed among the Poor, in that their great Extremity; and by Loss of these (if it be to be called a Loss, when God takes it, and which is so beneficial to those from whom he takes it) he preserved all the rest, that very probably might have perished by the Murrain, or some other Accident. St. John, though he were very rigorous in exacting of all, the Observance of the Rule, yet, when Need was, did dispense with them, as in the Rule of Abstinence from Flesh, when they had but a very little Quantity of Bread; and yet they, knowing this was not his Command, but only a Permission, for respect to their holy Rule, would not touch a Piece of Flesh though it were set before them. And once when they were in those Straights, the Saint said merrily to them: *Be of good Cheer, Brethren, we are in some Want to Day, but we shall have great Plenty to-morrow*; and so it fell out, for the next Day great Provisions were brought them by some Men who said, *They were sent thither by great and noble Personages*, who, as it is to be believed, were no others than the noble Courtiers of Heaven. It happened

The Life of St. ANACLETUS, Pope and Martyr.

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JULY 12. opened once that in his Absence, a certain powerful and wicked Man sent his Officers to the Monastery, who did most cruelly abuse, beat and wound his Religious; which they endured with wonderful Patience. The next Day St. John coming home comforted them, and said: *Now you are truly religious People, that have suffered so patiently for the Love of God. But why was not I among you? It afflicts me exceedingly that I was not worthy to be Partaker of your Crowns.* And yet he wanted not great Persecutions and Afflictions, in which he behaved himself with admirable Patience and Constancy. He wrought innumerable Miracles, and obtained by his Prayers what he would of God. Pope Stephen in a Voyage coming near to *Vallis Umbrosa*, had a great Desire to see and speak with St. John, the Fame of whose Sanctity was spread over all *Italy*; and sent some to desire him to come to him. St. John excused himself for that he was forced by Sickness to keep his Bed. His Holiness, for all this, sent other Messengers, and prayed him, *that if he could not come otherwise, he would permit himself to be carried, and not to refuse him the Comfort of this Visit.* The blessed Man that could not endure to be honoured, especially by great Personages, besought our Lord, *That without Disobedience or Offence given to any body, he might avoid appearing in the Pope's Presence*; and then bids some Brothers carry him in a Chair; but he was no sooner out of Doors, when there arose such a terrible Storm, that the Pope's Messengers who were sent to call him, knowing this was a particular Providence of God to hinder his going, desired him to put himself to no further Trouble; for they would satisfy his Holiness. It happened another Time that Pope Leo the Ninth came to the Monastery to see St. John; and there were no Provisions then in the House to entertain him; he sent some of the Religious to fish

in a certain Pond; who, though they knew JULY 12. very well there was no Fish in it, yet to obey him, they went, and brought home four Pikes. He recovered by his Prayers divers that were dangerously sick; and obtained for others a happy and secure Death. As he was praying with the rest of the Religious at the Bed Side of one of the Monastery, who was now dying, he perceived him to be much troubled, and to cover his Head with the Blanket; the Saint asked him, *What it was that troubled him? Behold, says he, there stands the Devil in a most dreadful Shape, breathing Flames from his Mouth, and a sulphureous Smoke from his Nostrils.* Whereupon St. John taking up a Cross, gave the Devil many Blows with it; and then the dying Man said very joyfully: *The Devil is fled away, he is gone. And the ever Blessed Virgin Mary, and St. Peter, and St. Benedict are come.* After which Words he dyed most happily.

At length this great Servant of God in a fair old Age fell grievously sick; and being admonished from Heaven of the Time of his Death, he called for all the Abbots and Superiours of his Monasteries; and telling them he was soon to leave them, exhorted them to the Observance of their holy Rule, and to maintain Peace and fraternal Charity. And being armed with all the holy Rites and Sacraments of the Catholick Church, which he received with great Devotion, he rendred up his most happy Soul to God on the twelfth of July in the Year MLXXIII. And was buried in his Monastery called *Pasnian*, our Lord manifesting the Glory he enjoys in Heaven, by great Miracles. St. Gualbert's Life is written by *Blasius Melanifius*, General of the Order of *Vallis Umbrosa*, which is set down in *Surius*, whence this is taken. The Roman Martyrology makes Mention of him on the twelfth of July. And St. Antoninus in the second Part of this History.



The Life of St. ANACLETUS, Pope and Martyr.

JULY 13. After the Martyrdom of St. Clement Pope, St. Anacletus was chosen by the common Consent of the Church, to succeed him in St. Peter's Chair. He was born at Athens in Greece; his Father was called *Antiochus*. He was chosen Pope in the Days of Trajan Emperor, who perceiving Christian Religion did daily encrease, and the Worship of his false Gods was diminished, and came in a manner to nothing, raised the third Persecution against the Church, thinking he could overthrow it by putting so many innocent Christians to Death, by most cruel and horrible Torments. But he lost his own Life first, and the Seed of heavenly Doctrine being watered by the Blood of Martyrs, sprung

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up more abundantly; for the more Blood was shed, the greater was the Harvest. By reason of this so cruel a Persecution St. Anacletus ordained that every Day at the End of Mass, those who had been present at it, should communicate, because every Day the Christians had the Tyrants Sword at their Throat. He commanded also, that at the Consecration of a Bishop three other Bishops at least, should be present (which Ordination was made also before by St. Peter) and that holy Orders should be given publicly, *That those who were admitted to so great a Charge, should be publicly taken Notice of; and that all might know they were judged capable and worthy of the Function.* He writ some Epistles, wherein he

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JULY 13. treats of the supreme Authority of the Pope, and says, *That he is to be judged only by God, seeing that from him alone he received his Authority and Superiority over all the Churches.* He speaks highly of Patriarchal Churches: And writes great Praises of St. Peter the Apostle; in whose Honour he built and adorned a Chapel; and also adorned some other Places for the Popes, his Successors, to be buried in. He administered holy Orders twice in the Month of *December*, and then ordained six Bishops, five Priests, and three Deacons. And when he had governed the Church of God nine Years, three Months, and ten Days, he was martyred in the Year of our Lord

cxii, and the xiii. of *Trajan*, and was buried in the *Vatican*. The Church keeps his Feast on the Day of his Martyrdom, the thirteenth of *July*. St. Ignatius in his Epistle to *Mary Casabolite* maketh honourable Mention of St. *Anacletus*. We must here take Notice that some *Greek* Authors confound *Anacletus* with *Cletus*, and of two make but one. And many Ecclesiastical Writers vary in the Succession of the first four Popes after St. Peter. Yea some will have St. *Anacletus* to have suffered under *Domitian*. But what we have said here, is to be followed as more certain and commonly received.



The Life of St. BONAVENTURE, of the holy Order of St. Francis, Bishop and Doctor of the Church.

JULY 14. THE most holy Prelate and Seraphical Doctor of the Church, St. *Bonaventure*, of the sacred Order of St. *Francis*, was born in the Year of our Lord mcccxxi, in a little City of *Tuscany*, called in Latin *Balneo-Regium*, and in Italian *Bana Rea*. His Father's Name was *John Fidanza*, and his Mother's *Risela*, Persons of Quality and very rich. Whilst he was a little Child, he had so dangerous and violent a Sickness, that he was quite despaired of; but his virtuous Mother with great Confidence had Recourse to Almighty God, taking for her Advocate and Intercessor, the glorious Patriarch St. *Francis*; and promised, *that if her Son recovered, she would do her best, to persuade him to take the Habit of his holy Order, and to serve our Lord in that Course of Life.* God restored her Son to Health by the Prayers and Merits of St. *Francis*; and she brought him up in all venerable and Dutiful Affection towards his holy Patron that had saved his Life, and to his whole Order; procuring withal to have him well instructed in Literature and good Manners. When he was two and twenty Years of Age, willing to give Content and Satisfaction to his Mother, and to comply with her Promise concerning him; and feeling also the secret Instinct and strong Vocation of Almighty God, he took the Habit of St. *Francis* with great Fervour and Contempt of the World with all its Vanities. When he had ended his Year of Probation, he was professed; and he declared publicly to all, *how great a Favour he had received by St. Francis's Means, whom he now besought to obtain for him Grace perfectly to fulfil the Vows, to which he obliged himself in his holy Order.* Presently after this, the blessed young Man began to shine above the rest of the Religious, with most rare and eminent Virtues; and to draw upon him the Eyes of all he conversed with, by his continual Prayer, and

admirable Silence, Modesty, Obedience, Humility and Affability. He took a great Pleasure in sweeping and rubbing the House, and other such like humble Offices. He did most frequently and willingly serve and attend the Sick, particularly those, whose Diseases were most loathsome and contagious. He was wonderfully charitable towards those Friars whom he perceived to be afflicted and troubled; and with most comfortable Speeches he encouraged them to *Constancy* and *Perseverance in bearing the sweet Yoke of our Lord*; which Charity he continually practised with great Care and Vigilancy, when afterwards he was a grave Father in the Order, and even when he was Minister General. He applied himself most seriously and with great Affection to the Study of holy Divinity; wherein, by the Excellency and Sharpness of his Wit seconded by continual Labour, and much more by Prayer, he came to so great Perfection that he was a most able, famous and divine Doctor. His Master at *Paris* was *Alexander Hales*, a most famous Man of his Time, and surnamed the *Irrefragable Doctor*; who considering St. *Bonaventure's* Purity, the Grace that appeared in his Carriage, his Mildness and Sweetness in his Speech, and Angelical Conversation; used to say of him: *This is a true Israelite, in whom Adam seemeth not to have sinned.* He arrived in a short Time to so high a Degree of Knowledge, that in the seventh Year after his Entrance into Religion, by a general Consent of the Superior of his Order, he had a Chair of Divinity offered him; and he interpreted the Master of the Sentences in the University of *Paris* with wonderful great Applause and Admiration. There he took the Degree of Doctor, on the same Day with the Angelical Doctor of the Church, St. *Thomas of Aquin*, with whom he held a most dear and holy Amity; and overcame him once in an humble and friendly Contention

JULY 14. Contention of Civility, forcing him to be graduated before him. These two Saints visited one another very familiarly; and one Day St. Thomas coming to St. Bonaventure, desired him to shew him the Books he made most use of: And St. Bonaventure shewed him those few he had in his Cell. But St. Thomas, not content with this, besought him once more to shew him those other choice and rare Books, whence he gathered the high Conceptions, and the most admirable and pithy Sentences, with which his Discourses and his Writings were so full. Then the most holy and devout Man, pointing at the Crucifix which he had in his Chamber, said to him, *Assure yourself, most dear Father that this is the Book whence I have whatsoever I deliver in School or in Writing: And that my Soul receives more Light at the Feet of this Crucifix, and in bearing and serving holy Mass, then in all the Studies or Exercises of Learning.* At which St. Thomas was much edified, and increased his Esteem and Affection of St. Bonaventure, although this did not seem new or strange to him, who had found by his own Experience, that to attain to true Wisdom and great Knowledge, Prayer was more available than reading. Another time as he went to visit St. Bonaventure, he found him busy in writing the Life of St. Francis, his holy Father; and not willing to interrupt him, he went away without speaking to him, and said: *We will let one Saint labour for another.* And it seems that Almighty God made appear together at one time, and in the same Place, these two great Lights of the Church, St. Thomas and St. Bonaventure, to defend it against certain turbulent and seditious Spirits, whom the Devil raised up in the University of Paris, to oppose the holy Orders of St. Dominick and St. Francis, and to write Books against them. But they were confuted and beaten down by the heavenly Doctrine of these two holy Doctors. And the See Apostolick condemned their Adversaries, and commanded that their pernicious Books should be burnt. Pope Sixtus the Fifth, speaking of St. Bonaventure and St. Thomas, as of two inseparable Companions, learned Men, and strong Pillars of the Church, hath these Words: *These are two Olive-trees and two Candlesticks, shining in the House of God, that, with the Oil of Charity and Light of Doctrine, have illuminated the whole Church. These two great Personages, like two resplendent Stars appeared at the same time, coming from two excellent religious Orders to defend the Catholick Faith, advance it by their Labours, and maintain it by their Doctrine. From these two Orders, as it were from fertile Fields, well manured and cultivated, spring and grow up daily by the Assistance of God's Grace, admirable and most fruitful Plants, to wit, Men of great Learning and Sanctity, who employ all their Forces to*

succour St. Peter's Ship, assaulted by so many Enemies, and beaten by so many furious Billows and Tempests: And to assist the Pope of Rome, who sits at the Stern of the Ship, guiding it with much Pains and Solitude. Thus writeth Pope Sixtus in his Bull, wherein he commands St. Bonaventure to be honoured as a Doctor of the Church, like St. Thomas. But besides what these two holy Companions and Collegues did jointly against those Monsters that impugned their religious Orders, St. Bonaventure had a particular Conflict against a certain Doctor, by Name *Giraldus*, who wrought a most pestilent Book against the Friars, taking Occasion from the Faults of some few to condemn them all; and expressly to impugn the evangelical Poverty which they profess. Against whom St. Bonaventure wrote a Book, entitled *Apologia pauperum*. Wherein with a divine Eloquence and solid Doctrine, he discovers the Impostures and Frauds of this *Girald*. And our Lord gave Testimony of the Truth by an exemplary Punishment inflicted upon that miserable Man; who not long after being stricken with a Palsey, and covered over with a loathsome Leprosy from Head to Foot, made a lamentable End. By St. Bonaventure's Works, and by his publick Lessons and Disputations which he daily had, as Master and Doctor of Divinity, appeared every Day more and more the Light of this divine Torch, which God had put upon the Candlestick of the City that is situated upon a Mountain, in so much that the Fame and Renown of his Wisdom and Doctrine was spread far and near. And besides his great Knowledge, he had a wonderful Prudence and Insight into Affairs, by means whereof, in Consultations concerning the most weighty Businesses of the Order, among the Superiors, as also in Chapters; his Advice and Counsel was so solid, seasonable and fit, that generally it was followed by all: And what he said or voted was looked upon in a manner as if it had been delivered by an Angel of Heaven. The general Testimony of his rare and singular Virtues, and of his most admirable Knowledge and Learning, moved Pope Clement the Fourth to offer him the Archbishoprick of York in England. But his Humility made him refuse that rich and eminent Dignity, which he thought himself not worthy of; and beg'd of his Holiness to permit him to continue in his evangelical Poverty, and to serve the holy Church by his Studies of holy Scripture and Divinity; which was granted him to the incredible Good of the holy Church, that reaped singular Fruit by his Labours and Learning.

The Office of General of the Order being vacant, St. Bonaventure, though he were then but five and thirty Years old and had lived but thirteen in the Order, yet by common Consent was chosen Father and Minister-General

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General of the whole Order, notwithstanding all the Excuses and Endeavours he made to decline that Honour. For at length he acquiesced, and submitted his Shoulders to that Burden and Charge, which Obedience and the express Command of the Vicar of CHRIST put upon him. He behaved himself in this Office with wonderful Humility, singular Sweetness, and incredible Prudence. But nothing was more admirable than his Zeal of regular Discipline, accompanied with a most vigilant and exact Care, to have the Rule of his holy Father St. Francis well observed. And as Pope Sixtus the Fourth saith of him in the Bull of his Canonization, *he did not only attend diligently to the keeping of all that had been ordained and settled by St. Francis: But he added also many new Things which were necessary, the Number of the Religious being so very much encreased.* For as all Things of this World naturally have their Beginning, Progress, and End; and by reason of our Frailty and several Accidents cannot long continue in that State and Perfection which at first they had; this holy Order had relented something from the primitive Fervour which it had when it was first instituted. But St. Bonaventure being intrusted with the Charge of Minister-General of the Order, reduced and restored it to that Lustre and Splendor of Sanctity and religious Discipline, with which it shined during the Life and Government of St. Francis. Which the more commodiously to effectuate, he assembled a general Chapter, made new Statutes and Ordinations, writ circular Letters to the whole Order, and in fine, most vigorously put in execution whatsoever his rare Prudence and great Piety suggested to him. And altho' he were very exact in this Point of Discipline, yet was he withal most sweet and indulgent towards those who were Weak and Feeble, and acknowledged their Faults. He readmitted also with a wonderful great Tenderness and Compassion those, who having cast off the Habit, returned to him with Sorrow, and demanded Penance: These he received with all Charity like a loving and kind Father, left by falling into Despair they might utterly lose themselves. In all Difficulties and troublesome Labours, which by reason of his Charge he was to undergo, he addressed himself to the ever blessed Mother of God, as to his particular Patroness and Advocate, and commanded his Religious to exhort the People in their Sermons to a special Devotion to this glorious Virgin, and to salute her with the Salutation of the Angel, when they heard the *Ave Mary Bell* ring after Compline. He ordained also, that from Christmas to the Epiphany, the Hymns should be concluded with *Gloria tibi, Domine, qui natus es de Virgine. Glory be to thee, O Lord, who wast born of a Virgin.* He instituted at Rome a Confraternity, which is called *del Confalon*, to which he pre-

scribed a certain Manner of Prayer, and to say our Lady's Office. Whilst he was General, he translated the Body of St. Antony of Padua into a fair Church, which in his Honour was built in the same City. And altho' this was the three and thirtieth Year after that blessed Man's Death, yet his Tongue was as fresh and soft as if he were yet living. St. Bonaventure took it most reverently into his Hands, and with abundance of Tears spoke in this manner: *O blessed and happy Tongue, which wast always praising God, and didst teach others to know and bless him! It appears now how precious and acceptable thou art to his Divine Majesty:* And then kissing it with singular Devotion, he gave Order it should be kept a-part in some honourable Place.

St. Bonaventure considering the sovereign and infinite Majesty of Almighty God in the most blessed Sacrament of the Altar, and withal reflecting upon his own Frailty and Unworthiness, apprehending that he could not receive our Lord with that Disposition and Purity which was requisite, abstained many Days from saying Mass, or communicating. But one Day whilst he was devoutly upon his Knees in time of that dreadful Sacrifice, after the Priest had divided the holy Host a Part of it came to him, and entred into his Mouth. Whereupon as he gave Thanks to our Lord for so signal and unusual a Favour, he understood, *That it is more pleasing and grateful to the divine Majesty, that we come to receive him with a fervent and inflamed Desire of his holy Presence, that flows from a sincere and cordial Love; than that we withdraw ourselves for fear, and abstain from conversing with our Lord and Creator, who hath so great a Love for us, that it is his Delight and Content to be with us:* As St. Bonaventure himself hath left written in one of his little Treatises. *Petrus Gelasius*, a most learned and exact Writer of our Time, recounts a very remarkable Thing in the Life of St. Bonaventure; which is a Testimony and a great Argument of St. Bonaventure's Authority, and the Esteem the Church had of him whilst he was yet living. And it is this: The holy Chair of St. Peter being made vacant by the Death of Clement the Fourth, and remaining so for the space of three Years, because seventeen Cardinals, that were assembled together at Viterbo for the Election of the Pope, could not agree upon a Person to be chosen, resolved at length that St. Bonaventure, for his rare Sanctity, Prudence and Learning, should have in his Power all their Votes, and cast them upon him, whom he should judge the most fit for that greatest Honour and Dignity: And whomsoever he should make Choice of, they would acknowledge him, and obey him, as sovereign Pastor and CHRIST's Vicar, yea though he nominated himself, they would reverence him for

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JULY 14 for Pope. And the holy Man was so sincere and upright, so free from particular Affections and all human Respects, which might have darkened or obscured his Judgment; and had so little regard to the Favour and Friendship of any of the Cardinals there present, that he named a Person that was absent, *Theobald*, Viscount of *Placentia*, and Archdeacon of *Liege*, a Man of known Integrity and Sanctity, who was then actually employed in the Conquest of the holy Land; and when he was enthroned was called *Gregory the Tenth*. Thus writes that Author.

When *St. Bonaventure* had governed his holy Order many Years, and brought it to a most flourishing Estate by his most virtuous Example, excellent Learning, and rare Prudence, *Pope Gregory the Tenth*, who then sat in *St. Peter's* Chair, called a general Council at *Lyons* in *France*: There to make an Union between the *Latin* and *Greek* Church, and to settle divers other Things of greatest Importance. Unto this Council he commanded expressly *St. Bonaventure* to come, whose Knowledge and Prudence he saw would on this Occasion stand the Church in great Stead; which he thought would be yet more beneficial and advantageous, if it were set forth with greater Authority: For which reason he made him Cardinal and Bishop of *Alba*, which is one of the six Bishopricks Suffragans of the Bishop of *Rome*. And so his Holiness being there personally present, *St. Bonaventure* carried the greatest Sway in all Matters of Consequence that were treated in the Council: As well in the Conferences and Disputations which passed between them and the *Grecians* (who were there reduced to the Pope's Obedience, and acknowledged him to be their Pastor) as in other Affairs and Definitions of the sacred Council: But whilst this Council was sitting, God was pleased to give this holy Man the just Reward and Remcompence of his Labours; and to call him to Rest, and to eternal Felicity. He rendred up his blessed Soul to his Creator on the Fourth of *July*, in the Year *MCCLXXIV*, and three and Fiftieth of his Age. His holy Body was buried in the Convent of *St. Francis*, in the same City of *Lyons*, with great Lamentations of all there present, who unanimously cried out, *That the Church of God had lost that Day the best Soldier she had*. And his Holiness, *Pope Gregory*, wept bitterly for his Death, for the great Loss, as he said, which the Church received by it. His Obsequies were solemnized with great Pomp and Magnificence; at which *Peter of Tarantasia* a *Dominican*, who was also Cardinal and Bishop of *Ostia*, and afterwards being chosen Pope, was called *Innocent the Fifth*, sung Mass and preached: And among other Things, said this in his commendation, *That whosoever saw him, took an Affection to him, and was willing to follow his*

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Counsel and Advice, because he was gentle, affable, humble, pleasing to all, compassionate, prudent, chaste and sweet, and in fine, adorned with all Virtues in an eminent Degree: Which appears also in his Books which are very many and most Learned, wherein all his Virtues shine with a heavenly Science and divine Love, which gives great Light to the Understanding, of the Reader, and no less Heat to the Will, softening and drawing it by a powerful and divine Force; for St. Bonaventure's Doctrine is not dry or cold, but full of Juice and Marrow, and enkindles the Heart with the Fire of Love. For which Reason he is deservedly styled The seraphical Doctor, because he burns and inflames like a Seraphin. Wherefore the learned John Gerson, Chancellor of the University of Paris, speaking of St. Bonaventure's Doctrine says, There is none more sublime, more divine, more pleasing, and more profitable. And in another Place he adds, That albeit, some other Doctors for their sublime Knowledge are called Cherubins, yet St. Bonaventure is both Cherubin and Seraphin, for that he enlightens the Understanding, and inflames the Will, and stirs up the Soul to the Love of God. And yet again, St. Bonaventure is singular among all the Catholick Doctors, for without Disparagement of any of them, he is wonderfully powerful and efficacious to give Light to the Understanding, and to inflame the Affection. And John Trithemius Abbot saith, that St. Bonaventure goeth beyond all other Doctors of his Time, for the Profit which is to be gathered from his Writings; if we consider the Spirit of divine Love, and Christian Devotion that speaketh in them. He is very Profound without quaint and curious Words; Eloquent, but not vain or affected; his Discourse is not swollen or puffed up, but piercing and fervent. A Man reads him most securely; and he that loves God doth easily understand him: There is great Profit and Benefit to be got by often reading him, and his Sayings stick in the Mind with a spiritual Sweetness. Many teach Science, and many there are that move to Devotion; but few Writers have been so happy as to join these two Things together: But St. Bonaventure surpasses both in the one and the other; for his Doctrine is the Mother of Devotion, and his Devotion is as it were a Bait to draw in his Doctrine. Therefore if you have a Desire to be both devout and learned, read over his Works with Attention. Thus speaks Trithemius. But Pope Sixtus the Fourth saith the same more pithily, and yet in fewer Words, in the Bull of his Canonization, and Sixtus the Fifth also to the same Purpose writeth in this manner of him. St. Bonaventure had a particular Gift in Writing, singularly proper to himself alone: For his Talent is not only in the Subtlety of Arguing, Facility of Expression, and Prudence in Defining; but also in moving the Mind with a Force which

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which is rather divine than human. For with his highest Learning he doth so join the Fervour of admirable Piety, that in teaching he moves his Reader, and entering sweetly into his Heart he awakens and quickens his Soul as it were with the Darts of a Seraphin, and yet softens and delights it with the Honey of Devotion: So that our Predecessor, Sixtus the Fourth admiring this heavenly Grace in his Writings, did not stick to say that the Holy Ghost spoke in St. Bonaventure.

God wrought many Miracles by the Merits of St. Bonaventure after his Death: For he cured divers that were sick of several Diseases. He raised to Life a little Child that was dead: He helped many Women that in Childbirth were brought to Extremity and evident Danger of Death, who were happily delivered of their Children by calling upon this glorious Saint, who was Canonized by Pope Sixtus the Fourth, who had been formerly of St. Francis's Order, and even General of it in the Year MCCCCLXXXII, two hundred and eight Years after St. Bonaventure's Death: And Pope Sixtus the Fifth commanded that

his Feast should be kept in the Church with JULY the same Solemnity which Boniface the Eighth 14. had ordained for the Doctors of the Church. And Pope Pius the Fifth appointed the same to be done for St. Thomas of Aquin. The Roman Martyrologe makes mention of St. Bonaventure on the Fourteenth of July; and so do Pope Sixtus the Fourth, St. Antoninus, and Peter Galefimus, who was an Apostolick Protonotary. But the Chronicles of St. Francis's Order speak more at large of him, where in the second Part, second Book, seventh Chapter, it is said, that *he was so great a Friend of holy Poverty, that, even when he was a Prelate, his Cloaths were but poor Rags of no value, which are even yet to be seen in the Franciscans Convent at Lyons.* And in the Year MCCCCXXXIV, a hundred and seventy Years after his Death, when his sacred Body was translated into a greater Church of his own Order, his Head was found entire, his Hair, Lips, Teeth and Tongue fresh, and in a manner nothing changed from what they were whilst he was living; but particularly his Heart free from all Corruption.

The Life of St. HENRY, Emperor, the first of that Name, Confessor.

ST. Henry Emperor, surnamed the Pious, was Son of Henry, Duke of Bavaria, and near Kinsman of the three Emperors, who were all called Otto. He was brought up from his Childhood in Piety and good Learning by St. Wolfgangus, Bishop of Ratisbon, who even then did prophesy his future Dignity. For as the Duke came one Day with his two Sons and two Daughters to ask the holy Man's Blessing, he saluted St. Henry King, his Brother Bishop, the eldest Sister Queen, and the younger Abbess, and every one's Calling was accordingly. St. Henry succeeded the Duke, his Father, in all his Dominions; and left an Example to the World, that neither Nobility, Wealth, nor Power can hinder a Man from being a Saint, if he will make good use of these Gifts of God. For this worthy Personage, carrying deeply imprinted in his Heart the Fear and Love of God, lived most virtuously and innocently, even in that State and Splendor which was suitable to his Dignity, attending much to Prayer and the Exercise of good Works, whereunto he was particularly encouraged by a strange Vision represented to him: For he thought one Night that as he was praying with great Devotion at the Tomb of St. Wolfgangus (who, as we said, had been his Tutor) and most earnestly commending himself, his Subjects, and all his Affairs to his holy Protection; the Saint appearing bad him read what was written in the Wall over against

his Monument, where he found these two Words, *post sex, after six*: And presently, hereupon awakening, he took this to be a Warning given him by Almighty God to be prepared to leave this Life after six Days; and accordingly disposed himself by Prayer and Penance, Invocation of the Saints, and large Alms which he bestowed upon the Poor. But when the six Days were expired, and he was yet in no apparent Danger of Death, he held on the same Course for six Months, persuading himself that this was the term allotted him: And having passed also this Space of Time over without any harm, he concluded that he was to die at the end of six Years. But then contrary to his Expectation, he was chosen King of Germany, the Emperor Otto, being lately deceased, in the Year of our Lord MII, according to Baronius, and was crowned afterwards Emperor at Rome in the Year MXIV.

The blessed Man finding his Vision to have portended so different an Event from what he could ever have hoped or expected, gave great Thanks to Almighty God and his Saint, by whose Prayers he thought he was promoted to so great a Dignity. And not contenting himself with the narrow Bounds of an earthly Kingdom, resolved to use all means to gain the Kingdom of Heaven, and to employ all the Power and Authority that was given him in dilating the Christian Catholick Faith, and promoting the Service and Worship

JULY 14. Worship of the living God. He bestowed great and ample Revenues upon several Churches; whereof some he built, others he repaired with great Cost. The Church of *Mersburge* that had formerly much flourished, by the continual Incursions and Devastations of the People of *Poland*, *Hungary*, and *Sclavonia*; who in those Days were Idolaters, was now so ruined and wasted, that it ceased to be a Bishoprick; and of the small Revenues which were left to it, was founded a Monastery. This Ravage and Spoil of CHRIST's Inheritance made the pious Heart of the Emperor bleed for Sorrow. Wherefore calling together his Princes and Peers, he communicated with them the Design he had to tame and subdue those fierce and barbarous People, that did so much Mischief to the Christian Empire. In this Expedition passing by a Place called *Walbech*, where the Blessed Martyr, *St. Adrian's* Sword is kept and revered as a most precious Relick; he took it with great Veneration, and marching along with it, by the Merits and Intercession of the Saint, called upon God to assist him, with those Words of the Prophet; *Judge, O Lord, them that hurt me; overthrow them that impugn me; take Armour and Shield, and rise up to help me; bring forth the Sword*, Psal. xxxiv. Then coming to the very Place where the Church had stood, and seeing the Desolation of it, with a deep Sigh he called thus upon *St. Laurence*: *Glorious St. Laurence, Martyr of CHRIST, if by your Intercession I come to subdue these barbarous People, and bring them into Subjection to the Roman Empire and Christian Religion, I do promise by God's Grace to restore this Place, which is dedicated unto you, and lies now most pitifully ruined and wasted, to its former Condition, and build up the Church again in your Honour.* And he pitched his Camp in the same Field, and lay there expecting the Enemy, who soon appeared with a most numerous Army. But *St. Henry*, not considering the Advantage the Enemy had in their Number, put himself and his Men under the Protection of the glorious Martyrs, *St. Laurence*, *St. George* and *St. Adrian*; and when they had all received the most holy Body and Blood of our Lord, he encourages them the best he could, and leads them to the Enemy; praying thus aloud to our Lord: *Lord God, who destroyest Wars from the Beginning, lift up thy Arm against the Nations which malign thy Servants; overthrow and destroy them in thy Power; my God, put them as a Wheel, and as Stubble before the Face of the Wind.* After which Prayer, lifting up his Eyes, he saw those glorious Martyrs whom he had commended himself unto, together with a striking Angel, marching before his Camp, who cast such a Fright and Terror into the Enemy, that they were immediately disordered; and casting away their Arms, they

began all to consult their Safety by running away. *St. Henry* having vanquished and defeated so many barbarous and warlike Nations without Loss of any Christian Blood, was not ungrateful to God and the Saints, his Champions and Protectors, who had managed this War and fought his Battels for him. He performed in their Honour even more than he had promised; whereby he deserved to have their Assistance at other Occasions, for the conquering of other Countries. He brought his Enemies to submit to what Conditions he pleased. *Poland*, *Bohemia*, and *Moravia* became tributary to him. *Pannonia*, which by his Means was converted to the Faith of CHRIST, he joined to the Empire. He was also the Cause of the Conversion of *Hungary*; for he dealt with *St. Stephen*, and persuaded him to become a Christian, and the more sweetly to induce him unto it, gave him his own Sister in Marriage; and *St. Stephen* following the Emperor's Counsel, together with all his Kingdom, embraced our holy Religion.

All the Expeditions and Wars of this most pious and victorious Prince, were undertaken by him for the Propagation of the holy Faith amongst Infidels, or for the humbling and suppressing the Enemies of the Church. And by the same Means it is wonderful how Almighty God dilated for him his Empire. The *Greeks* having seated themselves in *Apulia*, made great Rapines and Spoils upon all *Italy*, and rendered themselves very terrible to the *Romans*, and threatened to come to the very City of *Rome*. But *St. Henry* broke all their Power and Strength; and as he was dreadful to those that withstood him during the Fight, so did he treat with wonderful Meekness and Clemency all that he overcame. *Troy* or *Troas*, a new City built by the *Greeks* in *Apulia*, upon Confidence to be succoured by *Basilus*, Emperor of the *West*, had, by their Perverseness and Obstinacy and several Affronts, so provoked the just Indignation of the whole Army, that *St. Henry*, who was now upon the very Point of taking the Town, thought to use the Extremity of Rigour and Severity towards it. But the Inhabitants, to move him to Mercy, sent out all the little Children, who went in Procession to his very Tent, singing Litanies. This Sight, and the sweet Voices of so many little Innocents did so pierce his Heart with Pity and Compassion, that though he called God to Witness, *That if these little ones amongst the rest of the Inhabitants should come to experience the Rigour which that insolent City had deserved, not he, but their Parents were to be accountable to God for their Blood*; yet for their sake he spared the City, and shewed great Mercy to the Inhabitants. We may easily conceive how efficacious the devout singing of Litanies by little Children will be to obtain Favours of God

JULY 14. God and his Saints in Heaven, seeing it could prevail so much with this holy Man, whilst he was yet upon Earth. The pious Emperor, before he would engage himself with the Enemy in *Apulia*, earnestly desired to have the Blessing and the Prayers of St. *Romualdus*, who lived not far off in the rough and cold Mountains of *Sitria*, and was most famous for his Austerity and Sanctity of Life; and sending for him, received him with all Reverence and Respect; as indeed he did highly honour and esteem all those whom he knew to be true Servants of God; and took it in wonderful good Part to be admonished or reprehended by them. St. *Poppo* with great Liberty and Confidence rebuked him for permitting a certain Shew or Spectacle to be exhibited, wherein a poor Man was put in Danger of being devoured by a Beast; the Emperor was so far from being offended with him, that both he forbade that dangerous Sport, and procured St. *Poppo* to be made Abbot of a great Monastery in Recompence of his charitable Reprehension. A certain Bishop was, by false Informations given against him, grown out of Favour with the Emperor, and fearing the Displeasure conceived against him, might endanger his Flock; gathered up a great Sum of Money, wherewith to pacify his Prince's Mind; but having bethought himself better, to wit, *that it would make more for his Purpose, to win the Favour of the Lord of Heaven than of an earthly Prince*; the Day before he was to appear to clear himself to the Emperor, and present his Money, he bestowed the whole Sum upon CHRIST in his Poor, and having spent the Night in Prayer, the next Morning came to the Emperor; who when he understood what he had done, had a greater Love and Esteem of him than ever he had before. But now his Humility and Penance for some sinister Opinion conceived against St. *Heribert*, Bishop of *Colen*, is most remarkable: Certain wicked Detractors had made him believe that this good Prelate had no great Kindness for him, and that he was even sorry that he was promoted to the Empire: Wherefore he harboured in his Mind a Grudging and Displeasure against him, until it pleased Almighty God to disabuse him, and to let him know the Innocency and Sanctity of St. *Heribert*; for one Night there appeared to him in his Sleep a venerable Prelate, and said, *Take heed, O Emperor, you keep no Malice against my Fellow Servant Heribert, and know that he is dear to God.* In the Morning the Emperor calls for St. *Heribert*, and humbly asking him Pardon, embraced and kissed him three several Times. And not content with this, the next Night presently after Mattins, taking one of the Clergy with him, goeth to the Bishop's Chamber, but not finding him there (for the holy Man according

to his Custom was watching and praying in St. *John's* Chapel) comes into the Chapel, and casting off his Robe, prostrates himself on the Ground at St. *Heribert's* Feet, and again confesses his Fault; nor would he rise up before he received from him a solemn Absolution.

He that did so much respect and reverence Saints that were yet living upon Earth, what Devotion may we think he had to the Saints that were reigning with CHRIST in Heaven? He was singularly addicted to the glorious Patriarch St. *Benedict*; and went to visit his Monastery at *Monte Cassino*: And whilst he was there, he was seized with a most terrible Fit of the Stone, with which at other Times he used to be molested, and bore it always with wonderful Patience: In the Extremity of this Pain that endangered his Life, he called upon St. *Benedict* together with his Sister St. *Scholastica*; and presently there occurred a Doubt to his Mind whether their holy Bodies were yet in that Monastery, by reason of a certain Rumour spread abroad, that they had been secretly conveyed away. Soon after he fell asleep, and there appears to him St. *Benedict* with a Surgeon's Tool in his Hand fit to make Incision; who speaks thus to him: *Because you have put your Confidence and Trust in God and his Saints, I am sent by Almighty God to cure you. I am Brother Benedict; I know you are in Doubt whether my Body rests here or no; but to the End you may be assured that my Body lies in this Monastery, I will give you this Token, that you shall be perfectly cured.* And immediately opens his Belly, and gently takes out a great Stone, which he puts into his Hand, and closing up the Wound again, disappears. And with good Reason among all the Saints did St. *Benedict* come to cure him, seeing he it was, who by a mild and fatherly Correction had inflicted upon him the Disease: For many Years ago, whilst he was yet but Duke, he lodged one Night in a Monastery of *Benedictins*; and there not being Room enough in the Stables, his Grooms tied up some of his Horses in the Chapter over against the Church; wherefore St. *Benedict* appeared to him that very Night, and looking most terribly upon him, reprehended him very sharply, and struck him on the Side with a Rod; from which Time he began to be troubled with the Stone; so that the glorious Father might well say to him, *Ego percutiam, & ego sanabo. I will strike thee, and I will cure thee: And I will inflict upon thee a Disease, and I will take it away.* But the Emperor finding himself in perfect Health, and the Stone in his Hand, came among the Religious when they were assembled together, who were quite astonished to see him so well recovered, who the Day before lay a dying; and asked them, *What he should give to the Doctor who had cured*

JULY 14. cured him? They all made Answer, *That they should be very glad if he would take what he thought best, and most precious in the Monastery, and bestow it upon the Doctor for his Reward.* Not so, says the Emperor, *for my Doctor is your most holy and glorious Father St. Benedict. He has cured me; and it is fitting that I give him something of my own.* And then, shewing them the Stone, told them all that happened to him, and gave to the Monastery innumerable and most precious and inestimable Gifts; and resolved, if he had lived some Years longer, to leave the Empire, and become a Monk in the same Monastery.

And not only this Place, but all Religious Houses and almost all Churches which he came at, enjoyed the Fruits of his Royal Munificence. For the holy Man made CHRIST our Lord Heir of all he had; for he never had Issue, nor intended to have any, as one that with the Consent of his dearest Consort, St. Chunegundes, maintained Virginity inviolably. He had a particular Affection for the City of *Bamberge*, where he had been brought up from a Child. Here he built a Church of St. *Stephen*, and another Church and Monastery in Honour of St. *George*; and with Permission, which he asked of the Bishops that were assembled together in a Synod (at what Time he shewed what Reverence and Respect he had for the holy Prelates of God's Church; for he prostrated himself before them on the Ground, and would not rise until the chief of them took him up) he founded and erected there an Episcopal See; and all this with the Goods of his own Inheritance. This City with all that belonged to it he gave, in Honour of St. *Peter* and St. *Paul* the Apostles, to the Pope of *Rome*; and obtained of his Holiness, *Benedict the Eighth*, to come in Person to consecrate the Cathedral Church, and to take Possession of the City; which was done with all Pomp and Magnificence imaginable; though afterwards *Leo the Ninth* exchanged this City with the Emperor that then was, for *Beneventum*. One Thing I will not omit, which although among so many Churches (one Author says a thousand) which this Godly Prince built or repaired, may seem not to be very considerable; yet hence we may gather the Zeal he had to procure God's Glory, and his Solitude by good Works, according to the Advice of the Apostle St. *Peter*, *to make sure his Vocation and Election*, and *to commend his Soul to the faithful Creator in good Deeds*. Coming once to *Strasburg*, he was wonderfully taken and edified with the good Order and Discipline he saw in the Cathedral Church, as well in the pious Conversation of the Canons, as in their Manner of singing the divine Service. He also read their Rule, which pleased him very much. But his Affairs not

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permitting him to live amongst them as he desired, he founded a Prebendary in the said Church for the maintaining of a Priest; who as a Vicegerent, in his Name and his Place might do that Homage for him to Almighty God, and constantly assist at divine Service, representing herein his Person, and therefore was called *the Royal Prebend*. And herein he followed the wholesome Counsel of St. *John Chrysostom*, who in his first Homily upon the Epistle of St. *Paul* to the *Philippians*, makes a most vehement and long Exhortation to those that cannot attend much to Prayer, Penance, and the Service of God (such as are wealthy People, who being wholly taken up with the Affairs of the World have but little Time, and less Mind for Exercises of Devotion) to encourage, help, and maintain those who have dedicated themselves to the Honour and Worship of God; and tells them, *That herein they do infinitely benefit themselves, and make the Crowns of those great Servants of God to become their own, by communicating with their good Works.* St. *Henry's* Devotion towards the most holy Sacrament and Sacrifice of the Altar appeared in this, that besides his often frequenting the Communion of our Lord's Body, he used every Day at the End of Mass, with great Reverence to drink the Lotion of Wine and Water, which the Priest poured into the Chalice, to purify it after the Consummation of our Lord's Blood. And as it fell out one Day, that for some pressing Business he could not perform at the accustomed Hour this usual Devotion, he desired the Priest to lock up the Chalice with the Lotion in it, till such Time as he should be at Leisure; which was not before the next Morning, when Martins were sung. And then coming with wonderful Reverence, and many Tears, to satisfy his pious Desire of drinking that which had so near a Relation to the most holy Sacrifice, he found the Lotion miraculously changed into the Form of Blood.

Whilst St. *Henry* was in *Apulia*, he went to visit St. *Michael* the Archangel's Church upon Mount *Garganus*; where once a Week the Angels are said to appear, and perform Divine Service; at which Time none dares stay in the Church, but only those whose great Purity and Sanctity can afford them that Confidence. St. *Henry*, relying upon the Mercy of Almighty God, stay'd there alone, when all the rest, perceiving the Signs of the Angels coming, went out, or, if they lingered, were driven out. Here the blessed Man with abundance of Tears commended himself to the Protection of that great and mighty Prince of the Church St. *Michael*, who is to receive the Souls of all the Faithful at their Departure out of this Life, and to present them to CHRIST our Lord. Whilst he was thus praying, behold a numerous

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JULY 14. Multitude of heavenly Spirits, that shone as bright as the Sun, enter into the Chapel; whereof two went straight to the Altar and dressed it. By and by there came in others, distinguished into several Companies, bright burning like Flashings of Lightning, who with wonderful Reverence, great Pomp, State and Glory, waited upon their Prince St. Michael, whom they brought into the Temple. Last of all came in the King of Angels, CHRIST our Lord, with great Power and Majesty; who was attended upon by an Infinite Host of celestial Spirits, whose Splendor was inexplicable. When all were seated in their Places and Ranks, immediately the Quires of the new Jerusalem began to sing the divine Service. Which being ended, a prime Angel brought the Book to our Saviour, who made a Sign to him to carry it to St. Henry, that was kneeling in a Corner, to kiss it. But as he was trembling all his Body over for Reverence with a sacred Horror, the Angel spoke thus to him: *Fear not, Elect of God, rise up speedily, and receive cheerfully the Token of Peace which is presented unto thee from Heaven.* With the like Vision and Favour did Almighty God honour him another Time, to signify both to him and to us all, how gratefully he takes, and how bountifully he rewards, whatsoever Devotion and Piety towards his most holy Mother, the ever glorious Virgin Mary. St. Henry did wonderfully honour and reverence this most powerful Queen, the common Patroness and chiefest Hope of Christians. And among many Devotions that he used, to testify his Duty towards her, this was rare and singular; that whatsoever City or Town he entered into, the first Night of his Abode in it, he spent in Prayer and watching in some Church dedicated to her Honour. This Devotion he omitted not, when he came to Rome. For then he passed over the first Night after his Arrival, in her Church, called *Maria Major*, and he reaped great and present Fruit of his Piety. For he saw the Sovereign and Eternal Priest CHRIST JESUS enter the Church to say Mass; St. Laurence and St. Vincent assisted as Deacon and Sub-deacon; innumerable Saints filled up the Church; and the Angels sung in the Quire. The Introit of the Mass was, *Suscepimus, Deus, misericordiam tuam, We have received, O Lord, thy Mercy. Justitia plena est dextra tua, Thy right Hand is full of Justice*; which last Words as they were sung, all the Angels, imitating our Saviour and his blessed Mother, pointed with their Finger at St. Henry, as one well deserving that Elogium. And after the Gospel, when the Angel had presented the Book first to CHRIST our Lord, then to our Blessed Lady, and to the Saints in Order, to be kissed; our Lady signified to the Angel that he should give it

also to St. Henry, and said, *Give him the Kiss of Peace, whose Virginity is most pleasing to me.* And the Angel having offered him the Book, toucht him lightly in the Thigh, as formerly an Angel had toucht the Patriarch Jacob, and said to him: *This is to be a Sign of God's Love for your Chastity and Justice.* And from that Time the Emperor always halted.

At length this holy Emperor, wearied out with pious Labours for the Glory of God and Propagation of the Christian Faith, perceiving his End to draw near, called for the Friends and Kindred of his chaste Spouse St. Chunegundes, and pointing to her, said to them: *I restore to you this your Virgin, as I received her a Virgin from you, or rather from CHRIST.* At the Time that he was dying, a certain holy Ermit saw the Devil in human Shape, running in all Speed, and asked him, *Whither he posted so fast? I am going, says the Fiend, to be present at the Death of the Emperor: Go thy Ways, answers the Ermit, and do what God permits thee to do. But I charge thee in the Name of the same living God, to return hither back, and to tell me what Success thou findest.* Within a very short Time the malicious and spiteful Enemy returns again, howling and roaring, and says to that Servant of God: *Wo, wo to us; we are cosened, we have lost our Labour; all our Slight and Power is come to nothing; the Angels have confounded us and driven us most shamefully away: For as the Merits and Works, good and bad, of that Soul were examined and weighed in a just Balance in the Presence of us and of the Angels, and our Scale began to sink down with the Weight of his Sins; there steps in a burnt Man with a golden Cup, and puts it into the other Scale of his good Works, which immediately carried it down with that Force, that the Cup being dashed against the Ground, keeps still the Mark of the Blow; whereupon the Angels crying Victory, carried away the Soul with them, leaving us nothing but Shame, Ignominy and Confusion.* The renowned Martyr St. Laurence was he, whom the Devil scornfully called the *burnt Man*; to whose Church at Mersburg St. Henry had given a golden Chalice. And it is very remarkable, that the said Chalice being then kept under Lock and Key, was found with that Dint or Mark in it, which the Devil spoke of. St. Henry died in the Year of our Lord MXXIV, in the two and fiftieth of his Age, Eleventh of his Empire, and four and twentieth from the Time he had been chosen King of Germany. God declared his Sanctity, and the Glory corresponding to it, which he enjoys now in Heaven, by many Miracles. For he did great Favours to those that honoured him and called upon him; and punished severely some that went about to obscure his Glory.

St. Henry

JULY 14. St. Henry had a Brother, called *Bruno*, Bishop of *Ausburg*, that never had any Love or Kindness for him; but on the contrary was always striving to cross and trouble him, and to thwart or overthrow his Designs, and sided continually with his greatest Adversaries: Whom the Saint on the other side endeavoured to win by his Patience and by requiting bad Turns with Courtisies; yet could never overcome the unnatural Heart of his Brother: For even after St. Henry's Death, he did not cease envying and maligning his Honour; and particularly laboured to destroy the Bishoprick he had erected at *Bamberg*, and to give away the Lands and Possessions belonging to it, to his Nephew. Many worthy Men and Prelates used all Persuasions they could, to divert him from that most wicked Attempt, but in vain, for he was most obstinately bent to carry it on. At length St. Henry appeared to him with his Face disfigured, and his Beard half pluck'd off: Whereat when the Bishop wondred; *It is you*, says the Saint, *that have so disfigured me, by offering to take from me and from the Servants of God, the Means and Livings, which I bestowed upon them for God's sake; but see you give over these Designs; for otherwise it shall cost you dear.* And so left him; but in that sad Condition, that he was not able the next Day to stir out of his Bed. Where we see verified what the Scripture saith in the Book of *Wisdom* c. v. *The Just shall stand in great Constancy against those that have afflicted them, and taken away their Labours.* A remarkable Example and Document, not to alienate from the Church and pious Uses, what hath been liberally applied thereunto by the Devotion of our Ancestors.

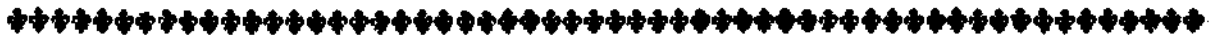
That wherein we are chiefly to imitate this worthy Servant of God, is his singular Devotion towards the holy Saints and Angels: In whom as he put great Trust and Confidence, so did he receive of Almighty God by their Means innumerable Favours and Privileges. They warned him of his Faults, and taught him to cancel them by due Penance and Satisfaction: They cured him of his corporal Infirmities and Diseases: They helped him in his Bartels, and gained him many specious and glorious Victories: They comforted and entertained him at his Prayers with most extraordinary Illustrations, and with a delicious Foretast of the eternal Joys of Heaven. In fine, they secured his Soul at his last Passage, they pleaded for him, they silenced and chased away the Devils, and carried him with them, rejoicing and triumphing, from a Temporal to an everlasting Kingdom. And if he who had many good Works, most precious Merits, and indefatigable Labours, undertaken for our Lord's Glory and the Service of his Church, to stand and plead for him at the Tribunal of Almighty God, and in fine, was a Saint, and a great Saint, had need not-

withstanding to be defended and protected at JULY 14. that last Hour by the glorious Company of Saints and Angels, reigning with CHRIST: In what a lamentable Condition shall we poor Sinners, find ourselves, if we make not those our Friends by frequent Invocation, and by good Services, without whose Prayers and Intercession, we shall be in great Danger to miscarry? The most holy and learned Father, St. *Augustin* hath to this Purpose, in his one and twentieth Book, *De Civitate Dei*, Chapter the seven and twentieth, a most remarkable saying, worthy to be often pondered, and perpetually born in mind: That many Christians *non sint his moribus præditi, ut eis liberandis, sine suffragio Sanctorum sua possit vita sufficere*, and a little after, *Est itaque quidam vitæ modus, non tam bonæ ut ad tantam Beatitudinem adipiscendam eis ipsa sufficiat, nisi eorum meritis, quos amicos fecerint, misericordiam consequantur.* That is, *that the Life of some is not so good, that it may suffice to secure them from incurring eternal Damnation, and to bring them to the eternal Bliss and Felicity of Heaven; unless they be helped, and find Mercy at God's Hands by the Suffrages and Intercession of those Saints, whom by some good Services they have obliged, and made to become their Friends.* And we may well take this to be our own Case, seeing it is the common and ordinary Course of Life, even of those Christian Catholicks, who live well, and abstain from greater Sins. For we shall find our good Works and Actions, when they come to be numbered and weighed in the Ballance of God's exact Judgment, to have less in them than is requisite to deserve that inestimable Poise of Glory, unless God deals mercifully with us: Which Mercy we hope to obtain by the Prayers and Intercession of the Saints, whom by due Honour and Reverence, and by frequent Invocation in our Life Time, we have obliged to stand for us at that terrible Day.

It is to be observed that this holy Emperor is called sometimes *Henry the Second*, though indeed he be the first Emperor of this Name, and is usually so styled, as well in History, as also in the *Roman Martyrology*. For altho' there was another *Henry* before him, a most godly and holy Prince, who in the Year *ccccxix* succeeded the Emperor *Conrad*; yet he would never be called *Emperor*. And in those Days none was so styled, that was not crowned by the Pope. As our St. *Henry*, though he immediately succeeded *Otho the Third* in his Dominions, and ruled the Empire, yet was not called *Emperor*, but only *King of Germany* for many Years. And the Ecclesiastical Annals reckon the Beginning of his Empire from the Year *mxiv*; when coming to *Rome*, he took the Imperial Crown with great Reverence from the Hands of Pope *Benedict the Eighth*. The *Roman Martyrology*

JULY 14. tyrology speaks of St. Henry; and *Baronius* in his Ecclesiastical History. His Life is extant at large in *Surius*, and in Cardinal *Bellarmin*, and it was written by *Adelbodus*

Bishop. Many grave Authors make most J U L Y 14. honourable Mention of him in the Lives of several holy Men that lived in his Time.



The Triumph of the HOLY CROSS.

JULY 16.

AMONG the great and signal Victories which Almighty God hath given sometimes to Christians against *Infidels* and Enemies of his holy Name, that which he gave them in the *Plains of Tolosa* is the most renowned and admirable. It was won by *Alfonfus the Eighth*, King of *Castile*, assisted by the Kings of *Arragon* and *Navar*; with a strange and unheard of Defeat and Slaughter of innumerable Multitudes of *Moors*. The Relation which we set down here of it, is taken out of the History of *Rodrigues Ximenes*, who was at the King's Side during the Battel; and out of King *Alfonfus* his own Letter to Pope *Innocent the Third*, where the Success of the War and Victory is faithfully told in this manner.

King *Alfonfus*, willing to revenge the Honour of God, most sacrilegiously prophaned by the *Moors*; to repress their Insolency, and to deliver the Christians, his Subjects, from these most cruel and barbarous Enemies, having consulted the Matter with all the Prelates and worthy Personages of his Realm; confiding and relying upon the infinite Goodness and Power of our Lord and Saviour, resolved to gather together all the Forces and Strength he could make throughout his Dominions; and to invite to his Aid and Assistance in so glorious a Cause, so much concerning our Faith and Christian Religion, not only the Kings that were his Neighbours and Allies, but also foreign Princes; and with all the Power of Christendom to encounter the Enemy. To this Purpose he sent *Rodrigues Ximenes*, Archbishop of *Toledo*, a most able and prudent Man, and of wonderful great Authority, Embassador first to *Rome*, and afterwards into *France* and *Germany*, to petition his Holiness, *Innocent the Third*, to publish a sacred War, wherein all that would enroll themselves to join with him against the *Moors* for the Glory of God and Good of all Christendom, might solemnly take the Cross, and have the same Graces and Indulgences which are granted to those that goup on Service for the Conquest of the Holy Land. His Holiness granted all that was demanded of him. And the good Archbishop was so active and dexterous in carrying on the Business, that it was soon published through all Christian Dominions; and every one shewed himself much concerned at the Insolency and most arrogant Pride of *Mahomad* King of the *Moors*, who had uttered horrible Blaf-

phemies against God; and swore that he would abolish all Memory of the Cross, and utterly ruin and destroy the Worshipers and Adorers of it. There was such a Confluence of People from all Parts to *Toledo* for this Expedition, that neither the City nor the Fields about it were able to contain them: But divers of them spread themselves all along the River *Tagus*, some in Tents, others in the open Air. There came a Multitude from *Italy* and *France*; among whom were divers Bishops, great Lords and principal Men, that desired to do Service in this holy War. So that *Spain* never saw a more flourishing Army.

They began their March from *Toledo* on the Twentieth of *June* in the Year of our Lord MCCCXII, and met with wonderful great Difficulties. For the *Moors* had beset all the straight and narrow Passages; and strowed the Ways with Caltraps, which are Pieces of Iron foursquare, with Pricks and sharp Points; which did excessively gall and annoy the Horses and Beasts of Carriage. Yet notwithstanding the Christians with their Courage and Resolution, and by a particular Assistance of Almighty God, overcame all the Difficulties; and took some Towns from the Enemy, to wit, *Malaga* and *Calatrava*. But to the end all the World might know that the great Defeat of the Enemy and the glorious Victory which was afterwards got, was a pure Favour of God, and all the Glory of it due to him alone, he permitted that after the taking of *Calatrava* (which was on the Last of *June*) a Mutiny and Sedition arose in the Army of the Christians: Whereupon almost all the Externs returned back, and left the Service. *Alfonfus*, altho' he did deeply resent this unlucky Accident, and saw himself exceedingly Weakened, yet lost no Courage; but marched on vigorously towards the Enemy, in Company of *Peter*, King of *Arragon*: And a little while after King *Sanctius* of *Navar* came with considerable Forces to join him. They arrived at length at a Place called *Muradal*, where *Mahomad* King of the *Moors* held himself with a numerous and most puissant Army, with Intention to forbid their Passage; but by no Means to engage them; for he did not yet know that *Alfonfus* was deserted by his extern Forces: But when he understood that the Strangers were gone, and that *Alfonfus* had no other Forces than those of *Spain*, he changed his Resolution, and intended to fight the Christians, if they came

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JULY came up to him; whereupon he drew his 16. Men out into a large Plain: But left great Forces at a Place called *Ad Navas Tolosa*, which is a narrow and straight Passage, to annoy and endamage the Christians, as they came up the Hill. The Ascent was exceeding steep, rough and craggy, so that the Horse could not find sure Footing, or keep themselves from falling: And upon the Hill they discovered the Enemy to be very strong and numerous. This caused great Trouble and Perplexity in the Christians, who thought it almost impossible to march up the Hill, and withal saw it was no less dangerous to retire back. But King *Alfonfus* encouraged them to go on, and fear not; for the Providence and Mercy of God would not be wanting to them, if they confided in him: And so it fell out; for a certain Shepherd, most skilful in all the By-ways and Windings of the Hill (and some think he was an Angel disguised in a Shepherd's Weed) led them securely up before the very Face of the Enemy, who fretted and stormed that he was not able to hinder them. As soon as the Christians came up, the *Moors* put themselves in order, embattelling in that large Plain, and were ready to begin the Fight: But *Alfonfus*, knowing his Men to be weary and tired would not accept the Charge; as well that the Soldiers might rest and recruit their Forces, as also, that himself might take better Notice of the Enemies Camp, and discover their Strength and Order. *Mabomad*, taking this Refusal to proceed from Fear and not from military Prudence, grew extremely proud and arrogant, and writ in a vaunting and boasting Manner to *Baëza*: *That he held three Kings besieged and blocked up, and did not doubt of taking them Prisoners within three Days*: The Day following with the same Insolency he drew out his Men as he had done the Day before, to give Battel to the Christians; but they kept themselves still within their Trenches, and would not join Battel with him, till they saw their own Time: For it is the Part of a prudent General not to fight when his Enemy desires it; but when he finds his own Opportunity.

But upon *Saturday* Night all the Christians prepared themselves by a good Confession of their Sins, and early in the Morning heard Mass and communicated: When also the plenary Indulgence by Way of Jubilee, was denounced to them by the Bishops, by Order from his Holiness. The next Morning, which was *Monday*, every one was ready at his Colours, and the whole Army being set in Order, and distinguished into their several Ranks and Squadrons; lifting up their Hands and Eyes to Heaven, where their Hearts, burning with a Desire of Martyrdom, did already lodge; with wonderful Alacrity and Courage drew up to the Enemy, calling

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upon the holy Name of God, and beseeching him to give them the Victory against those cruel Barbarians, deadly Enemies of our holy Religion and of his Cross. The *Moors* were so many that they could not be numbred; and their King *Mabomad* appeared in their Van with great Pomp and State, wearing above his Armour a black Robe that had been anciently *Abdelmumy's*, who was the first of the Race of the *Almobades*: And there was carried before him a Sword and the Alcoran. The Christians set upon the *Moors* with extraordinary Valour, and facing all their Army, gave and received several Charges: And albeit at the Beginning the Enemy by the Advantage they had in their Number did overpower them, so that some Christians began to fly; yet King *Alfonfus* nothing at all discouraged, said to his inseparable Companion, *Rodrigues: Archbishop, we will here die together, you and I. No, Sir, says the Archbishop, we will not die; but, by the Help of God, we will get the Victory.* And immediately there came Succour from Heaven: Which infused much Valour and Courage into the Christians. For the Cross which *Dominic Pascualis*, a Canon of *Toledo*, carried before the Archbishop, passed miraculously together with him that carried it, thorough the thickest Squadrons and whole Army of the *Moors*, and the good Canon that held it, stood to the very End of the Fight all alone without a Man to defend him, surrounded by an Infinity of Enemies, and received not a Wound or Blow, though every one aimed and strove to hit him. Moreover the Royal Standard, wherein there was a Picture of our Blessed Lady, who always has been the special Patroness of the Province of *Toledo* and of all *Spain*, being advanced to a strong Party of the *Moors*, that after their Companions were disordered, held out stiffly, and with much Sharpness continued the Dispute, cast such a Terror into them, that immediately they vanished away like Smoke. In fine, the Christians got such a glorious and admirable Victory, that it is evident they obtained it from Heaven: And that it was won by the mighty Arm of the God of Hosts, and not by the Industry, Valour, or Force of Man. For *Mabomad* with some few hardly escaped, leaving dead upon the Place two hundred thousand *Moors*, whereas there were but five and twenty of the Christians slain. And for some Days that the Christian Army remained there, to take the Booty and Spoil of the Enemy; notwithstanding the continual Fires they made Day and Night, to dress their Meat and for other Uses, wherein they burnt nothing but Darts, Spears, Lances and other wooden Weapons left by their Enemies in the Field, yet were they not able to consume them all, though they did strive to do it.

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JULY 16. This renowned Victory gave much Discouragement to the *Moors*, and on the contrary heightened the Courage of the Christians, and encreased their Confidence in Almighty God, whom they acknowledged to be the Author of it.

But notwithstanding the infinite Mercy and Power of God, to which this Victory is to be wholly ascribed; we are to reflect upon that which the Kings and Soldiers contributed on their Part to move the divine Goodness to give them so great a Victory. For, *First*, They engaged not themselves in the War so much for their own private Interest, or enlarging their Dominions, as for the Honour and Glory of God, and Exaltation of the holy Faith, which ought to be the End and Mark, whereat Kings that wage War against Infidels, Hereticks, and other Enemies of God, are to direct their Purpose. *Secondly*, They had recourse to the Head of the Church, the sovereign and supreme Prelate and Pope; and desired him to grant Indulgences, and appoint Prayers; as his Holiness *Innocent the Third* commanded Prayers to be offered to our Lord throughout all Christendom, and appointed a Fast with only Bread and Water, and instituted a solemn Procession, wherein he himself walked bare-foot, beseeching the divine Clemency to hear the Prayers of the Christians, prosper their Designs, and grant them the Victory. *Thirdly*, There was a great Consent and Agreement of Minds and Wills between the three Kings, of *Castile*, of *Arragon*, and of *Navar*. Which Union and Accord, wheresoever it is, gives Strength and Force to those that are but few in Number: And for want of it, an infinite Multitude is weakened and defeated. Moreover the whole Army fortified itself with the Holy Sacraments and divine Weapons, not forgetting also to make Use of human Helps. For King *Alfonfus*, before they began to march, sent out Orders to all Quarters, that the Soldiers should leave behind them all costly and rich Attire, and furnish themselves only with what was fit and useful for Service: And commanded that those who had offended Almighty God by Vanity and Galantry in their Apparel, should now endeavour to please him by Modesty and Thriftiness in that kind, and by taking with them such Armour as was best for this Engagement: Which was accordingly obeyed by all, as writeth the Archbishop *Rodrigues*, from the highest to the lowest. There was yet another Thing that conduced exceedingly to the Victory: Which was this, that as soon as the Enemy was disordered and began to fly, the Christians pursued them close, and charged them still home, never stopping or turning out of the Way to gather the Booty and Spoils,

according to what the Archbishop under **JULY** Pain of Excommunication had commanded the Day before that all should do, if it should please God to make them Masters of the Field. The *Grandeos* also and greatest Personages, little minding to enrich themselves by the Victory; but only setting before their Eyes the Service of God and of their King, and the Safety of their Country, fought from Morning till it was late at Night, with a Courage worthy their Blood and noble Descent.

This is that great and famous Battel, anciently called *The Battel of Ubeda*, or *Ad Navas Tolosa*: Wherein the Power, Race and Name of the *Almohades* (who were the stoutest and strongest of the *Moors*, and in a fair Way to bring all *Spain* under their Subjection) was utterly extinguished and abolished. All Christendom was filled with Joy, and taken up with Gratulation and Thanksgiving for this signal Victory, which was fought on a *Monday*, on the Sixteenth of *July* in the Year *MCCXII*. And in Memory of so great a Benefit the Solemnity of *The Triumph of the Holy Cross* was instituted, and is kept throughout all *Spain*, by Command of *Gregory the Thirteenth*; as is to be seen in a Brief given by him in the first Year of his Reign, on the Thirtieth of *December* in the Year *MDLXXIII*. And with good Reason is this Feast called *The Triumph of the Holy Cross*: For by virtue of the said Cross, the Christians overcame that barbarous King, who presuming most arrogantly upon his Strength and Power, threatened to abolish all Worship and Veneration of the said Cross, and to be the Ruin of all Christians. Moreover the Cross which was carried before the Archbishop of *Toledo*, bearing up to the Enemy, broke thorough all his Ranks and Squadrons, without the least Harm of him that carried it. And wheresoever this sacred Sign did march, the Barbarians fell all down in Heaps before it. It is recorded in the Chronicles of *Spain*, that in Time of the Battel, there appeared a red Cross in the Air: The Sight whereof gave great Encouragement to the Christians; and cast a Terrour into the *Moors*, which occasioned their Confusion and Flight: And that this gave the Name of *The Triumph of the Holy Cross* to our present Feast. They add also, that a Gentleman of the Kingdom of *Leon*, whose Name was *Reynoso* was the first that shewed it to the King, who thereupon made him his Standard-bearer, and gave him for his Arms a Red Cross in a White Field, which the Family of *Reynosos* give to this Day. But the Archbishop *Rodrigues* makes no Mention of this Cross appearing in the Air: And we find nothing of it in the King's Letter to his Holiness; which it is not probable they would have omitted, had there been any such Thing, it

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JULY it being so very considerable and remarkable.
16. Let us beseech Almighty God to conserve and continue his Favours and Graces towards us, and by the Virtue of the Holy Cross to

give us the Victory against all our Vices; and **JULY** to deliver us from our Enemies visible and in-
16. visible, and at length to bring us to eternal Life. *Amen.*

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JULY **17.** **W**HILST Innocent the First sat in St. Peter's Chair at Rome, and Honorius, Son of Theodosius the Great, governed the Western Empire, there lived at Rome Euphemianus, a Nobleman wonderful rich, who had taken for Wife a Lady, whose Name was Agles, who happened to be barren. This grieved and afflicted them both extremely; for they did most passionately desire to have a Son that might succeed them, and inherit their great Wealth. They begg'd this Favour of God by continual Prayer, large Alms, and innumerable Works of Charity and Devotion. Their House was a secure Refuge of Orphans, Widows and afflicted Persons; an Hospital of the Sick and Poor; and a Harbour of Pilgrims. Our Lord heard their Desire, and gave them a Son: *A Son, I say, of Prayers and Tears*, whom they named *Alexius*. They brought him up in the Fear of God, and instructed him in all Piety and Learning, Wherein he made so happy a Progress, that in those his tender Years it was easily perceived, he was most specially chosen by Almighty God to glorify his holy Name, and edify the Catholick Church by the rare and admirable Example of his Life and Conversation. When he was now of Years to marry, his Parents made Choice for him of a young Lady, noble, rich, fair, prudent, and in a Word, adorned with all good Qualities, worthy the Spouse of such a Husband; and commanded him to take her for his Wife. And *Alexius*, concealing his Intentions, shewed himself ready to obey their Will; and the Marriage was solemnized with incredible Joy, Feasting and Congratulation of the prime Gentry and Nobility of Rome. But that very Night God speaking interiorly to the Heart of *Alexius*, told him how he would be served by him: *That he should not touch his Spouse, but leave her; and like another Abraham, forsake his House and his Parents, and follow him to the Place that he should shew him.* *Alexius* obeyed the Voice of God, and coming to his Spouse, presented her with a gold Ring, and a very rich Girdle wrapt up in crimson Taffeta, and bid her keep that, *as the Pledge of his Affection, till God should otherwise ordain.* Thence he went into another Room, where his Cabinet was; and taking with him some Jewels and Money, he changed his Apparel, and in Disguise departed from his Father's House; and going straight down to the River's Side, as God

would have it, he found a Vessel ready, in **JULY** which he passed to *Laodicea*, and from thence **17.** he went by Land to *Edeffa*, in the Province of *Mesopotamia*, where is kept a Picture of our Lord and Saviour JESUS CHRIST, which himself sent by one of his Disciples to King *Abagarus*. Here he sold his Jewels and whatsoever he had that was precious, and gave the Money of it among the Poor; and himself being most meanly clad began to beg; and whatsoever he got that was not precisely necessary to keep him alive, he distributed it among poor aged Men. The greatest Part of his Time he spent in Prayer in a Church-porch, before a Picture of our blessed Lady, towards whom he had a most singular and tender Devotion. His Spouse passed over that first Night in continual Expectation of his Return, much wondering what might occasion that Delay. His Parents the next Day coming to give him the good Morrow, and understanding that he had been absent all Night, were strangely surprized, and even besides themselves for Admiration; especially his Mother, that did nothing but lament and weep. His doleful Spouse was also quite dissolved into Tears. In the mean while his Father, who was no less afflicted and desolate, sent his Men round about into every Part to enquire after his Son, and to overtake him in his Flight. And some of them, by certain Marks and Tokens conjecturing that he was gone towards *Edeffa*, followed him thither, and there saw him, spoke with him, and gave him an Alms as to a poor Beggar, but knew him not, his Penance, Fasting and Habit had so changed and disguised him; yet he knew them, and took a singular Content to have brought himself to that Degree of Poverty and Contempt of the World, as to stand in need to ask an Alms of his own Servants. He passed over seventeen Years in extreme great Want and Penury, from the Time he had left his Father's House, without being known of any Man living; though he were well known, much loved, and highly favoured of Almighty God. The radiant Beams of his rare Virtue and Sanctity of Life began to give a greater Lustre, and to shine brighter in the Eyes of Men, and to ravish their Hearts with Admiration of his excellent Perfection. And the good Opinion they conceived of him was much encreased by a Revelation made to the Sacristan of the Church, in the Porch whereof *Alexius* had taken up his

JULY 17. his Abode: For an Image of our Blessed Lady that was there, spoke to the Sacristan, and told him, *That the poor Man, who ordinarily resided in that Porch, was a very great Servant of God, wonderfully dear to him, and that his Prayers had extraordinary great Force and Power with his divine Majesty.* This Revelation being blazed about, it is incredible how *Alexius* was respected and revered by all for a Saint. But the humble Man, that had a Horror of the Honour of this World, retired secretly from *Edeffa*, to make a Pilgrimage to *Tarsus* in *Cilicia*, there to visit a famous Church of the great Apostle *St. Paul*. For which Voyage he embarked and set to Sea, but by a Providence of Almighty God there arose a most furious Tempest; and a contrary Wind drove the Vessel upon the Coast of *Italy*; so that *St. Alexius*, when he thought least of it, found himself at *Ostia*, which is the Haven of *Rome*: Here he took a Resolution by a particular Inspiration of Almighty God, who guided and directed him in his whole Course of Life, to go on to *Rome*. And (not to be a Trouble, or Burden to any body, and withal to suffer the more, and to gain a greater and harder Victory against the World and himself) he intended to go to his Father's House, where he was confident that not a Man could know him, being so much changed by the length of Time he had been absent from Home. Wherefore, after he had visited certain Churches and Places of Devotion in the City, and had well armed himself with God's Grace and the Protection of the Saints, against all the Assaults and Temptations, which he was to encounter by living in his Father's House, he goes homewards; and as he was going, he meets his aged Father *Euphemian* in the Street, attended upon, according to his Quality, with a great Train of Servants and Dependents, and coming towards him, he spoke in this Manner: *I do most humbly beg of you, Sir, for the Love of God to command that some little Corner be appointed me in your House to shelter me; and that I may feed upon the Crumbs that fall from your Table. I shall be no Burden to you, nor troublesome to any of your Family. Use that Charity towards me which you never refuse to any miserable or contemptible Person in his Want and Necessity, that has Recourse to your Charity; so may Almighty God shew his Favour and Mercy to all that have Relation to you, wheresoever they be, and prosper all your Affairs and Designs.* These Words touched *Euphemianus* to the Quick, by calling to his Mind his dear and only Son *Alexius*; whom he saw standing there before his Eyes, but knew him not: He was presently moved to Pity, and commanded one of his Gentlemen to take the poor Man into the House, and to find some Chamber for him, and to take

Care of him. He was lodged in a little, narrow and dark Chamber near to the Entry of the House, where he remained other seventeen Years disguised and unknown; and endured, from the Servants and other Persons that entred or went out of the House, an Infinity of Affronts and Contumelies; for whereas he kept himself always retired, and went in a poor contemptible Habit, the Pages, Lackeys, and other young People of the House (as ordinarily in the Court and in great Mens Palaces, they are not too modest and Civil towards such as contemn and neglect themselves) took *St. Alexius's* Sanctity for the Subject of their Laughter and Entertainment; and supposing him to be a simple Man and half a Fool, gave him many a Blow upon the Cheek, pulled him by the Beard, hung foul Things upon him, and abused him in the worst Manner they could. And he suffered and put up all with wonderful Patience, rejoicing and congratulating with himself, to be thus treated and misused by that insolent Crew in his Father's House, for the Love of God.

But this was not the greatest conflict that *Alexius* sustained, nor the most violent Temptation that assaulted him. He had other Conflictations of another Nature, in which no Man in the World could have kept himself firm and sure upon his Feet, had his Courage and Constancy been less than his; or if he had not been armed and strengthened with as powerful Grace as he was. For his Mother from the very Day he left the House, never gave over sighing and lamenting for him; and his Spoute, seeing herself become a Widow before she was made a Wife, spent both Day and Night in weeping; and with pitiful Clamours cryed to Heaven, bemoaning her sad and woful Case in the House where he had left her, whence she never would depart. The doleful Mother complained in this Manner: *Where art thou, my Alexius? Where art thou, dear Child of my Bowels? Why did I desire thee so earnestly before thou camest into the World? Why was I so importunate with Almighty God to have thee? And why did he hear my Prayers, grant my Petition, and bestow thee upon me? Was it not for to have thee the Staff of my old Age, the Honour of my House, and Heir of my Goods; and not to be abandoned and left all alone, sad, mourning, afflicted, dying a thousand Deaths by continual Dolours, and protracting a most miserable and languishing old Age by a long and almost endless Martyrdom? O my Child, I was once in Labour with thee, and brought thee forth with great Throws and Pangs, which were notwithstanding even sweet and delightful to me, for the Hopes I had to have thee one Day the Heir of my House. But now my Pains are without Comfort, my Sorrows without Remedy, my Afflictions without End. Having*

JULY 17. *ing lost thee, the Joy of my Heart, and sole Foundation of all my Hopes. These sad Complaints of his Mother were always answered and seconded by the wailing and weeping of his Spouse, and the passionate Expressions of her Grief, able to soften or break the hardest Rocks. O my dear husband, would she say, why hast thou thus forsaken me? If thou hadst no Desire of my Company, why didst thou take me for thy Consort and Companion? Didst thou therefore join me to thee, that thou mightst immediately cast me off? But wherein have I offended thee? What Displeasure have I ever done thee? What hast thou observed or seen in me that might be distasteful to thee, and make thee fly from me as from thy Enemy? Thou art amiable and gracious to all Persons of the World, and only to me thou art become hard and cruel. Where art thou, my Alexius? Why dost thou not return back? Why dost thou not let me hear at least some News of thee? Art thou yet alive, or art thou dead? Art thou in Italy, or in some far remote Country? Alas! my greatest Pain and Affliction is the Inncertitude I am in; not knowing where thou art, nor how thou dost. For I bear thee a greater Love than I bear myself, and am more solicitous of thy Health and Welfare than of my own. For without thee there is no Life for me; and having once lost thee, there is nothing more that I can pretend to in this World. Thou thinkest perhaps that because I have been so long a Widow by thy Absence, I have forgot thee, or love thee less, or do not take on, and grieve so much for thy Loss. No, no: do not think so, Alexius; for the Love I bear thee depends neither of Time, nor of thy Absence: Neither the one nor the other, has been able to abate the Force and Vehemency of it, nor to blot out of my Mind the Memory of thy Virtue. My Grief is nothing assuaged by so long a Time; and the Love which made thee Master, and put thee into Possession of my Heart, is not one jot diminished by so many Years Absence.*

These and the like Words, that were accompanied with Tears, Sighs, and Sobs, were perpetually beating the Ears of Alexius; and they may seem to have been Cannons or warlike Engines planted against him to batter and weaken his Heart, which being made of Flesh, could not but feel and resent extremely the Pain and Affliction of his Mother and of his Spouse. And that which did much encrease his Trouble, was that he saw them often pass by him, when they had Occasion to go out, or to come into the House; and heard the Servants frequently discourse of the Desolation and most lamentable Sadness, in which these two Ladies passed their Days in moaning and bewailing the Absence of their Alexius, and their Inncertitude of what was become of him. But, O Power of God, O heavenly Grace! How dost thou strengthen and fortify a weak and tender

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Heart, and make it most gloriously to triumph over most puissant Enemies! Alexius would have run great Hazard of being utterly overthrown, if God had not held him up by the Hand; yea if God himself had not brought him into that Occasion, to shew his Power by securing and preserving him in it, and bringing him off from it without Harm, yea with Encrease of Merit and Glory. For Men being weak by their own Nature, must fly and avoid Occasions of falling, especially such as are manifestly dangerous; where the most resolute and the most confident do most frequently fall; but when Almighty God conducts them, and brings them into the Danger; they may rush securely into the midst of Flames without burning, as the three Children entred into the Furnace of Babylon; as Daniel into the Lake of Lions, and as Jonas into the Whale's Belly. Alexius diffiding in his own Strength, fled from Edeffa, fearing to be transported with Vanity by the Praises and Commendations of the People that admired him as a Saint; and from thence came to his Father's House, where he was to sustain a more sharp and dangerous Conflict. But this he did by a special Instinct and Inspiration of the Holy Ghost; and therefore being assisted by his Grace and Favour, he had no Reason to fear; but to rely upon his Protection; by means whereof he hath shewn us an admirable Example, how much a Heart of Flesh is able to do, when it is strengthened by divine Grace. He hath given us, I say, an incomparable Example in these so fierce and violent Temptations, which he broke thorough without hurt at all, by the Resolution and Courage of his Mind; as a hard and firm Rock, beaten by a Storm and Tempest, breaks the Waves that rush furiously upon it. And to obtain this mighty Protection of God, the blessed Man did continually ask and beg it of him; he confessed often and communicated every Week. His Life was continual Prayer, Fasting and Penance; his Apparel was ragged and torn; his Bed the hard Ground: And by this Rigour and Austerity, his Body was become weak and feeble; but in Spirit he grew every Day to be more strong and vigorous.

Finally, at the End of seventeen Years, which he spent in this obscure Life, heaping up daily infinite Treasures of Merits, Almighty God willing to give him the Reward of his Labours, and to crown in him his own Works; revealed to him the Day, on which he was to depart from this miserable World. Then the blessed Man set down in Writing in a Piece of Paper his Name, together with the Names of his Father, Mother and Spouse, and the particular Passages and Events of his Life. Then folding up the Paper, he held it fast in his Hand, ex-

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JULY 17. expecting that happy and most blessed Hour, in which God would take his Soul to himself. Some Days before, as the Pope was saying holy Mass, which the Emperor and divers others were present at, there was heard a Voice from Heaven, which said: *Come to me, all ye that labour and are afflicted, and I will refresh you.* At which Voice all were astonished, and prostrating themselves on the Ground, they implored God's Mercy. By and by was heard another Voice, which came from the Altar, and said: *Seek out the Servant of God, and he shall pray for Rome, and God will bless it. And take Notice that he is to depart out of this World Friday next.* This was spread throughout the whole City; and on that Day there was an infinite Confluence of People to St. Peter's Church, to know who this Servant of God was. There were present the Pope, the Emperor, and St. Alexius's Father, Euphemianus; and there was heard distinctly a Voice bidding them *seek for the Servant of God in the House of Euphemianus.* And had you then, Euphemian, says the Emperor to him, *so great a Treasure in your House, and have kept it secret, and would let no body know it? Come, let us go presently, and find out the Saint.* And as Euphemian was going before, to give Order for the receiving of the Emperor, the Gentleman, to whose Care he had recommended Alexius, says: *Without all Question, Sir, the poor Man, whom you gave me Care of, is that Servant of God, that is discovered to us now from Heaven: For he is a Man, that frequents the holy Communion every Week, prays continually, fasts every Day, and has suffered with wonderful Patience and incredible Constancy and Humility, innumerable Affronts and great Insolencies from the Servants.* Hereupon Euphemian entering into that dark and obscure little Hole, found the Saint dead, and stretcht out at his Length upon the Ground, and his Face covered with his poor Cloak, which as he removed, there issued from his Face a great and clear Light, which made him appear as beautiful as an Angel. He perceived that he was deceased, and would have taken out of his Hand the Scrole of Paper, but he grasped it so hard, that there was no pulling it from him without Danger of tearing it. Presently comes in the Emperor, whom Euphemian acquaints with what he had seen. The Saint's Body was carried into a Chamber richly furnished, and exposed upon a very sumptuous and stately Couch. The Pope and Emperor entered the Room; and falling upon their Knees before the holy Body, besought the Saint with all Humility to let go the Paper he held in his Hand; which he immediately did, making no Resistance, as they offered to take it. It was given to Aecius the Chancellor to be read aloud; and all that were present, stood most attentive to hear it.

JULY 17. But when he came to read the Names of his Father, Mother and Spouse, *with whom the Saint said he left a ring and a Girdle before his Departure; Euphemian* being struck through the very Heart with Sorrow, sent forth a Cry as high as Heaven; and plucking from his Head his venerable white Hairs, flung himself with all his Force upon his Son's Body, and said: *Alas! wo is me! Son of my Bowels, and my only Treasure, why hast thou used so much Rigour with me, and with thy desolate and afflicted Mother? So many Years hast thou tarried in my House, and I never knew thee; and now that at length I am come to know thee: Ah! this Knowledge wounds my Heart with deadly Pangs. Was it possible thou shouldst so continually bear us most pitifully to take on and lament for thy Absence, and that it should not soften and break thy Heart? That thou being the Cause of all our weeping and mourning, who mightest have wiped away all our Grief and Tears by only declaring thyself, shouldst for so long a Time persist resolute and obstinate, to conceal from us who thou wert.* The doleful Mother being informed of what had passed, and hearing the woful Cries of her Husband, rushes out of her Chamber, roaring for the Extremity of Anguish and Grief, and renting her Apparel, she breaks through the Throng and Crowd of People, as a Woman besides herself, and filling the Air with sad and heavy Groans, *Let me come and see him, saith she, whom I brought forth with Pain, and have lost with infinite Sorrow. This Day has utterly destroyed and ruined all my Hopes, with which hitherto I have sustained myself, living in Expectation to have a Sight of him, whom now I see, but to the intolerable Pain and Affliction of my Heart.* The Spouse came in, in like Manner, her Body clad in Mourning, and her Soul steeped in Sorrow, and casting herself upon the Corpse of her dearly Beloved, uttered such lamentable Complaints, and so feelingly, that the hardest Hearts were wounded with them. *I have spent all my Days, saith she, in mourning, like the Turtle that has lost its Mate, living solitary and feeding myself with Sobs and Groans. And now I am become a Widow, and have nothing to desire, nothing to expect in this World. O dear Alexius, thy Death has bereaved me of Life! At one Blow thou hast cut off all my Hopes, and killed my Heart.* The Pope and the Emperor thought fit to interrupt these Cries and Tears, and to desire the Parents and the Spouse to retire for a while from the Body, which they were holding and embracing, and to take Time to digest their Sorrow, which that present Object did exceedingly heighten.

They would have carried the sacred Body presently to the Church; but the Concourse of People was so excessive great, that

JULY 17. that it was not possible to take it out of the House. The Emperor commanded Gold and Silver in great Quantity to be thrown about, that whilst the People was busied in gathering it up, there might be room made for the Body to pass. But this holy Sight was far more precious than all Gold and Silver; not a Man did move or stir himself from his Place. All fixed their Eyes upon this sacred Body, afflicted and worn out with long and sharp Penance: This Body, which had been the Mansion and dwelling Place of the Holy Ghost, and the Partner and Companion of a most pure, constant, and glorious Soul. And all that beheld it received great Favours from our Lord. The Deaf recovered Hearing, the Dumb Speech; Lepers were cleansed, and possessed Persons delivered. At length it was carried to St. Peter's Church, where it lay exposed seven Days: During which time his Parents and his Spouse never departed thence Day nor Night. Afterwards it was buried in the Church of St. Boniface, where by his Intercession Almighty God was pleased to work great Miracles: Who, though he be admirable in all his Works, yet discovers not the Treasures of his infinite Wisdom, Power, and Goodness so much in any Thing, as in his Saints: Whom he adorns with Sanctity, enriches with Graces and admirable Prerogatives, and Honours with rare Victories and heroical Virtues: And works by them wonderful Things for his own Glory, Honour of the said Saints, and Benefit of those, who know how to profit by their Examples. But though there be innumerable Saints, in every one of which, the richest Treasures of divine Goodness are clearly manifested: Yet I must confess that St. *Alexius's* Life is par-

ticularly to be admired; and the Goodness and Liberality of God highly to be praised and adored for it: *First*, For that entire and pure Chastity wherewith he did beautify St. *Alexius's* Soul, and made him never to come near his Spouse. *Secondly*, For that perfect Obedience, by which, to comply with God's Will, he slighted all the Pleasures and Delights that his Birth and noble Condition offered him; and leaving Father, Mother, Kindred, Friends, went into a foreign Country. Then for his Poverty of Spirit, and Charity which he used towards those that were in Want, distributing amongst them all he had, and living in great Penuary for corporal Conveniencies, though he were wonderfully rich in spiritual Gifts and Graces. And *finally*, For that incredible Magnanimity, Patience, and unchangeable Resolution, wherewith he armed him against such hard Encounters, such dangerous Assaults, so long, so continual a Conflict with the Affection of his Friends, and Insolency of the Servants: And made him triumph over himself, the World, and all its Vanities, by a strange and most glorious kind of Victory. The same Lord God be eternally blessed and glorified for what he has wrought in his Saints, and for his Saints; and grant us Grace to imitate the Virtues of St. *Alexius*, and by his Merits and Intercession to come to partake of his Glory, *Amen*. St. *Alexius* died on the Seventeenth of *July*, on which Day the Church solemnizeth his Feast. His Life is written by *Metaphrastes*, whence this is taken that we have set down here. *Surius* writes of him in his fourth Tome. The *Roman* and other Martyrologies, *Greek* and *Latin*, make mention of him.

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The Lives of St. SYMPHOROSA, and her SEVEN SONS, Martyrs.

JULY 18. **S**T. *Getulius Zoticus* was martyred at *Rome*, in the Reign of *Adrian*, Emperor, together with the Saints *Cerealis*, *Amantius*, and *Primitivus*. He was married to a holy Matron called *Symphorosa*, of whom he had seven Sons, whose Names were *Crescent*, *Julian*, *Nemesius*, *Primitivus*, *Justin*, *Eustathius*, and *Eugenius*: Who together with their virtuous Mother retired themselves to *Tivoli*, where yet to this Day is to be seen a dry Cistern, where they are said to have hid themselves, for some time, in this Persecution. But at last St. *Symphorosa* was discovered, and taken with her seven Sons. The Emperor used all his Art and Eloquence to persuade this venerable Lady to offer Sacrifice to the Idols: But finding that all his Persuasions and Inducements, whether he spoke her fair, or threatened her, could not win her to his

Bent in Religion, he commanded she should be sore buffeted upon the Face, and hung up by the Hair of the Head. The courageous Mother hanging thus in the Air, exhorted her Sons, and bid them shew themselves to be Men of Courage and Resolution; and be ashamed if she, that was but a weak Woman, should go beyond them in Valour and constant enduring of Torments and Death for the Love of our Lord *JESUS CHRIST*. That they should remember their Father, and bear in mind his generous Courage. That they should also take Example by her who was their Mother, whom they beheld dying before their Eyes for the Glory of God. And as for the Torments they needed not so much to apprehend them, for they were nothing so sharp and intolerable, as before one comes to the Trial of them, they do appear; though the Reward and Glory, which

JULY 18. *which is purchased by them is infinitely greater than any Tongue can express, or imagination conceive, or Understanding comprehend.* By this Exhortation, full of spiritual Life and Heat, and much more by her Example, did this pious Mother infuse Valour into all her Children: Which made the Tyrant become raging Mad and Furious; and to vent his Malice upon her, he commanded she should be most cruelly beaten, even whilst she remained yet hanged up by the Hair. But at last being put down, she was cast with a huge Stone tied to her Neck, into a River, where she rendred her happy Soul to God. But her Body was taken up and buried by her Brother *Eugenius*, who was a principal Man of *Tivoli*. After her Death, by Orders from the Emperor, the seven Brothers her Children, were fastened each one to a several Stake, and diversly killed. *Crescent* by a Lance that was thrust through his Throat; *Julian* by another Lance that pierced his Breast; *Nemesius* was struck in the Heart, *Primitivus* in the Belly, *Justin* was cut into

Pieces, *Eustathius* wounded all his Body over, and then quartered. In fine, they opened *Eustathius* his Breast, and divided his Body into two Parts. Their sacred Relicks were thrown into a deep Pit. In the Way *Tiburtina* there is yet extant an ancient and famous Memory of St. *Symphorosa*. Hers and her Sons Bodies were after some Years translated to *Rome*; and in our time, whilst Pope *Pius IV.* governed the Church; they were found in *Diaconia Sancti Angeli in Foro piscario*, in a Chapel called of the holy *Angel in the Fish-market*, and together with them a Plate of Lead with this *Latin* Inscription. *Hic requiescunt Corpora Sanctorum Martyrum, Symphorosa, viri sui Zotici, & Filiorum ejus, a Stephano Papâ translata.* Here do rest the Bodies of the holy Martyrs, St. *Symphorosa*, her Husband *Zoticus*, and her Children, having been translated by Pope *Stephen*. The Church keeps their Feast on the 18th of *July*, and their Martyrdom was in the Year of our Lord *cxxxviii*, and 19th of the Reign of *Adrian* Emperor.

The Life of St. MARGARET, Virgin and Martyr.

JULY 20. **T**HE glorious Virgin and Martyr St. *Margaret* (whom the *Greeks* and some *Latin* Authors call *Marina*) was born in the Town of *Antioch* of *Pisidia*; and was the only Child of a famous idolatrous Priest, called *Edeus*. Her Mother dying left her very young and little; and by a Providence of Almighty God, she was given to be bred up to a good and virtuous Woman, about fifteen Miles off from the City. Here she suck'd in the sweet Milk of Christian Faith, and many most holy and wholesome Documents: And as she grew in Years, so did she encrease in Virtue, Retirement, Modesty, and all spiritual Graces and Ornaments of the Soul; the Lustre whereof did not a little shine in her innocent and comely Body. She was much moved and excited to Devotion, when she heard any Discourse of the cruel Torments, *CHRIST's* Martyrs were put unto, and the invincible Courage and Constancy wherewith they suffered and endured them all. From these Thoughts which she often revolved in her Mind, arose first a strong and settled Resolution, rather to forego her Life a thousand Times, than the Faith of her Lord and Master. Then she came to have an earnest and ardent Desire to imitate these stout and courageous Champions, and by their Example to give a Testimony of her Love and Fidelity to *JESUS CHRIST*, by suffering Pain and Torment for him. And she wanted not Occasions of Patience and Suffering: For her Father, being not only an Idolater, but also a superstitious Priest of those vain and

fottish Gods, had a great Averſion for his Daughter, and miſuſed her very much, ſeeing her ſo reſolute and immovable in the Worſhip of the living God, and ſo contrary and oppoſite to his Profeſſion and Deſigns.

It happened one Day that as the holy Virgin was in the Fields, there paſſed by *Olibrius*, Governor of the *Eaſt*. Who having eyed and conſidered her at his leiſure, was ſtruck with Admiration, and growing deeply enamoured on her, purpoſed to take her for his Wife. But underſtanding afterwards that ſhe was a Chriſtian, and finding he did but loſe Time and Labour in going about to draw her off from that Religion (for all the Means he uſed, ſweet and rough, could work no Change or Alteration in her) he began to change his Courſe, turning Love into Hatred, and Mildneſs into Fury; and would by Multiplicity and Grievouſneſs of Torments ſatiate and ſatiſfy the Spleen and Rage which her Conſtancy had moved him to. He made her be ſtretch'd out upon the Ground; where ſhe was beaten in that cruel Manner, that ſtreaming Rivers of Blood flowed from her tender Body, which was opened by wide Wounds in ſeveral Places; inſomuch that the People who were preſent at this woſul Spectacle, ſhewed great Signs of Compaſſion and Pity: Though the Virgin herſelf remained ſo conſtant and ſo fixed in the Love of her Spouſe that one would have thought ſhe had no feeling of the Torments inflicted upon her. Whereupon the barbarous and unhuman Tyrant commanded her

The Life of St. PRAXEDES Virgin.

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JULY 20. her Flesh to be torn with Hooks of Iron; and great Nails to be driven into her Body: A Cruelty so strange and so unnatural, that even he that had the Heart to command it, wanted the Courage to see it executed: For he was forced the whole time to cover his Eyes. After these sharp Combats she was led back into Prison; where whilst the Saint was praying with great Fervour of Spirit to our Lord, to enable her, and give her Perseverance to the End, the Room was suddainly shaken; and there appears before her, *Satan* in a most frightful and horrible Shape of a Dragon, hissing, and carrying Death in his Looks; and besides that with his intolerable Stench he was like to poison her, he rushes furiously upon her, to devour her. But she with an assured Confidence opposing the Sign of the Holy Cross, saw the Dragon immediately burst in the Middle. And on a suddain in that dark and nasty Dungeon there shined a most clear and comfortable Light; and a Voice was heard, that said: *Margaret, Servant of God, rejoice for thou hast overcome thy Enemies. Thou hast put the Tyrant to shame, and Satan to Confusion. Lose not Courage nor Patience in what remains for thee yet to suffer. For thou shalt presently see an End of thy Torments, and the Beginning of thy Glory.* These divine Words gave great Comfort and Courage to the holy Virgin in Soul, and Health in Body: For all her Wounds were cured, and her Pain wiped away: Whereupon she rendred Thanks and sung Praises to her bountiful Benefactor, for having dealt so graciously with her. The Day following the Governor called for her to appear again before him; and seeing her whole and sound, was extremely surprized and astonished. And yet commanded she should be strip'd Naked, and that her Sides and E. casts should be burnt with fiery Torches. The blessed Saint whilst she was in this Torment, addressed herself by Prayer to God, and by his Favour and Assistance was much refreshed in the midst of scorching Flames. This notwithstanding, the Tyrant gave not over his Cruelty, but would have her tied Hand and Foot, and cast into a great Cauldron of Water, there to be drowned. As the Officers were now ready to throw her into the Vessel, behold a terrible Earthquake, and a most bright-shining Light from Hea-

ven; in the midst whereof there appears a Dove, that flying down rested itself upon the Virgin's Head, and immediately all the Cords and Bands which tied her were loosed and fell off; and *St. Margaret* comes out of the Water, having got no Harm by it: And then both the Light and the Dove disappeared. This strange Miracle astonished all that were there present, and very many were converted to our holy Religion upon it; but it cast the Tyrant into a greater Fury and Rage. For he put all these new Converts to Death, and gave Sentence against *St. Margaret* to be beheaded. Whilst the Hangman was preparing to execute the Sentence, the glorious Saint fell upon her Knees; and with a Heart inflamed with the Love of God, made to him a most devout Prayer, which went accompanied with Abundance of Tears flowing from her Eyes. In this Prayer she humbly besought his Divine Majesty, *that since he had armed her with Force and Constancy for the enduring of so many Torments, and had brought her now to the very Point of laying down her Life for the Confession of his Faith; for the which Benefit she rendred him infinite Thanks; that he would be pleased to extend his Mercy to all those, that in any Necessity or Affliction, should call upon his holy Name, and beg his Help and Assistance by her Intercession.* Which Prayer when she had ended, there arose another Earthquake; whereupon all that were there present fell down upon the Ground, and among the rest, the Executioner himself. And immediately our Lord and Saviour appeared amidst a Multitude of Angels, and told *St. Margaret*, *That he had heard her Prayer, and would grant all that she had requested of him.* Then the blessed Saint encouraged the Executioner, that lay trembling upon the Ground for fear, to do his Office. Which he did, and the glorious Saint was beheaded, and received from her Spouse a double Crown, of Virginity and Martyrdom. The holy Church celebrates the Feast of *St. Margaret* on the 20th of July. She was martyred about the Year our Lord ccc, under *Dioclesian*. *Metaphrastes* has written her Life. The *Roman Martyrology* makes mention of her, and so doth Venerable *Bede*, and the *Greeks* in their Menology.

JULY 20.

The Life of St. PRAXEDES Virgin.

JULY 21. **T**HE holy Virgin *Praxedes* was a Roman, Daughter of *Pudens* a Senator, and Sister of *Novatus*, *Timothy* and *Pudentiana*, who were all of them Saints, and are honoured as such in the Church. The Life of *St. Praxedes* was a continual Occupation

and Exercise in Prayer, Fasting, Watching **JULY** and Penance. She spent almost all her Means and Revenues, wherewith she was most richly stored, in succouring and relieving the Poor and Needy; and particularly in serving and comforting those that suffered and were

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JULY 21. afflicted for the Faith of JESUS CHRIST, whereof there was an infinite Multitude. For she provided for their Necessities, visited and comforted them in the Prisons, dressed their Wounds, healed their Sores, exhorted them to Patience in their Pains, gathered up their Blood, buried their Bodies, commended herself most earnestly and affectionately to their Prayers, rejoiced for their Conquests and Victories, and desired exceedingly to imitate their Sufferings and Death for our Lord JESUS CHRIST, that she might partake with them in their Rewards and Crowns. She harboured the Saints in her House, entertained and cherished them with all Love and Kindness. And they used to meet and assemble together in her House, as in a most secure Harbour and Place of Refuge, to pray together, to hear Mass, and receive the most precious Body of our Lord. But as the Persecution of *Marcus Aurelius* Emperor endured a long while; and

an infinite Quantity of Christian Blood was daily spilt; the Virgin's tender Heart was wonderfully wounded with Compassion: Whereupon she prayed to our Lord, that if it were according to his holy Will and Pleasure, he would vouchsafe to deliver and take her away, from the Miseries of the present Life; and bring her to a Place where she might for ever enjoy his holy Presence; and where the Tears would be dried up and washed away, which the cruel and barbarous murdering of such an infinity of his Servants was continually drawing from her Eyes. Our merciful Lord heard her devout Prayer and took her out of this World on the 21st of July, in the Year CLXIV, in the Reign of *Marcus Aurelius* and *Lucius Verus*. Her Body was buried with her Father and those of her Family, by a Priest, whose Name was *Pastor*, who writ her Life. All Martyrologies make mention of her.



The Life of St. MARY MAGDALEN.

JULY 22. THE blessed and glorious St. Mary Magdalen, Mirrour of Penance, Disciple of our Lord, devout Adorer of the Feet of JESUS, and the Apostle of his Apostles, was Sister of *Lazarus* and *Martha*, who were noble and wealthy Personages, of great Worth and Authority. St. *Antonine*, Archbishop of *Florence*, says, their Father's Name was *Syrus*, and their Mother's *Eucharis*; who at their Death divided their Means between their Children; and that *Lazarus* inherited large Possessions and great Lordships; *Martha* had the little Town of *Bethania*; and *Mary* the Castle of *Magdalen*, in the Province of *Galilee*, whence she took her Name. But we will omit what to this purpose is related by St. *Antonine* and others; and will gather St. Mary Magdalen's Life chiefly out of the holy Gospel. For the same Historians, that being guided and directed by a heavenly Light, writ the Life of our Saviour JESUS CHRIST, have also penned the most remarkable Actions of blessed Magdalen. Amongst whom St. *Luke* undertaking to describe her Tears and Penance, says, that before she was converted, and came to cast herself at our Lord's Feet, she was a *Sinner*: That is, either a lewd Woman (as divers holy and grave Doctors are of Opinion, who ground their Assertion upon the Words of the Gospel taken as they sound) or else one that by her free Carriage and Conversation, and by haunting the Company of young and wild Gallants lost her Credit, and was esteemed and called a *Sinner*. Which is the Interpretation of some, who say, that *Magdalen* being rich, noble, young, beautiful, and of a pleasant and winning Humour, and left to

her own Disposal by the Death of her Parents, began to make bad Use of the good Parts and great Fortunes which God had lent her, and to delight in fond and vain Company, in the Beginning indeed to pass the time over merrily, but afterwards even with a sensual and dangerous Affection. For Vices enter not all at once into the Soul, but by Degrees, one drawing on another almost imperceptibly, until at length they master the Soul, and gain an absolute Dominion over it. The bad Example of *Magdalen* was so publick, that she was a Scandal to all the City, and gave Occasion to the People commonly to call her a *Sinner*: Because being nobly born, by her loose and wanton Behaviour and Deportment, and by the Liberty of her Entertainments and Conversations she became a great Snare of the Devil, who by her means got a great Booty of Souls. For certain it is, that Persons of that Quality, when they cast off the Veil of Shamfacedness, and embolden themselves to be merry and free in any Company, delight themselves with babbling, dancing and playing with young Gallants, and loose Libertines, are far more hurtful and pernicious in a City or Commonwelath, than those who being oppressed with Want make sale of their Honesty: Though to get some present Sustenance for their Body, poor Creatures, they do hazard both Soul and Body. St. *Mark* and St. *Luke* write, that our Lord cast seven Devils out of Mary Magdalen, but do not say any thing of the time when he cast them out; and some holy Fathers understand by these seven Devils all manner of Sins, from which our Saviour freed her, delivering her also from the

JULY 22. the most cruel and importune Devils, who did not cease daily to afflict and torment her captive Soul. Now, to free her and set her at Liberty, the first Thing our Lord did, was to prevent her by his infinite Mercy, and enlighten her with the Rays of his heavenly Light. That beholding the Foulness and Deformity of her Soul, and how far she had gone astray from the Path of Virtue, and how deeply she had plunged herself in the Dirt of all Uncleaness, she might conceive a Desire to get out of that filthy Puddle; cleanse her Soul of all Impurity and Abomination; and leaving the rough and craggy Paths of a sensual Life, enter into the smooth, plain and pleasant Way of Virtue. This Beam of Light was so powerful, efficacious, and penetrated so effectually the Heart of this poor Sinner, that dispersing those thick and foggy Mists that environed her on all Sides, it cleared her Eyes to see and discover the miserable State, and deep Sink of Vices wherein she stuck, with so great Confusion, such a Dislike and Detestation of the Condition she was in, that she had even a great Horror of herself; yet this was joined with a strong and firm Confidence to find a Remedy in our Saviour, and a sovereign Cure of all her loathsome Sores; nor did she doubt but by presenting herself before him, he would raise her from the deadly State of Sin to the Life of his holy Grace. Wherefore being wounded at the very Heart by the searching Arrow of Love, shot by his Hand who came into the World to seek after Sinners, to draw them to him, and redress their Miseries; she went to him in that Manner, which St. Luke tells us, who says, *That a Pharisee, whose Name was Simon, had invited our Lord to Dinner; who accepted of the Invitation, because he saw he was to have a fair Occasion of gaining Souls.* For here he was to prepare a better Banquet both for his Host and the Guests; and set before them the delicious Food of his heavenly Doctrine; and by the Example of this penitent Sinner, excite and move their Hearts to Penitance; and to give them to understand, that *he was truly God, and had full Power to forgive Sins.* The poor Woman then knowing that our Saviour was at Dinner with the *Pharisee*, presently, not expecting any fitter Time, Place, or other more convenient Opportunity (for Sorrow of her Sins and Love of God carried her on, and even almost put her out of herself) took a Box of sweet Oils in her Hand, and entered the *Pharisee's* House. But the Shame and Confusion she had of her Sins not giving her the Boldness to appear before our Lord's divine Face, she came secretly behind him, and fell down at his Feet. And here giving full Scope to her Tears, and making two living Springs of her Eyes, she wept so abundantly, that there was Water

enough to wash and bathe the sacred Feet of our Redeemer. Then pulling asunder the rich Dressing of her Head, with her loose Hair she wiped them, drying up with her Locks the plentiful Streams that flowed from her Eyes; and not content with this, she applies also her Lips, fastening them to his holy Feet by many a reverent Kiss, breathing Flames of divine Love; and pours upon them most precious and sweet refreshing Oil to anoint them, so that whatsoever heretofore had been an Instrument of Sin to *Magdalen* for the Ruin of her Soul; she turns now into a dutiful Homage to her Master, for the Remedy of her Soul, and the Destruction of Vice. Her Eyes that formerly were full of Pride, Dissimulation and Deceit, whereof every Look was a Charm and an Incentive to Lust, are become Sources of Tears to quench her Passion, and wash away the Stains of her Soul; of her Hair she makes a Towel to wipe away the Filth of her Mind; with her Mouth and Lips kissing our Lord's Feet, she makes a Protestation never to offend him more, and deserves to receive from him the holy Kiss of Peace and Reconciliation. Her costly Ointments, which served for Oil to enkindle the Flames of Hell and encrease the pestilent Heat of sensual Love, being now poured upon our Saviour's Feet, are made a sweet and comfortable Balm for the healing of her wounded Soul, and the Fragrancy of it takes away the Stench of her lewd Deportments. The divine Huntsman shot this loose and lascivious Hind that roamed and wandred in the wide Forest of Iniquity, and she, wounded in Soul and dying for Thirst, ran to the Fountain of crystal Waters, seeking her Remedy from the Hand that struck her, as being only able to heal the Wound, assuage her Thirst, and allay that raging Heat. She came, and CHRIST received her most lovingly; for he himself drew her, who had wounded her, that she might come unto him. And at the very Time she was weeping, washing, wiping, and anointing his Feet, he was working in her Soul interiorly, with far greater Charity and more to her Benefit, the good Services she was so busy in imploying herself in exteriorly about his Body. For he presented his own Blood to his Eternal Father for this poor Sinner, wherewith to wash her Feet, to wit, her Affections, most foul and dirty with wandring out of the Way; he cloathed her with the comely and rich Attire of Virtue; he gave her the Kiss of Peace, and embalmed her with the fragrant and refreshing Oil of his Grace. Wherein is seen the infinite Goodness and Mercy of our Lord in preventing so sweetly a Sinner; and the admirable Force and Efficacy of his Grace, which doth so strangely change even the most hard and rebellious Hearts: As he did

JULY 22. did the Heart of this Woman, whom he was pleased to call to him so powerfully, that she never considered that for doing Penance, and lamenting her Sins at our Saviour's Feet, this was neither a fit Time, it being Noon-day; nor a convenient Place, where there was feasting; nor Company proper for such a Work; by reason of the Pride and Arrogancy of the *Pharisee* and many of his Guests. She reflected, I say, upon nothing of all this. For her Sorrow for having offended God, was so great, and the Confusion she suffer'd by it, so intolerable, that she could not expect an Hour longer; much less watch an Opportunity to meet our Lord when he should be alone, and then at Leisure to open to him the Distress she was in. But immediately with all Speed she hastened to the Place where he was; having nothing else before her Eyes but the sad State she was in at present, and the Remedy she expected from him.

It is very remarkable, as St. *Crisostome* noteth, that *Magdalen* was the first that came to our Saviour to obtain Pardon of her Sins, and the Health of her Soul; at least we read not of any that came to him upon this Account before her: For she came not to him as the *Cananean* did, to desire him to free her Daughter from the Devil that possessed and molested her Body; nor as the Centurion to have his Servant cured of the Palsy; nor as *Jairus* Prince of the Synagogue, to have his Daughter raised to Life; nor as an Infinity of others that came from all Parts to be cured of several Diseases of the Body. She came not for any temporal Interest; but she came to bewail her Sins, to have her Soul cured, to be admitted into the Grace and Favour of that Sovereign Lord, whom she had most grievously offended; testifying by her many Tears and heavy Sighs and Throbs, the true and unfeigned Sorrow that wounded her Heart; and the assured Hope she had to obtain her Request: For she believed that merciful Lord, who would be called *JESUS, and Saviour of Sinners*, would graciously pardon her Offences, and receive her into his Favour and Love. And by this devout Confession, made not by Words but by manifest Works, she honoured *CHRIST* highly in the Presence of the *Pharisees*, his Enemies; who being full of Hypocrisy, and swelling with Pride, in their Mind scorned and despised this Woman, whom they had known to have been a publick Sinner: And undervalued in like Manner our Saviour, judging him to be no Prophet, seeing he would permit this Woman to touch him; but they did little know that because he was holy and a Prophet, and the Master and Illuminator of all the Prophets; he permitted himself to be toucht by her, to make her of a Sinner become a Saint, of a lost Woman a glorious Creature, and of a Slave of the De-

vil God's beloved Daughter. Which he gave J U L Y 22. us sufficiently to understand, when taking her Defence in Hand against the proud *Pharisee*, who had invited him, and laying before him his Ingratitude, that being more obliged for greater Favours and more Graces, he had returned lesser Thanks: He gave to *Magdalen* a plenary Indulgence or Jubilee, and Remission of all her Sins; and sent her home replenished with Peace and Joy, as St. *Luke* the Evangelist relates. And this is the first Passage we read in the Gospel of this holy Sinner, that by the Example of her bitter Tears and rigorous Penance, we may be moved to order our Life and Actions; and beholding what she did, to wash away the Stains of her sinful Conversation, may learn how to behave ourselves in making Satisfaction for the like Demeanors. The blessed *Magdalen* was no ways ungrateful for so great and signal a Benefit, whereby her Sins being blotted out of her Soul and the Memory of God, she was at Rest, and her Mind settled in a most peaceful Tranquillity. But to comply in some Sort with this Mercy and boundless Charity, she resolved to employ, not only what she had, but also her own Person in the Service of our Saviour; and, if it were possible, not to absent herself for one single Moment from those blessed Eyes that had so sweetly and graciously looked upon, and by their divine and sovereign Light had quickened and revived her dead and sinful Soul. Wherefore as our Lord went preaching from Place to Place, she, in Company of other devout Women, perpetually followed him, maintaining with her Means both him and his Disciples; and abandoning all the Delicacies and Accommodations of her House, travelled up and down with much Pain and Labour, thinking herself happy that she could do some Service to our Saviour, and those poor Fishermen, his Followers; who, though they appeared vile and despicable to the World, yet she held them for most glorious and fortunate for being Disciples of her sweet Lord and Master, and for approaching so nigh to that divine and holy Fountain of living Water, whereat her Desire was to be continually drinking. This inflamed Thirst of hearing his Words, and the most cordial and reverent Affection she had for his sacred Person, made her to entertain him in her House of *Bethania*, and treat him, with her Sister *Martha*; and as *Martha* was wholly taken up with Care and Solitude to prepare what was necessary for Dinner, *Mary* sat down at his Feet, feeding her Soul with the Words of Life that came from his blessed Mouth. For she was so wounded with his Love, so absorbed in God; that forgetting herself and all Things of the World, she remained wholly fastened to those sacred Feet, which she had watered before with her Tears. *Martha* being

JULY 22. being in the Heat of Business, and seeing her Sister sit still, and not come to help her; complained to our Saviour *that she let her take all the Pains, and entertained herself at Leisure in hearing his Discourse.* But that dear Lord, who had taken Mary's Part against the Pharisee, defended her also against the Complaints of her Sister, and answering for her, said: *Martha, Martha, thou art solicitous and troubled about many Things, though there be but one Thing that is important and absolutely necessary: Mary, thy Sister, hath chosen the better and more profitable Part, which shall eternally remain with her, and can never be taken from her: As if he had said, Your Occupation is good, but Mary's is better: Many Things trouble and bind thee; she has but one Thing to attend unto, which keeps her retired and recollected within herself without Distraction or Disturbance: Thou desirest to feed my Body; she is feeding her own Soul: That which thou buiest thyself about must have an End; but the Entertainment of Mary shall never end: That which she is doing is most profitable and necessary, and all other Things fall short of it, and must yield to it the Pre-eminency.* With this Mary remained secure, Martha was instructed, and we are all of us taught the Difference there is between the active and the contemplative Life; between that, whereby we serve CHRIST in his Members, and by exterior and corporal Functions; and that, whereby we enjoy him in ourselves, and entertain ourselves with him in Prayer and Contemplation. We learn, I say, by these Words of CHRIST, that a Man is to make more Account of his spiritual Profit and Salvation of his Soul, than of all the Things of the World; as also that we are not to esteem those to be idle and unprofitable Persons, who are employed Day and Night in Praise and Contemplation of the divine Majesty, as many Religious and some other devout Souls are; imitating herein St. Mary Magdalen, whose Love and Affection for our Lord was so burning and vehement, that her Soul lived more by it, than her Body did by the Soul. And the same Lord, Author of our Love, who prevents us always with his, as he did infuse into her that Love wherewith she loved him, so did he love her with a Love by infinite Degrees more sublime and perfect, not only as his Creature, but also as his dearest Spouse; and for her sake he loved also her Brother Lazarus. Wherefore, when Lazarus was sick, the two Sisters sent this Message to our Lord: *Lord, whom thou lovest, is sick.* Few Words indeed, but sufficient; nor was it necessary to add more: They would not desire him to come and cure him, or to command, from the Place where he was, the Disease to leave him; for they were sure of our Lord's Love towards them, and consequently for their

JULY 22. sake that he loved also their Brother Lazarus; and that to give them a Remedy, it was sufficient for him to know their Necessity, as it fell out: For two Days after he received the News, he came to Bethania; and Martha, hearing he was come, went out to receive him. Mary was secretly told by her Sister, *That Jesus was come, and asked for her.* Whereupon she immediately rose up, leaving there divers Persons of Honour and great Quality, that were come from Jerusalem to comfort her upon the Death of her Brother. And as soon as ever she perceived our Lord, she cast herself at his Feet before all the Company, and shed abundance of Tears, which Love and Grief drew from her Heart by the Conduits of her Eyes, which our sweet Redeemer beholding, would be so far wounded with Commiseration that he joined his Tears with those of Mary Magdalen, and his Grief with the common Sorrow of the afflicted Sisters. Wherefore all that were there present, seeing a Flood of Tears to stream from our Lord's Eyes, understood the Greatness of his Love and Affection for that virtuous Couple, for whose sake he raised to Life their Brother Lazarus, that had been four Days dead, and was now rotten in his Grave.

What more evident Proof, what more perfect Remonstrance could our Lord Jesus give of his Love to Mary Magdalen, than to accompany her Tears with his own, to weep because he saw her weep, and for her Prayers to restore to Life her Brother, that had been four Days dead and buried? O happy Tears! O precious Showers, that watering the Soul of Magdalen, made it to flourish and abound with all Virtues; that raised the Dead, quickening by their vital Virtue cold Ashes; that replenished the whole Church with Admiration and Edification! This so famous a Miracle wrought before the Eyes of a World of People drew very many to the Knowledge and Faith of CHRIST our Saviour. And to take away all Doubt and Question of the Truth and Certainty of the Miracle; and to give a most clear and convincing Testimony that Lazarus was not fantastically and apparently, but truly and really risen to Life, he himself was present at a Feast, to which our Lord was invited in Bethania; he sat down at Board, eat and drank like the rest of the Company. This was six Days before the Paschal Solemnity, in which our dear Redeemer was to die; and whilst he was at Supper, Martha serving him at Table, Mary took a Pound of precious Ointment, made of Spikenard, most fragrant and sweet, as being of the finest Sort; and with great Reverence and Devotion began to anoint our Saviour's Feet, and wipe them with her Hair: And that every Drop of these precious Spices and Ointment.

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 22. in his Service, she broke her Box, and poured all that fragrant and odiferous Liquor upon his Head; for she thought that whatsoever she could do for her good Lord and Master, was too little; and that whatsoever is costly and precious in the World, ought to be payed as a Tribute of our serviceable Minds unto him, who is the Creator and Conserver of the Universe. The fragrant Smell of that Ointment perfumed the whole Room; whereupon Judas, who was sitting at Table with the rest of the Apostles, began to murmur at what the holy Woman had done, saying, *It was a great Wastfulness and Lavishing to pour out all that precious and costly Ointment, that it had been much better to have sold it, and given the Price of it among the Poor.* Which Judas spoke not (as the Evangelist observes) for any Care he took of the Poor, but to cover with that specious Cloak of Pity and Charity, his own unsatiable Desire and Greediness of Money, which made him defraud the Poor of a good Part of the Alms that belonged to them; for he kept the common Purse. But our Lord soon stopt his Mouth; and as before he had silenced and confounded the Pharisee, that contemned Magdalen as a Sinner; and as he had defended her also, when her Sister Martha seemed to tax her for being idle, and not too forward in the Exercise of Charity and Hospitality; so did he now excuse her from what the false and feigned Compassion, and true Avarice of Judas charged her with; and moreover commended and praised her, forbidding any to hinder her, *for that she was doing a good Work towards his Person; that they were never to want poor People, on whom they might exercise their Charity as often as they pleased; but they were not always to have him in Person with them; that what Mary Magdalen had done, was to pay him the last Duty of anointing his Body before his Burial; anticipating the Time of his Death, which was near at Hand, for that after his Death she would not find the Opportunity to do it. In fine, that in what Place soever through the vast Extent of the wide World, the Gospel should be preached, there also Mary Magdalen's Devotion, fervent Zeal, and burning Charity, that moved her to this Work, should be publicly preached and commended.* For this Charity it was that made our Blessed Saviour approve and take so kindly this good Service of her's; to defend her, and take her Part against those that murmured at her; and to reward her for it, with eternal Renown and Glory throughout the World: Her Charity, I say, was cause of all this; for otherwise our Lord cared not much to have his Feet and Head anointed, which he intended soon after to have pierced and bored with Thorns and Nails.

The same Charity led this holy Woman J U L Y
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JULY 22. could never be brought to forsake the Place, where her only Treasure, her sole Love, the Height of her Hopes, her Heart, and the total Sum of her Happiness and Felicity had been lodged, she entered the Monument, and then came out, re-entered it and came forth again, and having often done so, was yet neither weary nor satisfied, the Impatience of her Love and Sorrow not allowing any Rest to her Thoughts, or permitting her to give over searching even the closest searched Places, where what she had lost could by no Diligence be found. Two Angels spoke to her, and asked her, *why she wept? Whom she sought?* But neither the Sight of Angels, nor their Discourse could afford any Satisfaction to her Mind; because she was seeking, but could not find, the Lord and Master of Angels, who alone could give her Content and Comfort: And therefore she was resolved to continue her lamenting and her seeking; and as she never stinted her Tears, so gave she not over searching, till by this constant Perseverance, she deserved to be the first of (any mentioned in the Evangelical History) to whom CHRIST our Lord after his glorious Resurrection did appear and shew himself; though in the Shape and Figure of a Gardener; and she taking him to be so, and not knowing her dear Master, said to him, *Lord if thou hast carried him hence, tell me where thou hast laid him, and I will take him away.* She saies him, and does not name whom she sought for; her Mind and Memory being so bent upon JESUS CHRIST, and all her Thoughts so wholly taken up with his Love, that she persuaded herself that he was the owner of every Man's Thoughts as well as of her own. As little did she consider her Sex and Condition, that she was but a Woman, and had not Force and Strength enough to carry our Lord's Body; for Love is blind, full of Boldness, and adventurous, and supplies by Vigour of Spirit what is wanting of corporal Strength: No Difficulty can stay it. Wherefore *Magdalen* resolves upon any, though never so hard Adventures, to obtain what above all measure she loves and most earnestly desires. At length our merciful Lord discovering himself to her, called her by her Name, and replenished her Soul with wonderful Sweetness and Joy: And even made her become the Apostle of his Apostles, who kept close for fear; commanding her to carry to them the joyful Tidings of his Resurrection; and to tell them, that after a while he was to ascend into Heaven. This is what we find written in holy Scripture of St. *Mary Magdalen*. And altho' the sacred Text speaks not expressly that she was present at our Saviour's Ascension into Heaven, and at the coming of the Holy Ghost, when he descended visibly upon the Apostles, and re-

plenished them with his Graces and divine Gifts: Yet it cannot be doubted, but she was present at both these Mysteries. And we may well believe that, during her abode in *Jerusalem*, she accompanied and attended upon the glorious Virgin *Mary*, our blessed Lady, as the Mother of her dear Lord and Master: And frequently visited and bathed with her Tears the holy Places which he had honoured with his Presence, sanctified by his Life and Conversation, and consecrated by his most precious Death.

But when, after the Death of St. *Stephen* the Protomartyr, there arose a great Persecution in *Jerusalem* against the Church: And by reason of it the Apostles and Disciples of our Lord, by his special Disposition and Providence, leaving that ungrateful City, dispersed themselves into divers Countries and Provinces, to enlighten them with the Gospel and Doctrine of CHRIST; among some others of the Faithful whom the *Jews* persecuted with great Rage and Fury, was St. *Mary Magdalen*, together with her Brother *Lazarus* and Sister *Martha*, whom they bore an implacable Hatred to, for their most remarkable Remonstrance of a most loving and dutiful Affection for CHRIST our Lord in his Life, and at his Death. Wherefore to vent their Malice, they apprehend all three, together with a Servant of theirs by Name *Marcella* (who is said to have been the Woman, that raising her Voice cried out to our Saviour: *Blessed is the Womb that conceived thee, and the Breasts that gave thee Suck*) and St. *Maximinus*, one of the seventy two Disciples, and *Celedonius*, who was the blind Man from his Nativity, whom our Lord gave Sight unto, by putting Dirt upon his Eyes. It is reported also that that noble Decurion, *Joseph of Arimathea*, who took our Saviour down from the Cross, and buried him in his own Sepulcher, was taken then with divers other Christians. And they were all of them put together into an old Ship without Mast, Oar, Stern, or Sail, without Pilot or Mariner, to guide it; that they might be cast away and perish in the Sea. But as there is no Counsel against our Lord, the Vessel came to a safe Harbour in *France* at the City of *Marseilles*, where St. *Mary Magdalen* and all that holy Company landed; and by the admirable Example of her Life, and by the Miracles she wrought, all *Provence* was converted to the Faith of CHRIST. St. *Lazarus* was made Bishop of *Marseilles*, St. *Maximinus* of *Aix*: St. *Martha* retired into a Monastery with many other Women, young and old. And St. *Joseph of Arimathea* (as grave Authors write) passed over into *England*, and was the first that preached the Faith of our Saviour in that Island. St. *Mary Magdalen* having preached some while, and converted divers Souls

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Souls to the Worship of God, retired into a solitary and desert Place, there to lament and bewail her Sins, as if she had never yet wept or done Penance for them; to spend Day and Night in Contemplation, and to enjoy those heavenly Favours and Visits, which God is wont to communicate to his dearest Friends in their Retirement, and continual Exercise of Piety and Devotion. She lived in this Solitude thirty Years, feeding upon Herbs only and the Roots of Trees: And when her Garments were worn out, God Almighty clothed her with her own Hair. Here she lead a Life rather Angelical than Human, and was seven Times a Day lifted up into the Air by the Angels, to hear their heavenly and divine Canticles. And at the End of thirty Years she desired a Priest to go to St. Maximinus, and to pray him to come on Sunday next alone into the Church at the Hour of Matins. The holy Bishop Maximinus came at the appointed Hour, and found there the devout Penitent lifted up in the Air, and praying with her Hands stretched out towards Heaven. He gave her the Holy Sacrament of our Lord's Body, which she received with wonderful great Devotion, and Abundance of Tears. And soon after, she rendred up her purest Soul, to her most dear Spouse and loving Master, whom she had seen dying on the Cross for her Sins, and recommending his own Soul unto his Eternal Father. The Angels with wonderful Joy carried blessed Magdalen's Soul into Heaven; but her Body was buried in that Place, where it has been kept ever since, and held in exceeding great Honour and Veneration.

Friar Silvester, a Prior of the Order of St. Dominick, and Master of the sacred Palace, says in a certain Sermon, that in the Year MCCCXCVII, he visited the Grot where St. Mary Magdalen had done Penance, and saw her sacred Relicks: And that on her Head, which is very big, there is a little Flesh, dry; and somewhat black on that Part of her Forehead, which our Saviour touch'd when he appeared to her after his Resurrection; on which Flesh are yet extant the Marks of our Saviour's two Fingers, with which he touch'd her. He adds moreover that they shewed him in a little Glass part of her Hair, wherewith she had wiped our Saviour's Feet: And in another Glass, some Earth mingled with Blood, of Colour between black and red, which the Saint gathered upon Good Friday, at the Foot of the Cross; and all assured him that every Year on Good Friday, after the Passion is read, that which is kept in this Vial of Glass, bubbles up like warm Blood. There is to be seen also one of her Arms. And in a Chest or Shrine of Silver, her sacred Body is kept in a Convent of St. Dominick's Order.

The Miracles which our Lord wrought at the Intercession of this glorious Saint are very many, great, and admirable, as may be seen in the Story written of her. I will here recount only one which is set down by the aforesaid Friar Silvester, as a thing publickly known and most certain. In the Year of our Lord MCLXXIX, in the Wars between the Kings of Arragon and Charles Ist. of that Name, Brother of St. Lewis King of France, who won and lost the Kingdom of Naples, there was taken Prisoner by those of Arragon in a Sea Battel, the Count of Provence, called Charles II. Who whilst he was kept close Prisoner at Barcelona, and was in great Distress, and in no small Danger of losing his Life, called to mind that the glorious St. Mary Magdalen had preached the Faith of CHRIST, and converted to it a Multitude of Souls in his Country and Territories of Provence. Hereupon conceiving Confidence, he prayed and commended himself most devoutly to her, desiring her to free and deliver him from the Misery and desolate State he was in; and to the end his Prayers might have greater Force, he accompanied them with many Tears and with Fasting; and confessed also his Sins with great Sorrow and Contrition. And in the very Night before St. Mary Magdalen's Feast, there appeared to him a most comely and venerable Matron; who called upon him clearly and distinctly by his Name, and told him, *his Prayers were heard, in Testimony whereof she bid him follow her, for she was Mary Magdalen, whom he had addressed himself unto with so much Devotion and Confidence, and was come to set him at Liberty.* The Count followed the Saint; and when they had walked on a while, she asked him, *where he thought he was?* He said, *he thought he was in Barcelona.* You are much mistaken, replied the Saint, *for you are within a League of Narbon.* And indeed by Break of Day he entered the City. And afterwards, for a grateful Acknowledgement of so signal a Favour, he built, as the Saint herself had counselled him, a very fair Monastery; and endowed it with rich Revenues, in the Place where her holy Relicks are kept, and gave it to the Dominicans: He built also some other Convents for the same holy Order, to which he was very particularly addicted. And not far from Narbon he set up a Cross, in the very Place where the Saint left him, which is called, *The three Mile Cross, or the Cross of a League.* This is taken out of Friar Silvester, a most worthy and religious Person, and of great Authority. The Church celebrates St. Mary Magdalen's Feast on the 22^d. of July, which was the Day of her Departure out of this Life.

We are to observe two Things in the Life of this Saint. The first is, that there was antiently

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JULY 22. **W**HEN anciently a great Controversy amongst the holy Doctors, whether there be but *one Magdalen* mentioned by the Evangelists, or *more*: For some grave Writers say that there were *two*; *one*, called the *Sinner*, whom St. Luke speaks of, and *the other*, who was *Sister of St. Martha and Lazarus*. Yea some there are, that say there were *three Magdalens*. But this Question is now almost out of Date, and the Controversy in a manner composed. For it is more probable and secure to say that there is *only one Mary Magdalen* mentioned in Scripture, whose History and Life we have here set down: And this is the more received Opinion by ancient Doctors and modern Writers: As also warranted by our holy Mother the Church; which, on the Feast of *St. Mary Magdalen*, celebrates her that was called the *Sinner*, and withal tells us, that she was *Sister of Lazarus*. Besides, if we mind well the Words of St. John, we shall find, that he gives us sufficiently to understand, that *it was Lazarus's Sister that anointed our Saviour's Feet in the Pharisee's House, and wiped them with her Tears*. For this holy Evangelist says, *There was a sick Man, Lazarus of Bethania, the Town of Mary and Martha her Sister. And it was Mary that had anointed our Lord with Ointment, and wiped his Feet with her Hair, whose Brother Lazarus was sick*. Which Words are of greater Force to convince us, that there was but *one Mary Magdalen*, than whatsoever Reasons can be alledged to the contrary. The second Thing to be noted is, that certain *Grecian* Authors write that the Bodies of *St. Mary Magdalen* and *St. Lazarus* were, for a long time, at *Ephesus*, a City of *Asia*, and from thence were translated to *Constantinople*, and placed in a Church which *Leo Emperor*, surnamed *The Philosopher*, built in their Honour. But what we have written here is true and certain, for even to this Day their holy Relicks are shewn in *France*, in the Places where they lived and died. Yet *Sigebert* in his Chronicle writeth that the Town of *Aix* being destroyed by the *Saracens*, *St. Mary Magdalen's* Body was carried by *Gerard*, Count of *Burgundy* to the Monastery *Viliac*, which himself had built. All Martyrologies make mention of *St. Mary Magdalen*, as also all Interpreters of the holy Gospel, and divers Authors have written Sermons in her Praise.

The Life of St. APOLLINARIS, Disciple of St. Peter the Apostle, Bishop of Ravenna, and Martyr.

JULY 23. **W**HEN St. Peter, Prince of the Apostles, transferred his Apostolical Chair from *Antioch* to *Rome*, among some other Disciples, whom he took with him, was *St. Apollinaris*, whom he consecrated Bishop, and sent to the City of *Ravenna*, there to preach the holy Gospel, and to bring the Light of Heaven to those that were sitting in the Shadow of Death. And *St. Apollinaris* taking the Blessing of his good and sweet Master, accepted the Charge, willing to renounce the Content and Satisfaction he took in his most holy and delightful Conversation, to comply with the Orders and Commands of our Saviour, who by means of his Apostle, called him to a high and difficult Enterprize, and to suffer many Labours and Persecutions for his holy Name. When he arrived at *Ravenna*, he lodged with a certain Soldier whose Name was *Trenius*, and it happened that a Child of his was blind, whom *St. Apollinaris* cured, by making upon him the Sign of the Cross. Which Miracle opened also the Eyes of the Soul of *Trenius* and all his Family, for they came hereby to believe in *CHRIST* and to be baptized. The notice of the Miracle passed also further: And a Tribune or Colonel understanding that *Trenius*, his Soldier, had got his Child cured by *St. Apollinaris*, desired to speak with him, and as he came, prayed him to restore his Wife *Thecla* to her Health, that had been sick many Years, and was thought to be now past all Hopes of Recovery. The holy Prelate taking her by the Hand, said to her: *Rise up sound and in perfect Health, in the Name of our God and Lord JESUS CHRIST, and believe in him, and know that there is neither in Heaven nor in Earth any like unto him*. And immediately the Woman gets up being rid of all Indisposition or any Sign of her Disease, saying, *There is no other God, but JESUS CHRIST, whom you do preach*. And hereupon both she, and her Husband the Colonel, with their Children, and divers others, that saw this wonderful Effect of God's Power, were converted to the holy Faith, and cleansed by the Water of Baptism. *St. Apollinaris* spent there twelve Days in preaching the Doctrine of Heaven, and baptizing those that did admit it, and believed in our Lord; and in instructing in holy Scriptures some Noble Mens Sons that were brought to him; and in administering the holy Sacraments: He admitted also some into the Clergy, and ordained some of them Priests, to help and assist him in his Function. But as the Number of faithful Believers every Day encreased, and the Light that at first was hidden, displayed

JULY 23. more and more its radiant Beams; *Saturninus*, Governor of the City, could not but see it, and take notice of what was done. Wherefore he sends for *Apollinaris*; and assembling together the idolatrous Priests, examines him before them: *Who he was? Whence he came? And what he pretended to do there?* To all which Demands as the Saint answered with great Confidence and Christian Liberty, those *Pagan* Priests incensed the People against him: And they falling into a Mutiny, reviled him, haled and dragged him, bruised and almost brained him with Stones, and at length casting him out of the City, left him there for Dead. But the Christians soon took him, and carrying him to the House of a poor Widow, there kept him secret, dressed his Wounds and recovered him. Six Months after this, a Gentleman of good Quality, and very Rich, whose Name was *Boniface*, on a sudden lost the Use of his Tongue and became Dumb: But having before heard of the Wonders which God had wrought by St. *Apollinaris*, whom he understood to be yet alive, he sent some to pray him to come to his House, and to help him. The good and charitable Bishop came to him to *Chusi*, a City of *Tuscany* where he lived, and cured him; and at the same time dispossessed one of his Maids that had been sore vexed with a Devil. And by these Miracles *Boniface* and five hundred Persons more became Christians. But the *Pagans*, hereby greatly enraged laid Hands on the Saint, beat him cruelly with Cudgels, and made him walk barefoot upon glowing Coals: And commanding him to preach no more JESUS CHRIST, thrust him out of the City. St. *Apollinaris* sheltered himself in a poor Shepherd's Cottage, pitifully indeed misused and very sore in Body; but much comforted and recreated in Soul, for having suffered something for his Lord. In this sorry Cottage St. *Apollinaris* did abide some while, preaching continually to all that came to him, and baptizing divers; and the Faith of our Lord was far spread and dilated round about.

From hence the holy Bishop passed into the Province of *Æmilia* (which is that Part of *Lombardy* that is beyond the River *Po*, towards *Ravenna*) where he raised to Life the Daughter of one *Rufus*, a noble Man: Upon which Occasion both Father and Daughter with very many others were baptized; and the young Gentlewoman consecrated herself to God, and passed her Life in perpetual Chastity. The Devil could no longer endure this great Harvest of Souls, and the Wonders that God wrought by his Servant *Apollinaris*. Wherefore he instigated the cruel Emperor *Nero*, who had Intelligence of all that passed, to dispatch *Messalinus* to examine and punish *Apollinaris*. And he took the Saint, and stripping him, first

JULY 23. whipped him cruelly with Rods, then beat him with knotty Cudgels, and at last tortured him upon the Rack. But however grievous and sharp the Torments were, the blessed Prelate was amazed at nothing; but still retaining Patience and dauntless Vigour of an invincible Courage, tired out the Officers that were busy in inflicting Torments, himself neither weary, nor ever complaining of being tormented. *Messalinus* commanded he should be whipt again, and that scalding Water should be poured upon his wounded Body. Then loading him with Irons, he put him into a Ship to be carried away into *Scavonia*. But before this was done, God permitted one of the Executioners that was the most forward in vexing and torturing the Saint, to be suddenly seized upon by the Devil, and killed by him in the very Place. The Judge also, for some Words which the Martyr said to him being outrageously offended, made some Blows be given him on the Face with a great Stone: And then, notwithstanding the Christians strove to rescue him from the Judge's Hands, he was carried to Prison, where they held him stretch'd out and fast bound, watching him for many Days that nothing should be given him to eat. But whilst he was in this State, he was visited, comforted, and fed by the Angels. In fine, the Tyrant proceeded in his first Intention, and sent him in a Ship to Banishment into *Greece*. The Ship meeting with a terrible Tempest was cast away with all its Men, save only St. *Apollinaris* with three of his Clergy, and two Soldiers, who became Christians. They arrived in *Myfia*, where the Saint healed the Brother of a principal and rich Man, that was all covered over with a loathsome Leprosy; and remained some Days in his House. Thence he came into *Thracia*; and as soon as he entered a certain City of that Province, the Idol of *Serapis*, in which the Devil used to speak and give Oracles, became dumb. This caused great Amazement and Trouble among the *Gentiles*, who made great Offerings and renewed their Sacrifices to appease their sottish God, and to learn of him the Cause of his Silence. And after some Days, the Devil answered, *That he was become silent, because a Disciple of St. Peter the Apostle of JESUS CHRIST, who was newly come thither from Rome, had tied his Tongue. And that as long as the said Disciple should abide there, he could give no more Oracles, nor answer to their Demands.* Presently they made Enquiry for the Saint, and when they found him, he himself discovered who he was, and upon what Account he came thither. Here was the holy Prelate whipped and tormented a-new, and then put into a Ship which was bound for *Italy*. In this Journey he met with strange Encounters, great Dangers and Persecutions.

The Life of St. CHRISTINA Virgin, and Martyr.

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JULY 23. Persecutions. But God magnified him with as many Miracles and Wonders, which he wrought by him and for him. At length after three Years he returned to *Ravenna*, to the incredible Joy of the Christians, for having received their Master and Pastor. But the Pagans gave him no long Respite; for they took him again, dragg'd him to the Market-place, and put him to cruel Torments, threatening to handle him yet worse, unless he would sacrifice to their God *Apollo*, into whose Temple they brought him. But the blessed Saint made his Prayer to our Lord, and immediately the Idol of *Apollo* fell into Dust, whereat the Christians exceedingly rejoiced and praised Almighty God; but the Infidels were above Measure incensed and enraged; and delivered him over to the Judge of the Place, whose Name was *Taurus*, that he should proceed against him, and put him to Death. But *Taurus* taking him to his House, for the Saint had formerly given Sight to his Son that was born blind, conveyed him secretly into a Farm of his, some six Miles out of Town; where this holy and zealous Prelate remained four Years, preaching CHRIST, and instructing the People incessantly, and curing the Sick that came to him. This was told at length to the idolatrous Priests, who apprehended him again, though he were now very old, and wasted and worn out with hard Labours, and innumerable Sufferings and Torments. The Priests informed the Emperor *Vespasian* of him; and after all, the Saint was committed to one *Demosthenes* a Senator, that was appointed to be Judge in this Cause; who after divers Discourses and Disputes had with him, gave the Charge of him to a certain Captain, till he should resolve with himself what Death he would put him to. This Captain, that was a disguised Christian, took him to his House, and used him with all Kindness and Civility; and knowing it was resolved upon that he should die, advised him to save himself, since his Life was yet ne-

cessary for the Good of very many; and offered him also a commodious Place to retire unto. And the Saint, knowing it to be more pleasing to God to decline the Persecution and conserve his Life, till some other Occasion were offered him to shed his Blood for the Honour of JESUS CHRIST and the Confession of his holy Name, went out of the Captain's House at Midnight. But he was discovered by the Gentiles, who pursued him, and overtook him not far from the City; and there they gave him so many Blows and Wounds, that he was left for dead. Yet he died not immediately nor in that Place, but survived seven Days after, being carried into a House that was built for harbouring of Lepers; where he continually exhorted the Christians to Constancy and Perseverance, and told them, that the Church was to endure yet some grievous Persecutions, after which would succeed a great Peace and Tranquillity. Then he rendred up his Soul to God on the 23^d of July, in the last Year of the Reign of *Vespasian*, which, according to the Supputation of St. *Peter Damian*, was the LXXXIst of our Lord, having fought most valiantly, and sacrificed himself as a living Host to Almighty God, by a long Martyrdom nine and twenty Years, as affirms the same Author in a Sermon. The Faithful were wont to visit the Sepulcher of St. *Apollinaris*; and when any Thing was to be affirmed upon Oath, they swore, laying their Hand upon this Tomb; as may be seen in the 33^d Epistle of the 5th Book of St. *Gregory* Pope, who commands in a Matter of great Concern to have it practised. St. *Ambrose* makes mention of St. *Apollinaris* in the Preface of his Missal, and St. *Peter Chrysologus* in his 128th Sermon. St. *Peter Damian*, and *Jerom Rubeus* write of him, as do some others that write of the Affairs of *Ravenna*. There is Mention made of him in the *Roman Martyrology*, and in those of Venerable *Bede*, *Ussuardus*, and St. *Ado*.

The Life of St. CHRISTINA Virgin, and Martyr.

JULY 24. **I**N the Province of *Tuscany*, some eighteen Miles short of *Rome*, there is a Lake called *Volsena*, and a Village of the same Name, adjoining to it. There was anciently in this Lake a Town called *Tyro*, whence the Lake itself was denominated, whose Waters at length swelled so high, that it swallowed up the Town. In this Town was born St. *Christina*, descended of the noble and ancient Family of the *Anicians*. Her Father's Name was *Urban*, who was Governor of the Place, for the Emperors *Dioclesian* and *Maximian*. From her Infancy she

took a great Affection to the Faith of CHRIST, and out of Devotion to his holy Name, called herself *Christina*, very much against her Father's Will; who being an Infidel, and withal intrusted with a great Office and Charge by the Emperors, professed Enemies of our Lord and Saviour JESUS CHRIST, bent all his Endeavours, and applied all the Forces of his Power and Skill, to draw his Daughter from that Profession, which he deemed to be extream Folly and Superstition. But neither his Persuasions nor his Threats could make Impression upon her impregnable

JULY 24. ble Heart, which our Lord possessed and was sole Master of. For on the contrary the holy Virgin upon an Occasion took the silver and golden Idols, which her Father adored as his Gods; and breaking them in Pieces, distributed the Fragments of them among the Poor that were in great Want and Necessity. Whereat her Father was so outrageously incensed, that himself gave her many a heavy and fore Blow; and not satisfied therewith, commanded she should be stript naked before him and cruelly whipt by his Servants. In which barbarous Execution, when they had bestirred themselves till they were weary and their Forces failed them, yet was not the Cruelty of this Monster of Nature any Ways satisfied. For putting off all Affection of a Parent, he became a deadly Enemy, and a Hangman to the Child of his own Bowels; and the next Day tore her so unmercifully and violently with Hooks and Claws of Iron, that not only Rivers of Blood streamed down from her delicate Body, but also many Pieces of Flesh fell down to the Ground, so that the very Bone was laid bare: The Whiteness whereof was transparent through her vermillion Blood. In the mean while the undaunted Virgin suffering these Dolours with a Patience more than human, and armed with a Courage altogether divine, stooped down, and taking up some Pieces of her Flesh, presented them to her Father, and said: *Here, bloody Tyrant, take and eat the Flesh thou hast engendred.* Then the barbarous Wretch commanded she should be put upon an iron Wheel, raised some little Height above the Ground, and underneath made a Fire, and cast Oil upon it to make a hotter Flame. But the divine Goodness preserved his Martyr from this Torment. And for a just Chastisement of the *Gentiles* that were present at this Cruelty, made the Flame violently to break out among them, and to consume about a thousand Persons. Hereupon was the Virgin sent to Prison, where the Angels visited her and cured all her Wounds. Another Day her Father gave Order she should be thrown into the Lake *Volsena*, having a huge Stone tied to her Neck. But the same blessed Spirits that had comforted her in the Prison, preserved her from downing, and brought her to the Shore without any Hurt; which put her Father into a strange Passion and Fury. And therefore he committed her again to Prison, that he might have some Time to think, by what cruel Death he should make her away. But our Lord prevented his cursed Intentions, for the next Morning he was found dead in his Bed. And there succeeded him as well in

Rage and furious Cruelty, as in Office of JULY 24. Governor and Judge, one called *Dion*; who caused an iron Vessel to be made in Form of a Cradle, which he filled with Rosin and Oil; and when it was seething hot, bid the Officers put the Virgin naked into it. But she, being full of spiritual Joy and Alacrity, said pleasantly, *That like a little Child, newly born and regenerated by Baptism, she was to be put into the Cradle.* And then making upon it the Sign of the Cross, she laid herself there down without receiving any Harm. Then they shaved off all her Hair, and led her without Hair or Cloaths into the Temple of *Apollo*. But the Devil not being able to abide in her Presence, immediately the Idol fell to the Ground, and was turned to Ashes. Whereat *Dion* the Governor was so much affrighted and amazed, that he died in the Place; and three thousand Persons were brought to believe in CHRIST. *Dion's* Successor was *Julian*, nothing inferior to him in Cruelty; for he commanded a great Fire to be made in an Oven, and the Virgin to be cast into it. Here she remained amidst the Flames five Days, the Oven continually burning, and she praising and blessing the Goodness and Power of our Lord, that conserved her without the least Harm. From the fiery Oven she was carried once more into the Prison, where a certain Magician by his Enchantments made Serpents, Asps, Vipers, and other such like venomous Creatures fall upon her; but by the Force of her Faith in JESUS CHRIST, she overcame them all. They cut out her Tongue, and without a Tongue she spoke more distinctly than she had done before, and gave not over praising and magnifying God. At length she was tied to a Post, and shot with Arrows. And so her victorious Soul flew up to Heaven, where it was received with the universal Applause of those blessed Spirits and heavenly Citizens, that had been Spectators of her long and irksome Combat, who most highly extolled her, and infinitely rejoiced and congratulated with her, for her Victory and Triumph over three Tyrants. Her Martyrdom was on the Day the Church keeps it on, to wit, the 24th of July, about the Year of our Lord ccc. St. Christina's Body is now at *Palermo* in *Sicily*, where it is honoured with a great Confluence of the People. And the City hath chosen her for their Patroness and Advocate. The Martyrologies speak of St. Christina, the Roman, and those of *Ufuardus* and St. *Ado*. As also St. *Antoninus* in his first Part, Title VIII. Chapter I. *Adelmus* Bishop, and some modern Authors.

The Life of St. JAMES the Great, Brother of St. John Evangelist and Apostle.

JULY 25. **T**HE glorious Apostle, St. James the Great, Light and Patron of Spain, was born in the Province of Galilee, and was Son of Zebedee, and Mary Salome, eldest Brother of St. John Apostle and Evangelist, and Cousin german of our Lord and Saviour according to the Flesh. Both the Brothers were Fishermen, as was also their Father Zebedy; and lived by the Sea Coast of Galilee. And it is to be presumed they were rich Fishermen, seeing they kept a Ship of their own, and Servants. St. Jerom says, they were nobly born. We will gather St. James's Life out of the Evangelists principally, who have written of him and of his Brother.

And first St. Matthew says, *That our Saviour walking by the Sea Side of Galilee, saw two Brothers, James and John, who were in a Ship with their Father, and called them to be his Disciples; and they were so ready to obey him, that immediately forsaking their Father, their Ship, their Nets, and the Employment they had been bred up in, and lived upon, they followed him, and stuck ever close to him, forgetting and renouncing all their Hopes and Pretensions upon Earth.* St. Mark adds, that when our Lord had called them to him, he gave them new Names, and styled them *Boanerges*, which is as much as to say, *Sons of Thunder*. Which is a Thing remarkable, and worthy of Consideration. For we read only that our Saviour changed the Names to St. Peter, and to these two Brothers; and as for him, instead of Simon he called him *Cephas* or *Peter*, because he made him the Head of his Church and the fundamental Stone, upon which it was to be built. St. James, and St. John also received from our Lord's Mouth new Names, because they were to be admitted to a more inward and private Familiarity with him, and to be more highly favoured and privileged than the rest of the Apostles; as we may gather by the secret Mysteries, which these three were present at, with Exclusion of the others. For he took them alone with him, when he raised the Prince of the Synagogue's Daughter. He made them Witnesses of the Glory of his sacred Humanity at his Transfiguration, when his blessed Face shined as bright as the Sun, and his Garments were whiter than Snow, on Mount Thabor. In fine, these three he had with him, leaving the rest behind, when he withdrew himself to make his Prayer in the Garden of *Gethsemane*. Unto whom also he discovered his Sorrow and Agony, that they might see him disfigured with Grief and bathed in a bloody Sweat in the Garden, whom they had seen

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before upon the Mount Thabor resplendent with Glory and Majesty. He gave these two Brothers the Name of *Sons of Thunder*, because he intended to make them the chief Commanders of his Army; and by the loud founding Voice of their Preaching and Doctrine like Thunder, to astonish and convert the World, and bring it to the Knowledge and Worship of its Lord and Creator.

Which although it seems more apparently verified in the Person of St. John, who was the Founder, Father, and Master of all the Churches of Asia, and who fixing his pure and sharp sighted Eyes, like a Royal Eagle in the radiant Beams of the divine Sun, declared to us the Generation of the Eternal Word; at which Time dreadful Thunder was heard, and strange Flashes of Lightning were seen; yet was it accomplished also in his Brother St. James, who besides his Preaching the Gospel in *Jury* and *Spain*, hath several Times defended these Kingdoms, and like a fearful Thunder-bolt hath routed and defeated most strong and puissant Armies of the *Moors* and other Enemies of the Christian Faith and Name. And the *Spaniards*, protected, seconded, and assisted by the Favour and Patronage of this great Apostle, have carried the Standard of the Cross throughout the World, and planted the Evangelical Doctrine in the *Indies*, and those vast Provinces and Kingdoms; and displayed the clear Beams of Heavenly Light amongst those People that sat in Darkness and in the Shadow of Death.

St. Luke also recounts, that as our Lord was going to *Jerusalem* about the Feast of the *Pasch*, he sent some of his Disciples before to the City of *Samaria*, that lay in their Way, to prepare a Dinner for him and his Company; but the *Samaritans* refused to entertain them, because by their Habit, probably, they knew they were *Jews*, and of a different Profession; and therefore would not converse nor discourse with them. But St. James and St. John, Sons of Thunder, offended with their Incivility and most discourteous Behaviour towards their Lord and Master, moved with Zeal, and willing to revenge the Affront offered him, said to him: *Lord, wilt thou that we make Fire come down from Heaven, to destroy this People?* But our meek Saviour answered them: *You know not what Spirit you are of;* giving to understand, that the Spirit, which at that Time moved them, was the Spirit of Revenge, not of Mildness; a Spirit of the Old Testament, not of the New; a Spirit of *Elias*, not of JESUS CHRIST, who was come into

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JULY the World to instruct Sinners, to gain them
 25. and draw them unto him by Sweetness, Mildness, and Evangelical Charity. Finally, these two Brothers were so beloved and cherished of our Lord, that their Mother, *Mary Salome*, confiding upon their near Conjunction in Blood and Kindred to him, and the great Remonstrances of his Affection and Kindness for them, made bold to ask of him the first and most eminent Places in his Kingdom, for these her two Sons, and *that one of them might be seated at his right Hand, and the other at his left*; whether it was that she thought he was to be a temporal Monarch, and was to be attended in his Person by several great Lords and Peers, amongst whom she desired her Sons might have the Pre-eminency; or that she did truly pretend to have them exalted in the Kingdom of Heaven above all others. But our Lord addressing his Answer not to the Mother, but to her Sons, from whom the Petition had its Rise, and whose Advantage it only pretended, told them *they did not know what they asked*; for if they aimed at temporal Preferment, his Kingdom was not of this World: Or, if they demanded spiritual and heavenly Honours, though what they pretended was good and laudable, yet they were quite out in the Manner of seeking and asking, and did not take the Way to obtain their Request; for they expected a Triumph before a Victory, yea before any Combat or Battel; and sued for that by Favour, which is to be purchased by Desert. Wherefore he asked them, *If they could drink his Chalice, and die for him, as he was now to die for them?* And they like stout and valiant Captains, answered, *They could*; and they made their Word good, and stood to their Promise. And this is what we find written of St. James in the holy Gospel. And besides what we have said, it is out of all Question, that this glorious Apostle was present with the rest at our Lord's last Supper; that he saw our Saviour risen from Death, and ascending into Heaven; and with the other Apostles received the holy Ghost.

What he did after this, may be gathered out of ancient and grave Authors, who have written the Lives of Saints; and they tell us that the glorious Apostle St. James, preached in *Jerusalem* and in *Samaria*, and afterwards came into *Spain*, where he remained some Time, and converted nine Disciples, to wit, *Torquatus, Isacius, Euphrasius, Calius, Secundus, Indaletius, Tefiphon, Athanasius, and Theodorus*; amongst which *Athanasius* was made Bishop of *Sagarossa*, and *Theodore* was his Priest, as is yet attested in that City. Though *Pelagius* Bishop of *Oviedo*, who lived in the Time of *Alfonso VII*, that recovered *Toledo*, writes in his Story that St. James's Disciples were but seven, to wit, *Calocerus, Basil, Pius, Chrysonogus, Theodore,*

Athanasius and *Maximus*. The coming of JULY
 St. James into *Spain* is thought to have been, 25.
 when after the stoning of St. Stephen by the Jews, that first and great Storm of Persecution was raised in *Jerusalem* against the Church of CHRIST. And for Confirmation hereof, there is yet to be seen in *Italy*, in the City of *Veruli*, the Body of St. *Mary Salome*, Wife of *Zebedee*, and Mother of St. James and St. John; and is there kept in great Veneration; who came, according to the common Opinion and Tradition, into *Italy* upon this same Occasion, and died there, as *Baronius* observes in his Notes upon the Martyrology. And although some modern learned Authors doubt of St. James's coming into *Spain*; in my poor Judgement, all the Reasons they alledge for the Negative, are not of so great Weight and Authority as is the universal Tradition, received and confirmed by all the Churches of *Spain*, who put in their Breviary, and do constantly preach and teach, that this glorious Apostle was in *Spain*. And if we will question this; we may as well deny or doubt of divers other Things, that much concern the Honour of Saints, which are not known but by Tradition from Father to Son. But besides this, the miraculous Pillar of our blessed Lady at *Saragossa*, is a great Testimony and Confirmation of this so received Opinion; which though it be commonly known, yet will I briefly recount it here for the Satisfaction of those, who perhaps have not had full Notice of it. Whilst the holy Apostle was in *Spain*, and in the City of *Saragossa*, he went out one Night with his Disciples to pray, near to the River *Ebro*. And whilst he was at his Prayers, behold the Queen of Angels, who was yet living in mortal Flesh, brought thither by the Ministry of the celestial Spirits, appears to him, standing upon a Pillar of Jasper that was there, and attended by an infinite Multitude of glorious Spirits and Citizens of Heaven, that made a most sweet and delicious Comfort, singing Matins, and many devout Hymns and Canticles; as it is recorded in the History and ancient Prayers of that Church, and is held by Tradition. The Apostle immediately knew her, and humbly prostrated himself upon the Ground to do her Reverence and Homage. To whom she said: *In this very Place build a Church in my Name; for I know that this Part of Spain will be most particularly devout to me; and from this Moment I take it into my Custody and Protection*. And with this the Vision vanished, and the holy Apostle with all Diligence executing the Orders which came from Heaven, built that sacred Chapel of our Lady of the Pillar, so called from that Pillar of Jasper, upon which the Blessed Virgin, Mother of God, appeared to St. James, and is yet in the same Place. Which

JULY 25. Which Chapel of *Saragossa* is deservedly honoured and held in great Veneration throughout all *Spain*. There are other irrefragable Proofs of St. *James* preaching in *Spain*. For the Church of *Braga* celebrates the Feast of St. *Peter* Martyr, their first Bishop, ordained and consecrated by St. *James* whilst he was in *Spain*, as they read in the divine Office; and other Churches of *Portugal*, follow herein the Custom of *Braga*; nor are there wanting divers Authors, ancient and modern, that affirm St. *James* to have been in *Spain*. Pope *Leo III.* in an Epistle which he wrote to the Bishops of *Spain*, and *Calixtus II.* and the *Roman Breviary* reformed by Pope *Pius V.* do affirm it. And Cardinal *Baronius* in his Notes upon the Martyrology solves the Objections and Reasons, which some do bring to the contrary; which Reasons are but very weak, if you oppose against them; the most ancient Tradition, which from Time out of Memory, hath been conserved in *Spain* with wonderful great Devotion and Piety.

How long the holy Apostle remained in *Spain*, and what Fruit his Preaching wrought there, is not known. Certain it is, that out of *Spain* he returned again to *Jerusalem*, where he was martyred: And he was the first of the Apostles that shed his Blood for *JESUS CHRIST* in the same City, where that most sweet and loving Lord was pleased to give his for our Salvation. Which is no small Glory to our holy Apostle, that among the twelve Captains and Conquerors of the World, he should be the first that triumphed over Death, giving his Life for *JESUS CHRIST*, and sealing with his Blood the Verity of the Doctrine he had preached. His Death was in this Manner. The holy Apostle was very fervent and zealous in Preaching as well in *Jerusalem*, as in the neighbouring Places; and converted very many to the holy Faith: Which exceedingly vexed and incensed the *Jews* against him, whereupon they plotted and conspired his Death. They addressed themselves to a famous Magician, called *Hermogenes*, and his Scholar *Philetus*, and hired them to encounter the Apostle in a publick Dispute, and there confound him, and then make the Devils do him some Mischief. *Hermogenes* thought it was sufficient to imploy his Disciple, and therefore sent *Philetus* to deal with him. But it fell out quite contrary to his Expectation; For *Philetus* convinced by the Apostle's Discourse, and astonished with the Greatness and Multitude of his Miracles, became another Man; and acknowledging the Verity of our holy Faith, cast himself at St. *James's* Feet, and craved him Pardon for his wicked Attempts: And then returning to his Master *Hermogenes*, laboured to persuade him to do the like. But the proud Magician being out-

ragiously offended against *Philetus*, by the Force of his Enchantments bound him in that manner, that he was not able to stir out of the Place, till the Apostle sent him his Handkerchief, by means whereof he was delivered and set at Liberty, and presently went to St. *James*. *Hermogenes* would have the Devils to bring to him both *Philetus* and the Apostle, bound and tied. And as he was very imperious in commanding and forcing them to it, they being necessitated by a more powerful and irresistible Command of the holy Apostle, seized upon *Hermogenes*; and carrying him bound and fettered, set him down before him: And the good Apostle bids *Philetus*, in the Name of *JESUS*, go and untie his Master, and give him his Liberty. This exceedingly astonished *Hermogenes*, and wrought in him a wonderful Esteem and Respect for the Apostle, and withal so great a Fear, that he durst not go any whither out of his Presence and Sight, lest the Devils should pull him in Pieces. But the Apostle giving him his Staff, told him, That by Virtue of that, he might be secure, and go whither he pleased. Hereupon *Hermogenes* was converted and became a Disciple of St. *James*, and burnt his wicked and diabolical Books. St. *Paul* in his second Epistle to *Timothy* speaks of one *Phygellus* or (as some do read it) *Philetus*, and *Hermogenes*, and says, That they had left him and run away, becoming Renegates from the Faith. We do not know indeed whether he speaks of these two, converted by St. *James*. For perhaps they returned again to their Wickedness and Impiety, even as *Simon Magus* had done, who after he had professed the holy Faith, and was baptized, fell most basely; and became a most cruel and terrible Enemy of our Lord *JESUS CHRIST* and his holy Faith. When the *Jews* saw what little Success their wicked Design had against the holy Apostle, and that *Hermogenes* and *Philetus* were overcome by him, and had yielded so far as even to become his Disciples; they contrived another Plot to ruin him. They agreed with two Centurions or Captains of the *Roman Garrison* that was at *Jerusalem*, *Lyfias* and *Theocritus*, to be ready with their Soldiers to seize upon the Apostle, when they, during his Preaching, should raise a tumultuous Clamour among the People. Which wicked Design had its Effect. For as St. *James* was one Day Preaching with great Zeal and Fervour, and proving very evidently out of holy Scripture, That *JESUS* was the true *CHRIST* or *Messias* and *Son of God*; whereat some of the Auditors shewed themselves to be offended and troubled; *Abiathar* the High-Priest, thinking it was a fit Opportunity to raise a Tumult, gave the Sign that was agreed upon, and immediately a certain Scribe, by Name *Jofas*, rushing furiously upon the Apostle, cast

JULY cast a Cord about his Neck. Whereupon the
 25. Soldiers run in, and seizing upon the Saint, bring him before King *Herod*: And he to give that Content and Satisfaction to the *Jews*, condemns him to be beheaded. As he was led to Execution, *St. Isidore* says, that a poor Paralytick demanded of him, *That he would be pleased to cure him*. Which the Apostle did, restoring him to perfect Health and Use of his Limbs. *St. Clement* adds (as it is recounted by *Eusebius Caesariensis* in his Ecclesiastical History) that the Scribe *Jofas*, who had been so furious against him, and the first that laid Hands upon him, was converted to the holy Faith, and having confessed *JESUS CHRIST* to be God, with great Humility and Repentance asked Pardon of *St. James*; and the Apostle with singular Affection and Tenderness, and many Tears sweetly streaming down from his Eyes, pardoned him, and saluted him with a Kiss of Peace. Whereat the *Jews* being most heinously offended, procured *Jofas* to be executed together with *St. James*, by whose Prayers he had been converted. The Death of *St. James*, according to *Eusebius*, was in the *xxxxiv* Year of our Lord, and the 2d of the Reign of *Glaudius* Emperor. Some say he was martyred on the 25th of *March*, the very Day, on which the Son of God was conceived and died: Though the Breviary, reformed by *Pius V*, assigns for the Day of his Martyrdom the 1st of *April*. Presently after his Death, his Disciples (whether *St. James* had given them that Order before; or Almighty God moved them by a particular Instinct and Revelation) came and took his most sacred Body, and brought it to the haven Town *Joppe*, now called *Jaffa*, and there Shipping it, came with it into *Spain*. For having sailed through all the *Mediterranean* Sea, and passed the *Streights* of *Gibraltar*, they entred the Ocean, and holding on their Course, arrived at the Coast of *Gallicia*, and there in the City of *Iria Flavia*, called now in *Spanish* *El Padron*, they brought that sacred Treasure to Land. Which by reason of great Revolutions and Changes of Affairs, was for divers Years kept secret and hid; till our Lord would have it known and brought to light. And then it was translated to *Compostella*, where it is at present held in wonderful great Veneration, not only by the Inhabitants of *Gallicia* and all the Kingdoms of *Spain*, but even by all Nations and Countries of Christendom, that flock thither in Pilgrimage to visit it, with most singular Piety and Devotion, as we will declare more at large on the Feast of his Translation, which is kept the 30th of *December*.

It cannot be explicated, nor scarce believed, how many and how wonderful Favours the Divine Goodness has bestowed upon the Kingdoms of *Spain*, by means of this glorious Apostle, his Favourite. For he hath

not only communicated to them the first **JULY**
 Beams of the Evangelical Light by his 25.
 Preaching, and cast amongst them the heavenly Seed of Christian Faith and Doctrine; and given them the Honour to build the first Church that ever was in the World, and dedicate it to the most sacred and glorious Virgin Mother of God, in their own Country, and in fine, adorned them with divers spiritual Graces and Gifts; but also has defended and protected them frequently with Miracles and Prodigies from Heaven against the *Moors*, *Infidels* and *Barbarians*, that oppressed them in a tyrannical Manner. For not once only, or twice, but several Times (since by a secret and just Judgement of God, those Kingdoms were conquered and ruined by the *Moors*) have the *Spaniards* in their greatest Distress, and when they were most of all streightened by them, found present Help, Succour and Relief from *St. James*, who shewed himself to them riding upon a white Horse, and marching before them, casting Fear and Dread among the barbarous Infidels, and utterly routing and defeating their stoutest Armies and innumerable Forces, as an invincible Commander and the only Protector and Defender of the *Spaniards*; who began to experience this his singular Help and Assistance in the Year of our Lord *ccccxxxiv*, in the Reign of King *Ramirus*, in the famous Battel of *Clavio*. For this King having brought together all the Forces he could make against the *Moors*, to free his Country from a most shameful and infamous Tribute of a hundred Virgins, whom every Year they were to deliver up to those barbarous Fellows, as it were so many innocent Lambs to ravening Wolves, put himself into the Field, and fought the *Moors* with more Courage than good Success; for by the Permission of Almighty God, the Christians were beaten, and King *Ramirus* with those Men that after the Defeat he could gather together, retired to the Mountain of *Clavio*. Where being sorely afflicted and destitute of all human Help, he had Recourse to God by Prayer. And behold the glorious Apostle *St. James* appearing to him, bids him and all his Men confess and communicate the next Day; and after that to fall vigorously upon the Enemy; calling upon God and *St. James*; and promises to be himself present at the Battel, and shew himself visibly mounted upon a white Steed, and carrying in his Hand a white Standard, as Patron of *Spain*; the Care and Protection whereof our Lord had commended to him; and that he would give a total Defeat and Overthrow to that vast and flourishing Army of the *Moors*, which was to encounter him. All was done according as the Apostle foretold. For there were slain in the Battel 70000 *Moors*; their Bag and Baggage was taken; and the City of *Calaborra* with several

JULY 25. Towns and Villages were restored to the Christians and to the Christian Faith. In token of Gratitude for so signal a Victory obtained by the Aid and Assistance of St. James: the King, Prelates, and principal Personages and Grandees of the Realm, gave to the Church dedicated to St. James, the Privilege which they call of *Vows*, which is kept to this Day, and encreases still more and more. And from that time the *Spanish* Soldiers began in their Wars to call upon St. James, as their chief Captain and singular Protector. Which they constantly observe in all their Battels: And the Sign of Charge and Closing with the Enemy is, after they have made their Prayer to God, and signed themselves with the holy Cross, to call upon St. James, in these Words: *St. James, Spain is a fighting*. And for a Proof that this Invocation is not vain and to no Purpose, great Miracles have followed in divers Encounters which the *Spaniards* have had with the *Moors* in *Europe*, and with *Pagans* in the *Indies*. For the holy Apostle hath been often seen bravely armed and mounted, as we said, beating down and killing the *Infidels*, and protecting and succouring the *Christians*. And even in just Wars with other *Christians*, the *Spaniards* by his help, have had strange and wonderful Success; and happily gone through with most hard and difficult Enterprizes, which seemed not possible to be compassed by any Force or Industry of Men. Wherefore the whole *Span-*

nish Nation, not to be ungrateful for so many and so great Favours of their worthy Patron and Protector, have always born him a most reverent Respect and singular Devotion; and have instituted an *Order of the Knights of St. James*, wherein the greatest Part of the *Spanish* Nobility devote themselves to the Service of God and his Apostle St. James: Yea the Kings of *Spain* are the Masters of this Order of Knights, which is no small Honour done to the glorious Apostle. Some say, this Order of Knighthood had its Beginning from the *Battel of Clavio* in the Time of King *Ramirus*, when St. James appearing visibly in the Fight, gave that notable Overthrow to the *Moors*, which we spoke of before. It may very well be that this was the Cause of the Institution of it. Yet the Chronicles assign the Time that this was brought into the Form of an Order, approved by the holy Church, to the Reign of King *Alfonfus IX*, who began his Reign in the Year of our Lord MCLVIII, as writeth *Francis de Rades*, and *Andrada* in the Chronicle of St. James, Chap. 2. God grant us his Grace by the Intercession of this Apostle to imitate his admirable Virtues; that so we may deserve in this Life to be defended from our invisible Enemies, which on every side do assault us; and in the other Life to enjoy the Crown of Glory, which this holy Apostle possesses, and shall possess for all Eternity. Amen.

The Life of St. CHRISTOPHER, Martyr.

THE valiant and glorious Martyr, St. Christopher, was by Nation a *Cananean*; and being moved by a particular Inspiration of God, he came into the Province of *Lycia*, to preach and announce the Name of CHRIST to those People, that were ignorant of him: But first he armed himself with continual Prayer against all Encounters and Difficulties, which in this holy Enterprize he was to meet with. He was a proper and big Man, comely, and of an excellent Disposition. Whereby he drew the Eyes upon him, and gained the Affections of all Men. He carried a Wand in his Hand; which, as upon a time he pitched it in the Ground, on a sudden became green and budded. Which Miracle caused the Conversion of divers to the holy Faith of CHRIST. And as well by St. Christopher's Prayers, as by his Preaching, and wonderful Signs that our Lord wrought by him, Christian Religion in a short time was wonderfully propagated, and the Church made most prosperous Progress, till *Decius* coming to the Empire, St. Christopher was taken in *Samos*, which is a City of the Province of *Lycia*.

T O M. II.

The Judge, who exceedingly desired to draw him to his Superstition, and persuade him to worship his Idols, left nothing unattempted which he thought might be of Power to work upon his Mind. He spoke him fair, and promised great Rewards if he would yield: Then again threatened him with all Manner of Torments, if he refused to do what he was urged to. But finding his Courage to be of Steel, and that it was to speak to a Rock, to go about to entice or intimidate him, he found out a diabolical Device, and sent two lewd and wanton Women to him, to sollicit him to Sin; thinking, that if he could bereave him of Chastity, it would be no hard Matter to dispossess him of the Faith and Love of JESUS CHRIST; whom St. Christopher defended and maintained to be God. These impudent Creatures entred the Prison where the Saint was; but presently were seized upon by so dreadful a Fear and Horrour, that they were made to acknowledge and detest their Wickedness, and to cast themselves at St. Christopher's Feet; whom they besought with many Tears to obtain Pardon and Mercy for them of Al-

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JULY 25. *mighty God.* And he did so well instruct and confirm them in the Faith of our Lord **JESUS CHRIST**, that they came soon to lay down their Lives for the same, together with others, whom the holy Man had gained and converted by his Preaching. And besides these, divers others, that were People of good Quality, did with great Alacrity suffer Death, and shed their Blood for our Lord's sake.

But the most inhuman and barbarous Judge, despairing ever to conquer the invincible Courage and Constancy of *St. Christopher*, resolved at least to satisfy his own Rage and Cruelty, in revenging himself upon him: And to make him die by some unusual and exquisite Torments; and first of all he would have him be most unmercifully whipped. Then he puts upon his Head an iron Helmet so excessively hot that it seemed a fiery Coal, glowing and sparkling. Afterwards having commanded a Form or Bench of Iron to be made, in length and breadth proportionable to his Body, he stretches him upon it, and kindles under it a Fire, and continually pours upon him seething Oil, to consume him with a slow Fire, and a most painful; yet withal long and lingering Death. But the noble Martyr was so favoured and assisted by Almighty God, that he said to the Judge with a pleasant and smiling Countenance, *Through the Power of JESUS CHRIST, I feel not thy Torments.* And so without being either hurt or singed, he rose up from that fiery Bed: Whereupon many of those that were there present, believed in **CHRIST**. The Judge made him be tied to a Post, and stand for a Mark or But, for all the Soldiers to shoot at. But not an Arrow could hit him: On the contrary, one of the Shafts recoiling back fastened itself in the Eye of an Officer, and put it out. But he taking up some of the sacred Blood which had fallen from the Martyr whilst he was scourged, and applying it to his Eye, recovered Sight both of Body and Soul. In fine, the glorious Saint had his Head cut off. But when he was under the Sword of the Executioner, before the fatal Blow was given, he made an humble Prayer to Almighty God, and begged of him, *That neither Hail, nor Fire, nor Storm, nor Famine, nor Plague*

might annoy the Place where his Body should be buried. After which Prayer, he rendered his Soul into the Hands of his Creator, who had made him victorious over Death and Torment. *St. Christopher* converted to God by his Preaching 48000 Persons. *St. Ambrose* speaks of this glorious Saint and Martyr: And in the *Preface* of the *Mass* which he puts for his Feast, has these Words, which I'll set down here, for they are as it were an Abridgment of his Life. *Lord, saith he, thou didst so furnish and adorn St. Christopher, with Virtue, Grace and Science, that by his divine Doctrine and Miracles he converted 48000 Persons, dispersing the Darknes of Gentility, and discovering to them the Light of Faith. He reduced to the Glory of Chastity Niceta and Aquilina, lewd Courtisans, that had long weltered in the Ordure of Sin; teaching them to confess thy Faith, to die for it, and receive the Crown of Martyrdom. Moreover when he lay in the Fire upon an iron Bed, he feared not the raging Heat: Nor could he be pierced by a Million of Arrows, which the Soldiers for a whole Day were shooting at him: One of which Arrows struck out the Eye of an Executioner, but the Blood of the blessed Martyr that was soaked into the Ground restored him his Eye, and curing his corporal Blindness, gave also Sight to his Soul. He obtained Pardon for Sinners; and Grace that Diseases and Infirmities might be cured at his Intercession.* Thus writeth *St. Ambrose*. The Martyrdom of *St. Christopher* was on that Day, in which the holy Church doth celebrate it, to wit, the 25th of *July*, in the Year of our Lord **MCCIV**, in the Reign of *Decius* Emperor, according to the *Roman Martyrology*, and *Cardinal Baronius*. *St. Christopher* is usually pictured with the Infant **JESUS** on his Shoulders, passing over a River. Of which I know no other Ground than that *St. Christopher* passed through many Waters of Afflictions, Pains and Torments, with the Strength and Virtue which our Lord **JESUS** gave him. The reason also, why his Picture is ordinarily put in some high Place, is probably for the Grace which God hath given him, to defend us from Storms and Tempests, according to what himself begged of God, as we said before.

The Life of St. ANNE, Mother of the ever glorious Virgin MARY.

JULY 26. **T**HE blessed *St. Anne*, Mother of the holy Virgin *Mary*, Mother of our Saviour **JESUS CHRIST**, was born at *Bethleem*; and was Daughter of *Stolamus*, who by another Name was called *Gazirus*, and of *Emarentiana*. She was Wife to *St. Joachim* a *Gali-*

lean, of the City of *Nazareth*. They were both of the Tribe of *Juda*, descended of the Royal Line of *David*. They exercised themselves in the Observance of the Law of God and attended to Prayer and good Works, but most particularly to Alms-giving; for they

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JULY 26. they divided the yearly Rents they received, into three Parts; whereof one they allotted for the keeping of their House and Family, another they spent upon the Temple, and the Ministers of it, and the third they distributed among the Poor. It was a great Affliction to them to have lived together 20 Years without bearing a Child, which was esteemed a great Blessing among the Jews; wherefore, being somewhat confounded, they retired from the Conversation of People of their Condition. But at length an Angel appearing to St. Joachim, told him that his Wife should conceive a Daughter whom he was to call Mary; who should be filled with the Holy Ghost, and become more happy and illustrious than Sara, Rebecca, Rachel, or any other famous and renowned Woman that ever had been in the World. All fell out as the Angel said. St. Ann conceived of her Husband St. Joachim, and brought forth the sovereign Queen of Angels, the glorious Virgin Mary, our Lady and Princess. We have nothing else certain concerning the Life or Death of St. Ann. Some say she died after the Birth of our Lord and Saviour JESUS, on the 26th of July in the Reign of Octavian Augustus. That which we can most confidently and assuredly affirm, is that she hath a most eminent Place in Heaven. And, as the greatest Praise we can give our Blessed Lady, is to style her *Mother of God*, which Title comprises all the Privileges, Graces

and Pre-eminences that become that incomparable Dignity; so we cannot say any thing greater for the Glory of St. Ann, than to call her *the Mother of the Mother of God, and Grandmother of JESUS CHRIST*. For it cannot be questioned, but that the same bountiful Lord hath furnished, beautified and ennobled her purest Soul with all those Treasures of Virtues; it was fitting she should be enriched and adorned with, who was to be *the Grandmother of the Son of God*. For if Water, the nearer it is to the Fountain, the fresher and purer it is; what a high Conceit must we frame of the Purity, Greatness, Worth and Excellency of this holy and virtuous Lady, that drunk so plentifully from the very Fountain itself of all Graces and Virtues; and who had a nearer Relation to the Eternal Word of God according to the Flesh, than any other Creature, next to her own blessed Daughter, Mother of the same Lord and God? St. Epiphanius and St. John Damascen have written of St. Anne: There is also extant an Epistle amongst St. Jerom's, which is the 110th; wherein the Author treats of St. Ann, and of the Birth of her Daughter, the ever blessed and glorious Virgin. The Roman Martyrology and other Martyrologies make Mention of her. Pope Gregory XIII. in the Year of our Lord MDLXXXIV, commanded St. Ann's Feast to be kept as a Double, throughout the whole Church on the 26th of July.

JULY 26.

The Life of St. PANTALEON, Martyr.

JULY 27. ST. Pantaleon, renowned Martyr of our Lord, was born at Nicomedia, a City of the Province of Bithynia, in the greater Asia. His Father was called Eustorgius, a wealthy and noble Man, but an Idolater; and his Mother was Eubula, a Christian, who died whilst Pantaleon was very young. As soon as he came to be of Age to study, his Father applied him to Rhetorick and Philosophy; wherein the Vivacity of his excellent Wit made him most eminent amongst all his Companions. He was a Youth excellently well bred, staid, modest, prudent, well spoken, affable, and of so sweet a Disposition, that he won the Love and Affection of every Man. He thought that to become rich and advance himself in the World, his best Way would be to become a Doctor of Physick. And there being at that Time at Nicomedia one Euphrosynus, that was wonderful famous in that Profession, Pantaleon took him for his Master, and every Day frequented his School. There lived also in a little House one Hermolaus, a Christian, who was a Priest, and very venerable for his Years and Sanctity; and for Fear of the bloody

Persecution, kept himself retired. Yet after a while he accosted Pantaleon, and got Acquaintance and Familiarity with him, in so much, that he began to persuade him to become a Christian; telling him that JESUS CHRIST is the sole Author of Life, and sovereign Lord of Health, both spiritual and corporal; in whose Name all manner of Diseases are to be cured with more Ease and Certainty, than by all the Precepts and Prescriptions of Aesculapius, Hippocrates and Galen. Pantaleon bore in Mind the Discourses he had had with Hermolaus; and one Day as he was walking alone, and revolving them with himself, he saw a little Child lying dead, and by him a Viper, which made him think that this pestilent Creature had killed the Child; whereupon being toucht with a particular Instinct from Heaven, he said to himself: Now shall I see whether the Doctrine of the old Man be true or no. Then drawing near to the Child, he said: Rise up alive in the Name of JESUS CHRIST; and, thou venomous Serpent, suffer the Mischief thou hast procured to this little Innocent. And immediately the Child revived, and the Viper died in the very

JULY 27.

JULY 27. very Place. Upon this Miracle, *Pantaleon* went straight to *Hermolaus*, and having recounted it to him, asked to be baptized. *Hermolaus* granted him what he desired, to the great Joy and Content of them both; and kept him, with him seven Days, to instruct him more fully in the Mysteries of that Faith he had embraced; which being expired, *Pantaleon* went Home, and within a little While there comes to his House a blind Man, who told him *that he had wasted the greatest Part of his Means in Fees given to the Physicians to be cured by them; and after they had tried upon him all their Remedies, and put him to infinite Pain and Torment, all the Help he got was this, that whereas when he first made use of them, he could see a little, they with their Remedies had put out his Eyes and made him Stone blind.* St. *Pantaleon* calling upon the Name of JESUS, put his Hands upon the blind Man's Eyes, and besought our Lord to restore to him his Sight; and presently his Petition was granted; for the Man was enlightened in Body and Soul, and was made a Christian. St. *Pantaleon's* Father, that was present when his Son wrought this Miracle, was also converted to the holy Faith, and within a few Days after his Baptism, made a happy End. Now the Fame of St. *Pantaleon* was spread abroad, and he was held to be a most excellent and incomparable Physician, for the many strange Cures he wrought by divine Power upon Persons, whom other Doctors had given over as desperate. This made others of that Profession to envy and malign him; yet not knowing how to obscure the Glory of his wonderful Works, that were so clear and manifest to all the World, they resolved to accuse him before *Maximian* the Emperor, who was then at *Nicomedia*; and the more to incense the Emperor, they told him, *That Pantaleon dressed and healed the Wounds of Christians, whom his Majesty had tormented for professing that Sect.* *Maximian* having heard all their Accusations, sent for that blind Man whom St. *Pantaleon* had restored Sight unto, and commanded he should be beheaded, for maintaining constantly that he had recovered his Sight by the Power of JESUS CHRIST, and not of the Pagan Gods. St. *Pantaleon* bought the Martyr's Body of the Executioners, and buried it near to his own Father. Then knowing that he was sought for, and was likely soon to be apprehended, and put to Death, he set all his Slaves free, and gave amongst them a good Part of his Means, distributing the rest to his poor Patients that were under his Cure; that thus he might be wholly disengaged, and in a Readiness for the Combat he expected with the Tyrant; and to purchase his long desired Crown of Martyrdom. His Hopes and Expectation was not frustrated: For a few Days after, *Maxi-*

mian sent for him; and after a long Discourse had between them, *Pantaleon* freely and confidently confessing his Faith, *and that he was a Christian and a Worshipper of the only true and living God, the Creator of Heaven and Earth, and would have nothing to do with such as were called Gods, whereas they were but Blocks and Stones:* It was agreed upon at length, that there should be brought before the Emperor a sick Person, despaired of by the Doctors, and judged to be past all Cure; and that the idolatrous Priests should use all their Power and Authority with their Gods to cure him; and *Pantaleon* on the other Side should invoke the Name of JESUS CHRIST, and the Effect of the Prayers should be an assured Testimony of the true Religion. The Condition being accepted, a Paralytick, that for many Years had been in a most sad and pitiful Plight, that no Doctor could cure, was brought into the Place. The idolatrous Priests began first with him, calling upon their Gods with all Earnestness, to restore him to his Health: But all was in vain; for the poor Man was nothing eased. Then St. *Pantaleon* taking him by the Hand, says to him: *In the Name of JESUS CHRIST, Son of the living God, rise up sound and whole.* The Words were scarce out of his Mouth, when the other got up most nimbly, perfectly recovered, and gave Thanks to Almighty God for so great a Favour. And this miraculous Cure of his Body cured divers that were there present in Soul, who became Christians upon it. The Emperor was confounded, the People astonished, and the idolatrous Priests enraged; who, fearing to loose all their Credit and Authority, together with the great Gain and Profit, which came to them by their Sacrifices; persuaded *Maximian*, *That Pantaleon was a Conjurer and a Magician, and if he were not put to Death, the Worship and Honour of the Gods would come to nothing, to the utter Ruin and Destruction of his Empire, which could no wise subsist without Religion.* Wherefore the Tyrant, having in vain gone about to terrify him by Threats and Menaces, gave Order he should be led into a large Court; and there being stript naked, and stretcht out upon a Board, should have his Flesh rent and torn with iron Hooks, and lighted Torches clapt to his Sides to burn him. The holy Martyr in this Torment, lifted up his Eyes and Heart to Heaven, and begged Force and Comfort of him, that was only able to afford it. And his good Lord and Saviour JESUS CHRIST was not backward in giving him what he desired. For he came to him in the Shape of the venerable old Man, *Hermolaus*, that had converted and baptized him, and told him: *He would constantly stay by him, and administer to him Courage and Strength to endure his Torments.* And he found his Promise

JULY 27. Promise to be sure, for immediately the Cords wherewith he was fast tied to the Plank or Board, broke in funder, the Torches were blown out, and the Executioners were out of Breath and quite tired. The Emperor commanded he should be cast into a great Cauldron full of melted Lead: Which as the Officers were preparing to do, the Martyr called upon our Lord JESUS CHRIST, and our most merciful Saviour presently comes to him, in the same Shape which he had taken before, and enters with him into the Cauldron; and immediately the Lead lost its Force, and grew cold. This caused great Admiration in all the People. But the perverse Tyrant settling himself more and more in his obstinate Cruelty, would have him cast into the Sea with a Stone tied to his Neck. For shame, silly Wretch! Dost thou think, that he who rescued him from Fire, cannot as easily deliver him from Water? St. *Pantaleon* made his Recourse as before he had done to our Lord JESUS; who appearing to him the third Time, takes him by the Hand, like another St. *Peter*, and walking with him over the Waves, brought him to the Shore without any Harm. This was told to the Emperor, who swelling with Fury and Rage bid him be taken the next Day, and exposed for a Prey to the wild and savage Beasts. St. *Pantaleon* being brought upon the Theatre, as the Beasts were ready to come out upon him, saw our Lord standing by his Side in the same Shape and Form, in which he had so often appeared to him; and with a low Reverence, and most loving Confidence, said to him: *Lord if thou be pleased to be always with me, what need I to fear? Thou needest to fear nothing*, replied our Blessed Saviour. And presently the savage and ravenous Beasts, Lions and Tigers, come rushing out with great Fierceness and Violence. But as soon as they saw the Saint, they became so gentle and mild, that like tame Lambs they fawned upon him, and lay down at his Feet, to the great Astonishment of all the People: Who on the one side were touched with Commiseration to behold a young Man of a gallant Presence, and who had infinitely obliged the whole City, by great Cures and extraordinary Favours, exposed to so great a Danger: And on the other side were even besides themselves with Admiration, that he was so prodigiously preserved and freed from those dreadful Torments; and they all cried out, *The God of the Christians is truly Great and Admirable*. This put the barbarous Tyrant into a more enraged Passion, which fell furiously upon the very Beasts; because they had been gentle and mild towards the Saint. And *Maximian* more cruel and savage than Beasts themselves, made them be killed, and thrown into a Pit and covered over with Earth. Af-

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ter this he contrived a vast and heavy Wheel, armed with sharp Irons, to which having fastened the Martyr, he commanded it should be hurled down from a high and craggy Hill; that being partly rent with the Pricks of Steel, and partly bruised with the Stones, he might perish by a most miserable and horrid Kind of Death. But our loving Lord was pleased to deliver him also from this Torment, and unloosing him, permitted the dismal Engine, that with a most violent Impetuosity was rouled down the Mountain, to fall upon divers of the Idolators, and crush them to Death in a most sad and woful Manner. *Maximian* seeing all his Designs frustrated, and the Torments he had invented, to want the Effect he pretended, and to work nothing upon the Constancy of the Martyr, was desirous to know who had been his Master, and had taught him this Religion, that he might vent his Choler and Bitterness against him. And St. *Pantaleon*, though he was not ignorant with what malicious and cursed Intent the Tyrant asked him that Question; yet knowing that *Hermolaus* was on Fire to die for the Confession of JESUS CHRIST, and willing to have him his Companion in Martyrdom, who had been his Master in Faith, declared to him, *That he had learned the Way of Salvation of Hermolaus*: Who was immediately sent for, and came most joyfully; for the Night before, our Lord had appeared to him, and told him, *That the next Day he should enter into Heaven*. The Tyrant asked him several Questions, to which the venerable old Man, lifting up his Eyes to Heaven, answered with wonderful great Constancy and Resolution. At the same time God sent a terrible Earthquake, whereby all the Idols of the Temple were shaken and broken into Shivers: Whereat *Maximian* grew exceeding Angry, and was not less troubled that he lost his Labour with *Hermolaus*; whom he could not bring to his Bent, by the multiplicity of Torments he put him to. Wherefore at last he gave Sentence he should be beheaded, together with *Hermippus* and *Hermocrates*, Brothers. Then he fell again upon St. *Pantaleon*; and to discharge upon him his utmost Malice and Spleen, he had conceived against him, for seeing himself most shamefully overcome by a young Man, he commanded he should be whipped a-new, with all Cruelty imaginable; and then have his Head cut off, and his Body burnt. The holy Martyr was led to the Place of Execution, much rejoicing to find himself at the very Gates of Heaven, which stood open to receive him. They tied him to an Olive-tree. And the Executioner having lifted up his Hand, and let his Sword fall with all its Force upon the Martyr's Neck, made not the least Impression or Sign upon it; and the Sword grew to

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JULY 27. be as pliant and soft as Wax. Whereat both he and the rest of the Officers being strangely surprized and astonished, fell down at the Saint's Feet and begged Pardon of him; thinking him to be more than a Man, who had so wonderfully overcome both Torments and Tormenters. The Blessed Martyr prayed to our Lord to pardon them, and heard a Voice that told him, *His Prayer was heard, and that he should be no more called Pantaleon, but Pantalemon, because by his Means many were to obtain Mercy of Almighty God.* Whereupon he himself encouraged the Executioners, that lay there trembling to do their Duty, and execute the Sentence. And then his Head being cut off, there streamed from his Neck Milk instead of Blood: And the Olive-tree, to which he was fastened, was immediately loaden with Fruit. Which when the Tyrant heard of, he commanded the Tree to be rooted up: And the Martyr's Body, according to the Sentence given

before, to be burnt. But his Orders were not obeyed, for the Officers durst not meddle any more with the sacred Corps: Wherefore the faithful Christians took the Confidence and Liberty to take it away, and bury it at a Farm-house in the Country, belonging to one *Adamantius*. In the City of *Ravello*, in the Kingdom of *Naples*, there is to this Day kept in the Cathedral Church a little glass Vial full of *St. Pantaleon's Blood*; which every Year on the Feast of his Martyrdom, which is the 27th of *July*, melts and grows liquid; being at other Times hard and congealed. On the same Day it is also carried in Procession, as likewise at other Times for some great Necessity. And there are many great and miraculous Effects wrought by the Intercession of this holy Martyr, who suffered in the Year of our Lord cccxi, on the 27th of *July*, as we said. On which Day the holy Church solemnizes his Feast.



The Lives of St. NAZARIUS, and St. CELSUS, Martyrs.

JULY 28. **T**HE blessed *Nazarius* was born in *Rome*. His Father was an *African*, and his Mother a *Roman Lady*, both of them noble and rich. He was the Disciple of *St. Peter* the Apostle, and received Baptism by the Hands of *St. Linus*, who was *St. Peter's* Coadjutor. As he grew in Years, so did he encrease in Virtue: And the Fame of his Sanctity was so bruited abroad, that many from several Parts had recourse to him to ask Counsel of him, and Remedy in their Distress and Necessities: For his Virtue and Prudence shined at *Rome* as a Star in the Firmament. He was moved by a particular Inspiration of our Lord to leave the City. Wherefore taking no small Quantity of Money with him, he began his Journey: And in all Villages and Towns through which he passed, he preached *JESUS CHRIST*, and gave large Alms to the Poor, joining together spiritual and corporal Works of Mercy. He came to *Placentia*, and from thence to *Milan*: Where he was apprehended by Command of the Governor *Anolinus*, for Preaching the Faith of *JESUS CHRIST*. The Governor laboured much to persuade him to adore his vain and foolish Gods: But not being able to prevail with him, he caused his venerable Face to be cruelly and ignominiously buffeted; and afterwards thrust him out of the City. *Nazarius* esteemed it a great Honour to be thus injured and affronted for the Love of our Lord. Departing from *Milan* he was conducted by Almighty God into *France*, and enlightened all Places he came at, with the radiant Splendor of the Gospel. Whilst he was at *Melia* a City of *France*, a Lady

of Quality, whose Name was *Marianilla*, brought to him her little Son, and consigning him into his Hands, said: *This little Child shall continually bear you Company, whithersoever you go, until you come to present him to the Divine Majesty.* And with this took her leave of him. *St. Nazarius* accepted of the Child, and christening him, named him *Celsus*, and always carried him with him. And the sweet Child suffered with his good Master much Hardship, passing through divers Afflictions and Torments. In *France* they were seized upon by Command of a certain President, by Name *Dinovaus*, who whipped the Boy *Celsus* very cruelly; and he enduring the Stripes with a manly Courage, with his little stammering Voice, said to the Judge, *God, whom I serve, will judge thee.* Not long after this, the Emperor *Nero* was certified, *That Nazarius diverted divers from the Worship of the Gods, and preached one JESUS CHRIST, affirming him to be the only God and Lord of Heaven and Earth; and that very many in France believed and followed his Doctrine.* The Emperor commanded he should be brought Prisoner to *Rome*; and when he was arrived, himself in Person dealt with him, and endeavoured to persuade him to renounce his Religion, and honour the Roman Gods. But finding his Constancy was not to be shaken by any Persuasions or Motives, he commanded he should be cast into the Sea, and the little *Celsus* together with him. But when the Emperor's Officers never doubted but they were both at the Bottom of the Sea, or devoured by Fishes; they were strangely surprized to see

man Citizen, nobly born) he commanded *JULY*
that together with *Celsus* he should be be- 28.
headed. These two blessed Saints were mar-
tyred upon the 28th of *July* in the Year of
Grace *LXVIII*. Yet some keep their Feast
on the 12th of *June*, because that on that
Day their Bodies were found by *St. Ambrose*
at *Milan*. All that City doth reverence them
with wonderful Devotion: And their sacred
Bodies were put in a most honourable Place:
But afterwards their precious Relicks, as a
most rich Treasure, were distributed into
divers Parts of the World, as *Baronius* ob-
serves in his Notes upon the Martyrology.

of the *East* and *West*. And *St. Victor* held a Council at *Rome*, wherein he commanded, as it had been ordained before by *St. Pius* Pope, *That the Feast of Easter should be solemnized on the first Sunday after the 14th Day of the Month of March, as well for that our Lord rose glorious on that Day, as also that the Church was not herein to follow the Jews.* And moreover, for that *St. Peter* and the Church of *Rome* had always held this Custom. This Decree was confirmed afterwards by the Council of *Nice*, and was constantly observed by the Catholick Church. And *St. Victor* held it for a Matter of so great Importance, to have it generally practiced and put in Execution by all; that he was ready to excommunicate all the Bishops that dissented from it, though they were both many in Number; and very considerable for their Authority and Gravity; for by their standing so stiff in the contrary Opinion, Hereticks were encouraged, and made a strong Faction; and there was great Danger of a Schism in the Church of God. *St. Victor* ordained many other holy and profitable Things, which are to be seen in the Decretals. And at length in the fifth Persecution, which the Church endured under the cruel Emperor *Septimius Severus*, he was martyred with divers others in the Year of our Redemption *CCIII*, on the 28th of *July*, and was buried in the *Vatican*. He gave holy Orders at two several Times in the Month of *December*, and made four Priests, seven Deacons; and consecrated, for several Places, twelve Bishops.

Lord cccxii. He was born at *Alba*, a City near *Rome*, and his Father's Name was *Immo-*
cent. The bloody Persecutions of Ty-

JULY 29. Yrants were now at an end; and the Church flourished with a sweet and delightful Peace, by the Goodness and Piety of *Theodosius* Emperor, and of his two Sons *Arcadius* and *Honorius*, whereof the former succeeded him in the Empire of the *East*; and the other in *Italy* and the *Western* Parts. This notwithstanding, *St. Innocent* wanted not Persecutions; for he had great Combats and very troublesome Afflictions. For whilst he governed the Church; *Alaricus*, King of the *Goths*, with a powerful Army falling upon *Italy*, besieged *Rome*, stormed it, and exercised barbarous Hostilities and lamentable Desolations, upon the City and People of *Rome*; though he used much Respect to the Churches, especially to that of the glorious Prince of the Apostles, *St. Peter*. This Sacking of *Rome* was the Beginning of the Fall and Ruin of the *Roman* Empire. Almighty God ordained, that *St. Innocent* should be then at *Ravenna*; whither he went some While before, to treat with the Emperor *Honorius* about some good Agreement to be made with *Alaricus*, and the applying of some timely Remedy for preventing this great Calamity, which was then feared. *Paulus Orosius* writes, *That God withdrew this holy Pope from Rome, as he hath taken Lot out of Sodom, that he might not see the Affliction and Desolation of his People.* *St. Innocent* had also a great Debate and Contest with the Emperor *Arcadius*, and his Lady, the Empress *Eudoxia*: Because upon false Accusations and malicious Slanders, they had driven into Banishment the most holy and most eloquent Patriarch *St. John Chrysostom*; in which Banishment that blessed and worthy Saint was deprived of Life, to the great Offence of God, and incomparable Loss of the Church. For this wicked Act, *St. Innocent* excommunicated *Arcadius* and *Eudoxia*; and condemned all those that had given unjust Sentence against *St. Chrysostom*; and during his Persecution, took him under his own Protection, comforted him with many excellent Letters, and finally, after his Death, solemnized his Memory with wonderful Honour. Moreover,

St. Innocent behaved himself with great Zeal JULY 29. and Vigour against certain Hereticks, that troubled the Peace of the Church in his Time, to wit, *Pelagius*, *Celestius* and *Julian*; against whom *St. Augustin* and *St. Jerom*, that were of the same Age, writ very learnedly, with whom *St. Innocent* contracted a straight League of Friendship. He appointed, or rather gave the Reason of the Fast of *Saturday*; and ordained, that the *Pax* should be given to the People at Mass after Consecration, before the Priest's Communion. He declared *the Bishop to be the Minister of the Sacrament of Confirmation, and the Priest of Extreme Unction.* At the Request of *Vestina*, a *Roman* Matron, he consecrated a Church in Honour of the holy Martyrs *Gervasius* and *Prothasius*, and called it by the Title of *Vestina*; for that she bestowed upon it all her Wealth. But now this Church bears the Name of *St. Vitalis*, and the Title of *Cardinal*. He gave holy Orders four Times in the Month of *December*, and ordained four and fifty Bishops, and thirteen Deacons. He governed the Church of God fifteen Years, one Month and ten Days, according to *Cardinal Baronius*; though others assign him a longer Time. This Blessed Man writ many learned and grave Epistles; among which, one is to the second Council of *Toledo*, wherein he reprehends certain Abuses that were then in *Spain* in the Consecration of Priests; and some to the Councils of *Carthage* and *Milevum*, held there in his Time. In which Epistles appears his holy Zeal, and Vigilancy in his Pastoral Function. *St. Jerom* highly extolls the Sanctity of this Pope; and writing to *Demetriades*, bids her embrace the Faith and Doctrine that *St. Innocent* taught. Many other Doctors say as much, and enlarge themselves upon the Praises of his singular Integrity and Goodness. He passed out of this Life to the eternal, on the Day that the Church keeps his Feast, jointly with the festival Memory of the holy Martyrs, *Nazarius*, *Celsus* and *Victor* Pope; to wit, upon the 21st of *July*, in the Year of our Lord ccccxvii.



The Life of St. MARTHA Virgin, Harbours of our Saviour.

ST. Martha, by Birth an Hebrew, was born of rich and noble Parents. Her Father's Name; as saith *St. Antoninus*, was *Syrus*, and her Mother's *Eucharis*. *St. Luke* the Evangelist tells us, that our Saviour lodged sometimes in *St. Martha's* House, who was Sister of *St. Mary Magdalen* and of *St. Lazarus*; and expresses the great Care and Solitude this Virgin took to entertain and serve him. For notwithstanding her

great Quality both for Nobility and Wealth, and the Multitude of Servants she kept in her House, she would not rely upon their Fidelity and Diligence; but she herself was wholly taken up in preparing and accommodating all that was necessary for so great a Guest, and in dressing Meat for him and his. And thinking all her own Pains and Labour was too little, she desired her Sister *Magdalen*, who was sitting at our Saviour's Feet;

The Life of St. MARTHA Virgin, Harbours of our Saviour. 65

JULY 29. Feet, and hearing his sweet Discourse, and feeding upon his heavenly and divine Doctrine, might rise up to help her. For she thought, that though the whole World were employed in attending and serving him, yet all would be too little. Wherefore sweetly complaining to our Saviour, she desired him, *to speak to her Sister to rise up, and help her.* But our meek and loving Lord did not indeed reprehend or dislike the Solitude and Earnestness full of Affection, wherewith *Martha* bestirred herself to serve him; yet did very much commend the quiet Repose, with which *Magdalen*, free from other Cares, attended only to that, which was of greatest Importance, to hear and enjoy God. How familiarly and affably our Saviour carried himself towards these two Sisters, and how free he was of his Favours to them, appears by the Confidence with which they made their Recourse to him; for when their Brother *Lazarus* was sick, they, perceiving he was in Danger of Death, writ in these Words to CHRIST: *Lord, whom thou lovest, is sick,* without adding any thing else; for they knew that those few Words were sufficient to move our Lord to come and restore him his Health, as he did. Though for a greater Manifestation of his Glory, he permitted *Lazarus* to die, and to remain four Days buried in his Grave, half putrified, to raise him to Life, by weeping over his Tomb, out of the Compassion he had for the two Sisters. *Martha* came first out of the Castle to meet and welcome our Lord, and then she went and called her Sister; and both of them by their Demeanor testified their Humility, Love and Devotion for their good Lord and Master; who is so bountiful and liberal in rewarding the good Services that are done him, that he is pleased to reckon for such, his own Graces and Gifts wherewith he prevents and enriches us. He filled that House with Blessings, and adorned with most singular Graces and Privileges, the Souls of those that received and harboured him with so much Love and Devotion, at a Time when the *Jews* persecuted him with such Extremity of Rage and Cruelty, as to hold them for accursed and excommunicated Persons, that conversed with him. Hence it came, that the said *Jews*, after CHRIST's Ascension into Heaven, bearing an irreconcilable and immortal Hatred to the Faithful that are his Members, apprehended St. *Martha*, and her Sister, St. *Mary Magdalen*; and having first confiscated their Estates, put them, together with *Lazarus* and *Maximinus*, and their whole Family, into a Ship without Sail or Oars, that so they might perish in the Seas. But the Vessel guided by our Lord, came safe to *Marseilles*. And the Inhabitants, seeing this Miracle and hearing them preach the Gospel, were converted

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to the Faith of JESUS CHRIST. And the City *Jü* of *Aix* followed herein their Example. St. *Lazarus* was made Bishop of *Marseilles*, and St. *Maximinus*, one of the seventy two Disciples of our Lord, was Bishop of *Aix*. St. *Mary Magdalen* retired herself into a solitary and uncouth Mountain, and spent there the rest of her Life in Prayer and Contemplation. St. *Martha* together with *Marcella*, who had been her Servant, built a Monastery in a retired Place; and having gathered together very many Virgins, who desired to imitate her in Manner and Profession of Life, was the first that, after the Mother of God, displayed the Ensign of Virginity, and made it of an express Vow, living in a Community of holy Virgins that had entirely dedicated themselves to our Lord; with so great Rigour and Austerity of Life, saith St. *Antoninus*, Archbishop of *Florence*, that she abstained from Flesh, Eggs and Cheese; never drunk Wine, and eat but once a Day. She was so addicted to Prayer, that a hundred Times in the Day, and as often in the Night, she bent her Knees, to adore and reverence our Lord and Saviour. The same Author recounts that she killed an ugly and horrible Dragon, by making over it the Sign of the Cross, and sprinkling it with holy Water. When the Time drew near, in which Almighty God intended to give her the Reward and Recompence of her Labours, he revealed to her a Year before, the End of her happy Course; and for the greater Encrease of her Glory, would have her all that Year, to be sick of a Fever. Eight Days before her Departure out of this Life, she heard most sweet and delightful Musick sung by the Angels, that were carrying with them into Heaven her Sister St. *Mary Magdalen*, who appeared to her at the very Hour she left this mortal Life. And which is above all, our Saviour JESUS CHRIST came in Person to visit her, and said to her in a most sweet, loving, and familiar Manner: *Come, my most dear Hostess, come to me; for as you harboured me in your House upon Earth, so will I take you now into mine in Heaven.* Immediately after this Vision, she would be laid down upon the hard Floor, strawed with Ashes, in a Place where she might see the Sky; and in that Posture, holding a Cross in her Hand, she desired one to read to her our Lord's Passion out of St. *Luke*, and as those Words were read, *Father, into thy Hands I do commend my Spirit*, she gave up her Soul to her Creator. St. *Antoninus* adds further, that as St. *Frontinus*, Bishop of *Perigueux*, who had been ordained and sent thither by St. *Peter* the Apostle, was at Mass, an Angel appeared to him, bidding him, *Go, bury St. Martha*; and presently carried him to *Tarascone*, where the holy Virgin died. The good Bishop performed the Office and funeral Obsequies, at which CHRIST our

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Lord

JULY 29. Lord himself was present, and assisted at her Burial. For so doth God honour those that honour him, and requites the Services which are done him with the like, but greater Favours. *Peter Galefinus* saith, that *Marcella* who had been *St. Martha's* Maid, wrote her Life in *Hebrew*, and *Sintius* translated it into *Latin*; though *Baronius* is of Opinion, that it was written by a latter Author, and that it needs some Examination. The Church

keeps the Feast of *St. Martha* on the Day JULY 29. in which she died, which was the 29th of July, in the Year of our Lord LXXXIV, in the Reign of *Domitian* Emperor. God has wrought great Miracles for the Glory of *St. Martha*; and among others, he cured King *Clodoveus* of *France*, of a great and dangerous Sicknes, as he was praying at the Tomb of *St. Martha*.

The Life of St. FELIX II, Pope and Martyr.

THE holy Church on the Feast of *St. Martha* makes a Commemoration of *St. Felix* Pope, the second of that Name, and Martyr; who was a *Roman* born, Son of *Anastafius*, and held *St. Peter's* Chair a Year and three Months, as *Damasus* writeth. He assembled a Council at *Rome*, and in it condemned the *Arian* Emperor *Constantius*, shewing himself a professed Enemy of Hereticks, and armed with Fortitude and Constancy, as becomes the sovereign Prelate and Pastor of God's Church. This Courage of his so incensed the *Arians* against him, that they put him to Death; and the Church honours him, as a Martyr. His holy Body was found at *Rome* on the 28th of July, which is the Eve of his Martyrdom in a Chapel of the Saints *Cosmas* and *Damian*, in a marble Chest, with this Inscription: *This is the Body of St. Felix, Pope and Martyr, who con-*

demned *Constantius*. This was in the Year MDLXXXII, in the Time of Pope *Gregory XIII.* of happy Memory. He administered holy Orders once in the Month of *December*, where he ordained one and twenty Priests, five Deacons, and nineteen Bishops. And because in the Story of *St. Felix* there are great Difficulties, and different Opinions of Authors, concerning his being true and lawful Pope; as also about the Manner and Time of his Government and Martyrdom; what we have related of him, is held and received generally for certain. Those that desire to be more fully informed of what concerns him and his Predecessor *St. Liberius*, may read the third Tome of the Annals of *Baronius*, and the first Tome of Controversies of Cardinal *Bellarmin*, who have written of him very certainly and groundedly.

The Lives of St. SIMPLICIUS, and St. FAUSTINUS Brothers, and St. BEATRICE their Sister, Martyrs.

TOgether with *St. Felix*, the holy Church joins the holy Martyrs, *St. Simplicius* and *St. Faustinus* Brothers, and *St. Beatrice*, their Sister; who died at *Rome*, for the Faith of *JESUS CHRIST*, in the Persecution of the Emperors *Dioclesian* and *Maximian*. *St. Simplicius* and *St. Faustinus* were apprehended; and when there was no Means to make them relent in the constant Profession of the Faith and Law of *JESUS CHRIST*, one of the Emperor's Officers commanded they should be most cruelly tormented, and after that, beheaded; and as for their Bodies, they should be thrown into the River *Tyber*. But their holy Sister *Beatrice* took them out of the Water, and buried them. And then retired herself into the House of a virtuous and godly Widow, by Name *Lucina*, who Night and Day attended only to Prayer, Penance, and Works of Piety and Devotion. These two blessed Souls kept one

another Company for the Space of seven Months. And then our Lord permitted that a certain powerful and rich Man, called *Lucretius*, blinded with Avarice, should pretend to a Farm which *Beatrice* had, to join it to another, belonging to himself. And the better to bring this Design about, without putting himself to the Trouble of going to Law for it, knowing well that *Beatrice* was a Christian, he summoned her to appear before him; and when she came, bid her offer Sacrifice to the Gods. But when she most resolutely acknowledged herself to be a Christian; and protested that she would never adore Gods of Wood and Stone, he sent her into Prison, and in the Night gave order to have her strangled. In this manner did the glorious Virgin and Martyr *Beatrice* pass from a mortal Life to an Eternal: And her dear Companion *St. Lucina* buried her Body near to her Brothers *Simplicius* and *Faustinus*. But

JULY 29. But afterwards Pope Leo II. built a goodly Church in Rome, into which he translated the Bodies of these three blessed Martyrs.

But to the end we may learn, what Disasters Avarice doth usually cause, and may clearly see that God doth at last discover and severely chastise all wicked and deceitful Plots; it is good to take Notice of what befel *Lucretius* after the Death of *St. Beatrice*. For as soon as she was dead, he seized upon that Farm (which indeed was the only Cause that she was condemned to die, though he made use of the Pretext and Colour of Religion) and the Day that he took Possession of it, he made a great Feast, and invited his Friends. With whom as he was very merry and jovial, and scoffed at the holy Martyrs, and could not contain himself for Joy, to see that he was made now Lord of their Land and Goods; presently a little Child that was in the Arms of its Nurse, being of a sudden inspired and moved by the Spirit of God, cries out with a loud, clear, and intelligible Voice: *Hear, Lucretius, thou hast killed, and hast taken Possession; and thou*

art fallen into the Hands of the Enemy. JULY 29. With which Words *Lucretius* was struck as with a Thunderclap. For his Colour left him, and his Blood was as it were frozen in his Veins; and immediately the Devil seizing upon his Body, tormented him in a most lamentable Manner for three Hours: After which he cast forth his unhappy Soul, to his own eternal Woe and Misery; but to the great Benefit of many, who by this Example understood, *That there is a Reward for the Good, and Punishment for the Wicked: And that God at length taketh off the Mask from the Fraudulent and Crafty; and that Goods ill gotten, are the Poison and Destruction of those who purchase them.* The Church keeps the Feast of these holy Martyrs on the 29th of July, which was the Day on which they suffered, in the Year of our Lord cccii, under *Dioclesian* and *Maximian*. All Martyrologies make Mention of them, the *Roman*, and those of *Bede*, *Ussuardus* and *Ado*. Their Martyrdom is briefly set down in the Acts of *St. Anthimus* Martyr.

The Lives of St. ABDON and St. SENNEN, Martyrs.

JULY 30. THE holy Martyrs, *Abdon* and *Sennen* were *Persians*, and very noble, rich, and considerable Personages in the Country. They were Christians, and when they saw the Servants of God put to most cruel and bloody Torments in the Persecution of *Decius*, they employed themselves in encouraging and comforting the Minds of those that were afflicted for the Faith and Love of CHRIST; and in burying the Bodies of those who by a temporal Death had purchased eternal Life. This was told *Decius*, who commanded they should be brought before him: And having examined them, and found by their own Confession that they were Christians, he sent them loaden with iron Chains into Prison, there to be kept with other captive *Persians*, till he returned to *Rome*. For he resolved soon to go back, and enter the City in Triumph, accompanied with all the *Persians* he had taken in that War, that they might set forth his solemn and triumphant Entrance with much Splendor and Magnificence. All was done as he had contrived it. For returning to *Rome*, he solemnized his Triumph with much Pomp and Majesty, leading a numerous Troop of Captives taken in *Persia*: Amongst whom were the blessed Martyrs, *Abdon* and *Sennen*, richly attired, as noble Men; but loaden with Bands and Girdles of Iron, like Slaves.

Some while after the Triumph was past, *Decius* calls for *Claudius*, chief Priest of the Capitol; and bids him bring an Idol, and

Place it upon an Altar: And then turning JULY 30. to the Saints, exhorts them to adore that God, for by this Means they should recover their Liberty, Nobility and Riches. But the Saints answered with a firm and settled Resolution, *That they adored JESUS CHRIST whom they only acknowledged to be true God, unto whose Honour, they had already made Sacrifice of themselves.* *Decius* threatened to expose them to be devoured by wild Beasts. But they laughed at his Threats. Then they were haled into the Amphitheater, where there was a Statue of the Sun, before which the wicked Officers would force them to bow their Knees. But the Martyrs spit upon the Statue: For which Cause they were most unmercifully scourged, and beaten with Whips armed with Pellets of Lead, and then, naked as they were, and full of sore Wounds, though clothed with CHRIST, and beautified with his Divine Grace, they were set in the Middle of the Amphitheater; and there were let out upon them, two most fierce Lions and four furious and ravenous Bears: But when they came near to the Saints, they fell down at their Feet. *Valerian* the Judge ascribing this Miracle to Art-magick, commanded the Martyrs should be executed in the very Place. And immediately they were hewed and hacked in Pieces with innumerable Blows, till their happy Souls environed with Glory, mounted up to Heaven, leaving their Bodies rolled in Dust, and embued in Blood: In which Condition they lay three Days for the

JULY 30. the Terror of the Christians. But *Quirinus* a Subdeacon (who is said to have writ the Lives of these glorious Martyrs) secretly in the Night took them away, and put them into a Chest of Lead, and kept them in his House with great Devotion. In the Reign of *Constantine the Great*, they were found by divine Revelation, and translated into the

Churchyard of *Pontianus*. The holy Church keeps the Feast of these Saints on the very Day of their Martyrdom, which was the 30th of July in the Year of Grace CCLIV, whilst *Decius* was Emperor. Mention is made of them in the *Roman Martyrology* and *Breviary*. *Uuardus* and *Surius* speak of them in the Life of St. *Lawrence*. JULY 30.



The Life of St. IGNATIUS of Loyola, Confessor, Author and Founder of the Society of JESUS.

JULY 31. THE glorious St. *Ignatius*, Founder and Father of the Society of *Jesus*, was born in *Guipuzcoa*, a Province of *Spain*, in the Year of Grace MCCCCXCI, whilst Pope *Innocent VIII.* sat in St. *Peter's* Chair and governed the Church; *Frederick III.* ruled the Empire; and the *Catholick King Ferdinand* with his Royal Consort *Isabella*, of happy Memory, reigned in *Spain*. His Father was *Bertrand Jannes*, Lord of *Ognez* and *Loyola*, and Head of that most ancient and noble Family. His Mother was *Mary Sonez* of *Balda*, born of the Lords of that House and Territory, a Lady no ways inferiour to her Husband for Worth and Nobility. These two Houses *Loyola* and *Balda*, are of the principal Families of *Guipuzcoa*, and of those that are styled *Great*.

St. *Ignatius* from his Childhood was very active and quick-spirited, and gave Proofs of a great Wit. After some Years he was sent to the *Catholick King's* Court, there to be brought up among other Youths of his Birth and Quality: And his Courage encreasing with his Age, he applied himself to Feats of Chevalry, and all manner of martial Exercises, aspiring to military Honour and Glory, and to get the Name and Renown of a great Warrior and Captain. It happened in the Year MDXXI, that the *French* besieging the Castle of *Pampelona*, *Ignatius* joined himself with the Commanders and Soldiers that were appointed to defend it. The Siege was very close, and there appeared no Hopes of any timely Succour to be sent for the Relief of the Place. Wherefore all inclined to yield it up upon Conditions: And they were treating about it, and had effectually concluded it, if *Ignatius* had not opposed himself, and encouraged them all to stand out to the very last, and maintain their Trust with Loss of Limb and Life. In the mean while the *French* battered the Castle most furiously with their great Guns; and whilst *Ignatius* stood in the very Breach they had made in the Wall, to keep off the Enemy, a Cannon Bullet hits him on the right Leg, and breaks the Bones of it into Shivers: And besides, a

Stone that was driven out of the Wall by Force of the said Bullet, falling upon the left Leg, did forely bruise it. In the very Place where St. *Ignatius* was wounded, *Don John de Cordona*, Vice-Roy of *Navar*, in the Year MDCVII, fixed a Writing which contains the Valour and Prowess, and the Wound of this Champion; as also the Beginning and Progress of the Order of the Society of *Jesus*, instituted by him, being moved thereunto by the Devotion and Affection he had to this holy Father, and his Children: As also that it might serve for a Testimony and Monument of the great Mercy and Grace which our Lord has done to the World, in founding by St. *Ignatius's* Means, this so profitable Society of *Jesus*. No sooner was *Ignatius* thus wounded and beat down, but the rest were all disheartened, and demanded Quarter of the Enemy. The *French* took *Ignatius* and carried him to their Tents. Where, being informed of his great Courage and Valour, and also what Condition and Quality he was of, they used him with all manner of Kindness and Civility; and were wonderfully careful and charitable in dressing and curing, the best they could, his Wounds: And then sent him home in a Litter carried by two Men. This notwithstanding, he was brought to that sad Condition that there was left little Hope of his Life. But our Saviour was ready to help and succour him in this Extremity: And as he was praying with great Attention and Fervour, sent to him the Prince of his Apostles, the glorious St. *Peter*, in whom *Ignatius* had always put his greatest Trust and Confidence, and used to honour him with singular Piety and Devotion. St. *Peter* appeared to him on the Eve of his Feast, giving him to understand by his sweet and gracious Aspect, that he was come to comfort and cure him. With this Visitation of the holy Apostle he grew much better, and not long after, recovered perfectly his Health. But as he was a spruce young Gallant, desirous to appear in the most neat and comely Fashion, he caused the end of a Bone that stuck

JULY 31. struck out under his Knee, and did somewhat disfigure his Leg, to be cut off, that so his Boot might fit more handsomely, as he himself told me, thinking it to be against his Honour that such a Deformity should be in his Leg. Nor would he be bound whilst the Bone was sawed off: And though the Pain was excessive great, he held himself quiet and immovable; never changed Colour or gave a Sigh, or spoke one Word that might argue any Weakness: But bore all with so much Courage that every one admired him, as they had done before all the Time of his Cure.

Whilst he was forced to keep his Bed, he asked for some Books of Chivalry or of other prophane Matters, to pass the time withal, that seemed long and tedious to him: But as it happened well that there were none such to be had in the House, they brought him the Life of our Saviour, and the Lives of Saints: Which he set himself to read, at first indeed to entertain and divert himself; but afterwards for the great Delight and solid Comfort he found in them: And Almighty God's Grace wrought so powerfully in his Soul, that he resolved to imitate the brave and rare Examples of the Saints, whose Lives he read. And notwithstanding the sharp Contradictions, fierce Temptations, and violent Combats he had within himself; and that worldly Honours and filthy Pleasures he had been accustomed and habituated in, represented themselves before his Eyes, and, in fine, the Devil employed the utmost of his Craft and Violence to keep and with-hold him from a virtuous Course; yet the Grace of the Holy Ghost prevailed against the Corruption of Nature; and the Comfort of Heaven against the Tyranny of evil Custom; and the favourable Assistance of God against all the Designs and Plots of *Satan*. Wherefore one Night *Ignatius*, rising out of his Bed, as sometimes he used to do, to pray, kneeled down before a Picture of our Blessed Lady; and with great Humility, fervent Devotion, and a most assured Confidence, begged of this glorious Queen, Mother of God, to present and offer him to her dearest Son for a perpetual Servant and faithful Soldier, promising he would renounce the Service of the World, and fight manfully under his Standard all the Days of his Life. And whilst he was thus praying, there was heard a great Noise, that shook all the Chamber, and broke the Windows. In this Change of Life, *Ignatius* chiefly apprehended the Frailty and Infirmary of the Flesh. But the most sacred Virgin, sovereign Queen of the Angels, to whom he most devoutly commended himself, appeared to him one Night, when he was awake, with her precious Son in her Arms; by which Visit he was so

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strengthened with heavenly Grace, and so JULY 31. cleansed from all sensual and impure Delight, that he ever after remained pure and chaste, in a most admirable Integrity of Soul and Body. He resolved to embrace a State and Manner of Life, wherein he might afflict his Body with much Rigour and Penance, and find God most perfectly: Therefore he determined to forsake his House, Kindred and Acquaintance, notwithstanding that his eldest Brother, *Martin Garcia* of *Loyola*, used all the Persuasions he could, to divert him from this Design. He pretended to go visit the Duke of *Naiara*, and took with him two Servants; but soon dismissed them, dividing between them the Money he had, and besides gave them the Horses they rid upon; and went to our Lady's of *Montserrat*. From the Day he departed from home he used every Night to make a sharp Discipline, which he never omitted during his Journey. And burning now with the Love of God, and Zeal of promoting his Honour, he referred all he did, and purposed to do, to *God's greater Glory*; for this was the holy Ambition of *St. Ignatius*, and the Soul and Life of all his Actions. Likewise in this Journey he made a Vow of Chastity, and offered to our Lord *JESUS CHRIST* and his holy Mother, the Purity of his Soul and Body, with a strong Purpose inviolably to maintain it, and a fervent Devotion to merit this so great a Grace of God. In a Village not far distant from *Montserrat*, he bought the Habit he intended to wear in his Pilgrimage to *Jerusalem*: Which was a long Coat or Casack of coarse Canvase, which reached down to the Feet, a Cord for his Girdle, a Pair of Country Buskins, a little Bottle, and a Pilgrim's Staff. When he came to that holy Place of our Blessed Lady of *Montserrat*, the first thing he did, was, like a sick Man that desires his Health, to enquire for the best spiritual Physician and Confessor, and lay open before him all the Diseases and Wounds of his Soul. And having met with a very virtuous religious Man, whose Name was *John Channon*, a *Frenchman*, a great Servant of God, and esteemed and revered for such, he made to him a general Confession of all the Sins he had ever committed, declaring them most accurately with wonderful great Sorrow and Contrition: Which Confession took up three Days. And this Ghostly Father was the first, to whom he opened his Intentions and Resolutions concerning the future Course of his Life. He gave his Horse to the Monastery, and desired that his Sword and Dagger, wherewith he had served the World, might be hung up at our Lady's Altar, seeking other more bright and powerful Weapons, to gain Heaven and serve our Lord withal. It was the 25th Day of *March*,

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JULY in the Year MDXXII, and the Feast of the Annunciation of our Blessed Lady, on which Day the Eternal Word of God had clothed itself with our mortal Flesh in the sacred Womb of the most pure and spotless Virgin Mary. On this very Day in the Evening St. Ignatius gave his Cloaths to a certain poor Man, whom he had perceived to go very pitifully clad, and putting on his Pilgrim's Habit, came into the Church near to the Altar of our Blessed Lady, where he spent the whole Night in Prayer and Watching, sometimes on his Knees, and sometimes standing; to take with this pious Ceremony those his new Weapons, which seemed to be but mean and feeble, but were truly most precious and strong: Here he recommended himself with a most hearty Confidence and Devotion to the glorious Virgin Mother of God, bitterly lamenting his Sins, and begging her Assistance and Fervour that he might amend them, and make Satisfaction for them. Afterwards in the Year MDCIII, the Reverend Father Lawrence Nicetas, who was then Abbot of Montserrat, laid in this very Place, a white marble Stone, in which he caused this which follows to be engraven: *Here blessed Ignatius of Loyola, with long and fervent Prayer, and large Streams of Tears, dedicated himself to Almighty God and the Blessed Virgin: Here clad with Sackcloth, and taking up his spiritual Arms, he watched a whole Night, and departed from hence to institute the Society of JESUS, in the Year of the same Lord, MDXXII.* The next Morning very early, that no Body might know him, he went towards Manresa, which is a Village at the Foot of the Mountain three Leagues from Montserrat, but he shunned purposely the high Rode of Barcelona. St. Ignatius went on his Way joyfully, clad with that rough and coarse Canvase, girded with a Cord, walking with his Pilgrim's Staff, bare-headed, and with one Foot bare (for he was forced to wear a Shoe on the other by reason his Leg that had been broken, was yet very tender, and swelled every Night.) But God thought fit to cool and allay this his Joy: For he was soon overtaken by two Men, that posted after him, to enquire of him, *whether it were true, that he had given his rich Apparel to a poor Man, whom the Officers had apprehended, suspecting he had robbed some Body.* St. Ignatius, to rescue the poor Man, confessed what he had done: But withal wept most bitterly, thinking himself to be so great a Sinner, that he could not as much as help his Neighbour, but that withal he must do him some Harm, and bring him into Danger. But though they pressed him never so much to tell *his Name, his Condition, and from whence he came,* they could get no further Account of him; for he saw it was not necessary to tell them: And his

only Desire was not to be known; but to be slighted and despised by the World. JULY 31.

At Manresa he went straight to the Hospital of St. Lucy, to live there upon what he could get by begging, among the poor. Here did he afflict and exhaust his Body by a most rigorous and severe kind of Life, and with continual Penance and Mortification made amends for the Delights and vain Curiosities he had formerly been given to. And whereas in his secular Life he had taken some Complaisance in a gallant Head of Hair, and loved to appear spruce and neat; he went now continually bare headed, and never used a Comb: But out of a great Neglect and Contempt of his Person, permitted the Hair both of his Head and Beard to grow out of order, and did not as much as pare his Nails. He wore no other Cloaths than a rough Coat of Canvase, and used no other Bed than either a Board, or the bare Ground; and the greatest Part of the Night he spent in Watching, Praying, and Weeping for his Sins. He disciplined his Body most sharply, thrice every Day, and spent seven Hours upon his Knees in most recollected and fervent Prayer. Every Day he heard *Mass, Vespers, and Compline*, with singular Comfort and Content of his Mind, which being piously affected, docil and tender, received most easily all Impressions from Heaven; and as it were at a heavenly Banquet, feasted itself with no less Delight than Profit, with the holy Psalms, Hymns and Prayers, that were sung or read in the Church. He refreshed his afflicted and weary Body but once a Day with a little Water and a small Quantity of Bread, which he got with begging: And this rigorous Fast he kept the whole Week excepting *Sundays*: On which he frequented the holy Sacraments of Confession and Communion. He was so set upon the curbing and taming his Body, and mortifying his Flesh, to bring it to perfect Obedience and Subjection to the Spirit, that he allowed it no manner of Ease or Content, but was continually persecuting it: So that in a very short time, of a strong and lusty Man, he became weak and infirm. Though this so great Penance and Mortification of the Body did nothing near so much afflict and pull him down, as did the Troubles and Vexations of Mind, caused by the Importunity of Scruples. For though he had with all Diligence and Care, made a general Confession of his Sins, yet our Lord thought fit by this Means thoroughly to wash and purify his Soul, and clear it of all its Dross. Wherefore he permitted him to be so terribly afflicted with a Remorse of Conscience, and stinging Worm, which without Intermission was gnawing and renting his Heart; that he found no Rest in Prayer, no Ease by Fasting and Watching, nor Remedy by Disciplines or

JULY or other Penances; but being as it were
31. wholly dejected with the Force of Sadness, and dismayed and discouraged with the Violence of such excessive Trouble, he threw himself prostrate on the Ground; he seemed to be like a poor Man after Shipwreck floating upon a Board, and at length quite covered and overwhelmed with the raging Waves and Billows of a tempestuous Sea: So deep was he drowned in an Ocean of bitter Heaviness and Sadness. The Trouble went so far, and his afflictions mounted to that Height, that having in a manner lost himself, poor disconsolate Man, he resolved upon a strange Remedy; which was neither to eat nor drink, till he recovered the Quiet, Peace and Tranquillity of his Mind. And in this settled Purpose and Resolution he persisted eight Days, not tasting any the least thing, or intermitting his former Rigor and Austerity; for he continued his seven Hours of daily Prayer upon his Knees, and his three Disciplines, with all his other Exercises of Penance and Devotion, till Sunday; when giving an Account to his Confessor of what he had done, and how he was resolved still to continue, he was commanded by him in the Name of Almighty God, to take some Food and Sustenance; for then he presently obeyed, though he found himself still strong and able to go on in the same Manner: For this Obedience, and for the true sincere Affection he had in seeking and serving God, accompanied with infinite Tears and most humble Supplications, our Lord was pleased to comfort his Servant, to illustrate him with new Light from Heaven, and to give him a great Peace and Serenity in his Soul; and withal to communicate to him such an admirable Discretion of the Diversity of Spirits, that there was never any Man troubled with Scruples or Anxiety of Mind, that had Recourse to St. Ignatius, whom he did not free by his wholesome and prudent Counsel. Our Lord was not content to rid him of this Molestation and Perplexity he was in, and to do him the Favour we speak of; but vouchsafed also to comfort his Spirit with most admirable Visitations and Illustrations, as we shall recount by and by, that according to the Measure of the Afflictions and Sorrows of his Heart, the Consolations of our Lord might refresh and rejoice his Soul, as the Prophet speaketh, Psalm xxxix.

The Light which our Lord gave this Servant of his in the very Beginning, and, as it were, Noviceship of a spiritual Life, for a Reward and Recompence of the diligent Search he made after the right Way, and of his ardent Desire of attaining the Perfection, to which he was called, was so plentiful and copious, that being a Man, till that Time, wholly taken up with the Noise and Clamours of War, and so little versed in Learn-

ing, that the most he knew, was to read and write; yet in this his Retirement at *Manresa*, he wrote the Book, which is called *the Spiritual Exercises*; which is so replenished with excellent Documents and Instructions in the highest Points of a spiritual Life, that it is most clear and evident, that the Holy Ghost was his Master therein, who supplied abundantly what was yet wanting in him of Study and human Science. And a Man can hardly believe or conceive the great Fruit those have reaped hereby, that have well exercised themselves in the Meditations and Rules contained in this little Book; and the Profit which hath thence ensued to the Catholick Church, as well among Religious as Seculars. This Book, after much Examination, was approved by his Holiness Pope Paul III. of happy Memory, who confirmed it by his Apostolick Authority in a *Brief*, dated in the Year MDXLVIII; in which he exhorts all the Faithful to read it, and to exercise themselves in the Meditations and Rules which are set down in it; as may be seen in the said *Brief*, which goeth printed with the Book itself. Whilst St. Ignatius held on this most austere and rigorous Course of Penance, affording himself no Ease or Relaxation; being at the same Time overcharged with the Labours he inflicted upon his Body, and the Troubles he endured in Mind, he fell very dangerously sick. During which Time, the good People of *Manresa* provided him with all Things necessary; and with the same Charity, divers devout Persons of the best Quality attended and assisted him; for all esteemed him to be a Saint. And the Opinion they had of his Sanctity, was so great, that even to this Day, it being fourscore Years since he left the Place, *Manresa* keeps a fresh Memory and a most reverend Respect of him: And the Inhabitants do with singular Piety and Devotion frequent and visit the Places where he was wont to Pray; craving Favour and Graces of our Lord by his Intercession. And for a perpetual Remembrance and Testimony of his most holy and virtuous Life, Doctor John Baptista Cardona, Bishop of *Vich* (in whose Diocese *Manresa* is situated) caused a Pyramid of Stone to be erected in *Manresa* at the Church of St. Lucy, which is before the Hospital of the Poor, where St. Ignatius began to do Penance, with an Inscription, which, because it is a particular Thing, and declares the Opinion and Esteem which they have in that Countrey of the Holiness of our Father, I thought fit to translate it out of *Latin*, and set it down in this Place; and this it is:

To Ignatius of Loyola, Son of Beltram, of the Province of Guipuzcoa, Founder of the Society of Jesus, who in the 30th Year of his Age, in the Castle of Pampelona fought stoutly

JULY 31. stoutly against the French for the Defence of his Country; and being there mortally wounded, and yet recovered by a most special Favour of God, inflamed with a Desire of visiting the holy Places of Jerusalem, he began his Journey, having first made a Vow of perpetual Chastity; and leaving the Weapons (which as a Soldier he was wont to carry) banged up in the Church of our Blessed Lady of Montserrat, he clothed himself with a Sack and Haircloth, and in this Place began to bewail the Sins of his former Life, and like a new Soldier of CHRIST, to take Revenge of himself by fasting, weeping and praying. In Memory of so worthy and remarkable a Thing, for the Glory of God, and the Honour and Renown of his Society, John Baptista Cordona of Valentia, Bishop of Vich, and Prefect of Tortosa, for the great Devotion he bears to the Sanctity of the said Father, and to those of his Order, caused this Stone to be erected, as to a most godly Man, and one that hath much obliged the whole Christian Commonwealth. In the Time of Sixtus Quintus Pope, and Reign of the Great and Catholic King of Spain, Philip II.

St. Ignatius was no sooner got up again after his Sicknes, but he returns to his former Austerities; and so fell down again the second, and the third Time: For his Courage in undertaking, and Perseverance in going through with that weighty Burden of Penance, was greater than his Forces could well bear. But at length, being taught by Experience, and overcome with an intolerable Pain of his Stomach, caused by the excessive Bitterness of the Winter, with the Advice of his devout Friends, he took two short Coats of coarse russet Cloath to keep his Body warm, and a little Cap of the same Cloath to wear upon his Head. He stayed almost a Year at Manresa, leading that Life which we have described. But our Lord that had ordained him to do him greater Service, withdrew him from that solitary Retirement, and inspired him to go visit the holy Places of Jerusalem. With this Design he departed from Manresa to Barcelona, with no other Company than that of Almighty God, with whom he desired to converse and treat alone, and enjoy his inward Communication without being interrupted therein, by the Speeches and Discourses of others, who much desired to be his Companions in that Journey. And withal he had a Mind to depend wholly on the fatherly Providence of God, without relying upon any Creature. At Barcelona he went to the Church to hear a Sermon, and sat down among the little Children, upon the Steps of the Altar. There happened to be present at the Sermon a Lady called Elizabeth Rosel, who beholding this Pilgrim, seemed (as she herself told me afterwards at Rome) to perceive a Light or

Splendor shining in his Countenance; and JULY 31. withal to hear a Voice speaking thus in her Heart: Call him, call him. And so she did, as soon as the Sermon was ended, and invited him to come and dine with her Husband, that was blind. And every one in the House admired very much his Discourse, his Modesty, and that divine Spirit wherewith he entertained them of heavenly Things, and exhorted them to the Love of God, who is the only and sovereign Good. This Lady dissuaded him from putting to Sea in a small Vessel, as he had intended, and which some three Hours after, was cast away in the Sight of the City; and procured him his Passage in a great Ship, which with a good Wind came in five Days to Cajeta, from whence he went towards Rome with much Trouble and Difficulty: For this Year MDXXIII, Italy was very much infected with the Plague; for which he was not permitted to enter into any Villages or Towns. So that, what with Hunger, and what with other Incommodities which he suffered by the Way, he was become so feeble and weak, that he could hardly set one Leg before another; and where the Night overtook him, there did he stay, whether it were in the high Road, or in the Fields. But at last, as well as he could, often falling and rising again, he made a shift to come to Rome, where he arrived on Palm-Sunday: And with great Reverence and Devotion made the holy Stations, and visited the Churches of the City, and received the Benediction of his Holiness Adrian VI. who at that Time governed the Church of God.

He stayed fifteen Days at Rome, during which Time divers sought by all Means to divert him from his intended Pilgrimage to Jerusalem, by proposing to him the infinite Troubles, Difficulties and Dangers he was to meet with by the Way, by Reason of the Sicknes and the Scarcity of Victuals, in every Place almost, he was to pass thorough. But nothing of all this could move him. The most they got of him, was at length to persuade him to accept of seven or eight Crowns, which in a manner they forced upon him at his Departure, to pay for his Passage; which Money soon after he was sorry he had taken. And having a Scruple of Conscience, as if herein he had offended against the Perfection of Poverty, which he desired most rigorously to observe, he distributed it all to the Poor he met on the Way. It is even almost incredible what he endured in the Journey, being refused Entrance into Villages or Towns, and sleeping in the Fields; besides that almost all that met him, shunned him in a manner like Death itself; because they saw him exceeding pale and wan, and forsaken by those that went along the same Way. But our Lord, who said: *I will not forsake*

JULY forsake nor leave thee, vouchsafed to visit him. For in a Field that lies between *Clofa* and *Padua* he appeared to him; and most sweetly and lovingly comforting him, encouraged him to suffer yet greater Things for his sake. He also procured him an easy Admittance into *Padua* and *Venice*. But whilst he was there, he would not speak with the Ambassador of *Charles V.* Emperor and King of *Spain*, nor make use of his Authority or Commendation, for he sought not the Favour of Men, but only the Favour of God. In *Venice* there wanted not those who assaulted him a-new, by laying before him other great Difficulties and Fears, to make him break off his intended Journey, to wit, *That the Grand Signior Soliman, having possessed himself the Year before, of the Isle of Rhodes, was become very dreadful both by Sea and Land; and in a manner stopped up all Passage: Besides that there was scarce any Place free from Contagion and Famine.* But nothing was capable to abate this devout Pilgrim's Courage; nor diminish his most secure and firm Confidence in our Lord, whereby he was fully persuaded that if there were but one only Ship to go that Year to *Jerusalem*, he should obtain a Passage in it. Whilst he was expecting at *Venice*, he begged his Bread from Door to Door, according to his Custom: And in the Night lay in the *Market Place* of *St. Mark*, which is the most publick Place of the City. But one Night a certain Senator, one of the prime Men of *Venice*, resting in his Bed with great Ease, heard this Voice of one speaking to him: *Well, must thou be so delicately and richly clad, and live in a stately House with all manner of Accomodations, whilst my Servant remains naked in the Street? Must thou sleep in a soft and down Bed, whilst he lies abroad upon the hard Ground?* The Gentleman starts out of his Bed, quite astonished at this Voice. Then going forth, and looking round about, perceived *St. Ignatius* lying upon the Ground. He presently understood that this was the Man our Lord had recommended to him, he invites him into his House, and treats him with all kind of Civility and Honour. But *St. Ignatius* refused to stay long with him, being wholly bent upon his Voyage. Whereupon the Senator goes to a certain *Spaniard*, his great Acquaintance, and desires him to come with him to the *Doge* of *Venice*, who then was *Andrew Grity*, to recommend to him this Servant of God, and pray him to give Order he might go in the first Ship, that was to set sail towards the *Levant*: The *Doge* embraced him very civilly, and commanded he should be carried of free Cost to *Cyprus* in the Admiral, in which the Governor himself was to embark. On the 13th Day of *July* in the

same Year MDXXIII, *St. Ignatius* went aboard, being called upon in all speed, for that the Ship was putting out to Sea: And yet having taken Physick immediately before; by reason of a Fever, caused by the Inflammation of his Blood, and an Impostume in his Side, the Doctors told him that he hazarded extremely his Life, if he went to Sea that Day. But he guiding himself by the Directions of the only and sovereign Physician, little heeded what other Doctors said; and never doubted but that Voyage would be his only Cure; as indeed it proved. In this Admiral Ship were committed great Crimes and Abominations; which our holy Pilgrim, very zealous of God's Glory, reprehended with great Freedom and Liberty. Whereat the Mariners being heinously offended, resolved to put him on Shore in a desert and forlorn Island, and there to leave him: But at the very time they approached near it, our Lord sent a strong Gale of Wind, which wafted on the Vessel so swiftly, that they were not able to compass their wicked Design. In this Navigation our Saviour shewed himself frequently to *St. Ignatius*, comforting and cherishing him with spiritual Joy and heavenly Delights; and brought him safe to the Haven of *Jaffa*, on the last Day of *August*, and thence to *Jerusalem* on the 4th of *September* before Noon.

It cannot be explicated in few Words, what Joy and Jubilee of Heart our Lord imparted to his good Pilgrim, at the only Sight of that holy City: What Favours he did him all the time of his abode there; and with what solid Comforts and divine Treasures he replenished and enriched his pure and chaste Soul, whilst he visited and revered those sacred Places, which our Lord and Saviour had sanctified with his corporal Presence; infinitely rejoicing, and without end thanking and praising the divine Majesty for so inestimable a Benefit. He took here a Resolution constantly to remain at *Jerusalem*, as well to employ the rest of his Life in this holy Exercise, as also to assist and serve his Neighbour to the extent of his Power; though he discovered not this Purpose of Helping others to any Body, fearing to raise a good Esteem and Reputation of himself. But his intent of staying still and residing at *Jerusalem*, he manifested to the R. Father Provincial of the Order of *St. Francis*; who represented to him many Reasons and great Difficulties, for which it was not fitting he should stay there. Which Motives together with the secret Order and Disposition of Almighty God, that called him to do greater Matters, prevailed with him to return back into *Spain*, and undertake the State and Condition of Life, which our Lord himself should

JULY 31. should appoint. But before he left the Place, he had a most ardent desire to visit once more *Mount Olivet*, where even to this Day is to be seen in a Stone, the Print of our Saviour's Feet, which he was pleased to leave there, when he left the Earth to ascend into Heaven: And to satisfy this his holy Desire, he withdrew himself dexterously from the rest of the Pilgrims, his Companions; and all alone without a Guide, or any *Turk* to guard him (which is a very dangerous Thing) he run up in all Haste to *Mount Olivet*: And not content to have seen and kissed the Place once, he returned back the second and the third Time, to observe more diligently how our Lord stood, where his right, and where his left Foot was, when he left engraven the sacred Marks of them on the Mountain; viewing and perusing all with an incredible Content and Satisfaction of his Soul. And having nothing else to give to the Guards of the Place, that they would let him pass to see that most sacred Monument, he offered them a little Knife, and a Pair of Sizars, which he carried about him. And although the good Friars chid him for having exposed himself to that Danger; and one that had Care of the Pilgrims, being sent to seek him and fetch him back, used him, very roughly: Yet St. Ignatius was nothing troubled, but went along with great Serenity of Countenance and Content of Mind, for that he saw our Saviour JESUS CHRIST walking before him even to the very Gate of the Convent. He returned from *Jerusalem* in the Depth of Winter in a most terrible Frost and thick Snow, and yet had scarce Cloaths to cover him. He had only a Pair of Drawers of coarse Canvase with an old Doublet torn, and all open in the Back, which had been given him for Charity, and over that a short and threadbare Coat of ill-favoured Cloth, and an old Pair of Shoes, but no Stockings. In this Condition coming to *Cyprus*, he found three Ships ready to put to Sea: Whereof one was a *Turk*; the other a *Venetian*, a Man of War, strong and well manned; and the third a little paltry Vessel quite rotten in a manner and worm-eaten. And in this third did St. Ignatius embark himself; for the Captain of the *Venetian* Man of War, seeing him so poor and contemptibly clad, did most scornfully reject him, saying, *That if he were a Saint, as they said he was, he might securely walk upon the Water, and not fear to be drowned.* All these three Vessels went off from *Cyprus* for *Venice* at the same time, with a prosperous Wind: But about the Evening there arose a furious Storm, where-with the *Turkish* Ship with all its Men was cast away: The *Venetian* run herself unfortunately on Ground, near to *Cyprus*,

and was lost, though the Men were saved; and only the little Bark, wherein the Servant of God was carried, arrived safe at *Venice*, in the Midst of *January*, in the Year MDXXIV. In *Venice* he rested himself some few Days, and then began his Journey for *Spain*, having but seven or eight Shillings, that were given him as an Alms, and a Piece of Cloth to wear upon his Stomach, which was exceedingly weakened by the Extremity of Cold. But a few Days after, as he was at *Ferrara*, praying in a Church, there came about him some poor People to beg of him an Alms; and presently he gave amongst them all the Money he had: And having ended his Devotions, went from Door to Door to beg his Bread, as he used to do. From thence he took his Way to *Genoa*, and passed through the Armies of the *Spaniards* and *French*, who at that time were at cruel War in *Lombardy*. He happened to be taken by the *Spaniards* for a Spy, who used him very hardly: And afterwards thinking him to be a Fool, laughed at him, scorned him, beat him, and spurned him. By-and-by he fell into the Hands of the *French*, who were more kind and civil to him. Finally, by the Help and Assistance of our Lord, he came to *Genoa*, where he took Ship, and, not without great Danger of Pirates, arrived at *Barcelona*, putting a Period to his Navigation, in the same Haven, where he first began it.

The blessed Father being returned back into *Spain*, conceived greater Desires of pleasing and serving God in whatsoever he should appoint him to do; and for the Love he bore him, he resolved to employ himself in the Service and Help of his Neighbour. Which the better to accomplish, after he had commended the Matter seriously to our Lord, he intended to apply his Mind and Study to Learning; to join human Sciences and Literature to the Grace of the Holy Ghost, which our Lord had communicated to him; and being now a Man of 33 Years of Age, he began to learn the first Grounds and Principles of Grammar, under a devout and virtuous Master, (by Name *Hierom Ardebal*) who taught School at *Barcelona*; the Lady *Isabel Rosel* (of whom we spoke before) charitably furnishing him with what was necessary for the pursuing of his Studies. And although the crafty Enemy did not cease by several Wiles and Practices to divert his Mind from his Book; yet the Grace of our Lord prevailed more, to make him persevere in his holy Design, than all the subtil Devices of the Devil, to hinder him. Whilst he was studying at *Barcelona*, he found the Pain of his Stomach to be somewhat allayed; whereupon he presently resumed the accustomed Rigor of Penance, which by reason

JULY of the Indisposition of his Health, and the
31. Labour of a long and hard Voyage, he had thought fit to moderate. He fasted as he was wont to do before, and cut off the Soles of his Shoes, and walked upon the bare Ground all the Winter, though, to avoid Ostentation, he covered his Feet with the upper Leather; and in like Manner dissembled divers others of his Mortifications. In *Barcelona*, upon two notable Occasions, he manifested his great and heroical Virtues; his Patience in one, and his Charity in the other. For having Notice given him, that certain fond and foolish young Men, did much disturb and hinder the Recollection and Devotion of religious Women of the Order of St. *Dominick*, that lived in a Monastery named from the *Holy Angels*, without the Walls of the City; he persuaded the Nuns to have nothing to do with that light Company; to keep them from the Grate; to avoid all Occasions of talking with them; and to attend seriously to Recollection, Prayer, and other spiritual and devout Exercises. Whereupon the young Gallants, not finding the Entertainment which they used to have in that Monastery, were much vexed and troubled; and threatened St. Ignatius, whom they knew to be the Author of that Reformation, and did not forbear sometimes to strike him; and one Day they fell so furiously upon him, and misused him in that outrageous Manner, that the good Saint was forced to be for some Time under the Hands of the Doctor and Surgeon. And yet for all this he could not be persuaded to give over his pious Enterprize, of helping and encouraging by his wholesome Counsel and Exhortation the Religious, as he had done before; exceedingly rejoycing to suffer Persecution for the Love of CHRIST. As for his Charity, it appeared in this: Coming one Day from the foresaid Monastery of the *Holy Angels*, he understood that a poor miserable Man had hanged himself upon a Beam in his Chamber. The Blessed Father presently runs to him, and cuts the Rope; and although all the Company judged the Man to be quite dead, yet St. Ignatius, betaking himself to Prayer, besought our Lord for him, who heard his Prayers; for the Man returned to Life, repented and confessed his Sins, and not long after died happily. The Circumstances that concurred in this Affair, were such, that it was esteemed miraculous, and divulged for such throughout the City. He studied two Years at *Barcelona*; and then in the Year MDXXVI, with the Advice of some learned Men, he went to the University of *Alcala*, to hear his higher Courses. Here he lodged in the Hospital of *Lewis of Antezana*, that was but newly founded; and together with Logick studied some other Part of Philosophy; and heard besides the Master

of the Sentences explicated; and this he did by the Counsel of some, that desired he should soon accomplish the Course of his Studies, but little knew how to help or direct him. And he was now so inflamed with the Love of God, and did so burn with Desire of procuring his Neighbour, all the Good he could, in Soul and Body, that he was not contented with the Labour and Pains that his Studies afforded him, and the Trouble of begging his Bread; but moreover he instructed Children and ignorant People in the Christian Doctrine, guided many in the Way of Virtue, and directed them in Spirit by Prayer and Meditation; and gathered Alms, wherewith to provide Victuals for such Poor, as he saw to be in great Want and Necessity. This caused great Admiration in the University; and so much the more, for that he went clad with one single Coat of course Cloath, and barefoot; and had three Companions, who being moved with his Example, were cloathed alike, besides a young Frenchman, that newly joined himself to them; and they were commonly called in Mockery and Contempt, *Those of the Blanket or course Cloath*. This Admiration, caused by so great a Novelty, gave Occasion that St. Ignatius and his Companions were diversly censured and spoken of in the City; every one interpreting what he saw or heard of them, according to his own Affection or Passion. Yet though a most diligent Search and Inquiry was made, and several Informations taken by the Vicar General of the Archbishop of *Toledo*, *John Figuerol*, who afterwards was President of *Castile*, concerning the Life, Manners and Doctrine of St. Ignatius and his Companions; there was never any Thing found reprehensible or blame-worthy in them, as the Vicar himself did testify. Notwithstanding, the better to sound Ignatius, and to omit no Means of finding out the Truth, he was apprehended upon a false Suspicion, and cast into Prison, where he remained two and forty Days to his wonderful great Joy and Content, because being innocent and faultless, he was made worthy to suffer Imprisonment for CHRIST, according to his most earnest Wish and Desire; inasmuch as when certain Persons, of good Quality and very virtuous, desired him to present a Request to be set at Liberty, assuring him, it would be presently granted, he would not consent thereunto, nor take any Proctor or Advocate to plead for his Innocency, or desire any one to speak in his Behalf; thinking it needless to make use of such Defence, when he was guilty of no Crime. Besides he desired, if he had done amiss in any Thing, to be corrected by the Ecclesiastical Superiours, to whom he ever shewed himself a most obedient Child; and on the contrary, if they found he were innocent, that they

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they should free him from this Trouble, when they thought fit: As they did, after he had been detained two and forty Days; the Vicar declaring by his Sentence, *that having examined the Matter very diligently, he found that Ignatius and his Companions were wholly innocent, and free from any Fault that had been laid to their Charge.* One Thing happened whilst he lived at *Alcala*, which was looked upon as miraculous: For when the Vicar testified his Innocency and Integrity, and released him from Prison, he commanded him and his Companions, in their Apparel to conform themselves to the Custom of other Students; and desired a certain Priest, *John of Lucena*, a most virtuous and godly Man, that was always employed in Acts of Charity, to procure them some Alms to buy them Cloaths. The Priest took it to Heart, and as he was going one Day through the Town with St. Ignatius, to ask an Alms for him, they came into a Street, where divers principal and worthy Personages were standing together, and looking upon some that were there playing at Ball. They came up to them; and a certain Knight hearing the Priest ask in Favour of Ignatius, was much incensed, and looking upon him, said: *Will you, that are a Man of this Calling and Condition, trouble yourself with begging Alms for this Fellow? Who, if he deserves not to be burnt, I wish I may be burnt myself.* These Words gave great Scandal to all that were by, and knew that Ignatius was a holy Man, and great Servant of God. But the very same Day, News came of the Birth of the Prince of Spain, who was King Philip II. for which there was festival Joy and great Triumph at *Alcala*, and throughout all Spain. Upon which Occasion the fore-named Knight went up to a Turret of his House, where there was Store of Powder, to contrive artificial Fires; but a Spark falling amongst the Powder, the Tower was burnt, and the miserable Man in it. When this sad Accident was told St. Ignatius, he wept most bitterly for Compassion of him, and said: *He foretold this Misfortune himself this Morning, as I passed by him; for God knows I wished him no Harm, but prayed for his Soul.* This Event was blazed throughout all the City, and looked upon as an extraordinary Judgment of Almighty God, inflicted upon that Man, to declare St. Ignatius's Holiness, and the Esteem God made of him. From *Alcala* he went to speak with the Archbishop of Toledo, *Don Alfonso de Fonseca*, who being then at *Valladolid*, treated him with all manner of Civility, and promised him his Favour and Protection, if either he, or any of his, should desire it at *Salamanca*, whither he intended now to go; and gave him besides some Money to bear the Charges of his Journey. At *Salamanca* he held on the

same Course, and was as zealous to draw Men to the Fear and Love of God, as he had been at *Alcala*; which made a great Noise in the City, wherefore some religious and very good Men, considering the Danger of the present Times, wherein Heresies and Innovations in Religion were very rife; and perceiving St. Ignatius to speak very freely to all Sorts of People, and to be heard and followed by a great Concourse; began to apprehend, *that under the Cloak of Holiness and Zeal, some secret Mischief might be lurking, which it would be hard to Remedy, if it grew strong, and came to be confirmed and settled by length of Time.* Hereupon they complained to the Official, and desired him to provide in Time against this Danger, and to secure Ignatius and his Companions, until they were found to be sound in Faith, and sincere in their Intentions. And this was done accordingly; for St. Ignatius with one of his Companions was committed to Prison, and they were held there, fast tied together with one long Chain, that they could not go from one another upon any Occasion. But in that very Place the Blessed Father remitted nothing of his accustomed Fervor, but spoke as freely as ever in Commendation of Virtue and Reprehension of Vice; and incited all that came to him to despise the World, and set all their Love and Affection upon Heaven. There was a great Confluence of People that went daily to hear him; and the Fruit of his Discourses was very considerable: But above all, the Joy and Satisfaction which he had to be a Prisoner and in Bands for the Love of CHRIST, was so excessive great that it cannot be explicated. *For it was the Height of his Ambition, and the only Desire that was continually flaming in his Heart, to suffer much and to die for his good Lord, who, to free him from eternal Death, and bring him to the everlasting Joys of Heaven, was pleased to die a most opprobrious Death upon a Cross.* And this he told some that came to comfort him, and shewed themselves much concerned at his Sufferings. For he reprehended them for the Pity and Compassion they had of him, because they did not sufficiently conceive and understand the infinite Treasures which are in the Cross of CHRIST. They were thus restrained in Prison two and twenty Days, receiving from our Lord wonderful Comfort and singular Favours in Soul; and being also sufficiently provided of what was necessary for their Bodies, by the Charity of some devout Persons, that well knew who they were, and therefore bore them a great Affection. At the End of two and twenty Days, the Official having well examined and discussed the Cause with divers learned Men, set them at Liberty, and declared by publick Sentence, *That they were Men of*

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JULY an innocent and sincere Life, and that he
31. had found neither Fault, nor Suspicion of
Fault in them.

It was the holy Will and inviolable Decree of Almighty God to make this Blessed Man become Father of many Children; and therefore, notwithstanding the contrary Winds, boisterous Waves, and horrible Encounters with all manner of Difficulties and Oppositions, he guided him safe to the Haven, and brought him to the State and Condition, to render him that Service, which his divine Majesty expected from him. For this End he kindled in his Mind a great Desire to associate to himself divers Companions, and together with them, to further and promote with all possible Endeavour and Industry, the spiritual Good of his Neighbours: He inspired him at the same Time to go to the University at *Paris*, which was then the Mother of all Universities, and the publick School and Theatre of the World. And he was so wholly bent and eagerly set upon this Expedition and Journey to *Paris*, that his chief and principal Friends could by no Means divert him from it; they urged that it was a most unseasonable Time, it being a most bitter and sharp Winter: They desired him to consider what a cruel War was then on Foot, between Spain and France, what bloody Effects were every Day seen and heard of it, what horrible Massacres committed in every Place; and the more to terrify him, they exaggerated many late and fresh Examples of barbarous Cruelty, which the Soldiers of both Parties had exercised upon poor Passengers and Travellers. Yet nothing of all this could stay him; for being carried on with a strong Inspiration, and guided by the Assistance of the holy Ghost, he found Peace in War, Security in Dangers, and Rest in Labours. And so taking his Journey through France on Foot, by the Favour and Protection of God, he arrived at *Paris* in good Health, without encountering any Danger, in the Beginning of February, in the Year MDXXVIII. At *Paris* he thought fit first to perfect himself in the Latin Tongue, and Study of Humanity; wherein he spent almost two Years. After this he began a-new his Course of Philosophy, which he went thorough, and ended with great Commendation, taking the Degree of *Master of Arts* by the Advice of his Professor; that by this so publick a Testimony of his Ability in Learning, he might have more Authority, and greater Helps in procuring the Good of his Neighbour. After Philosophy, he applied his Mind and Study to Divinity, wherein our Lord did him great and signal Favours; recompensing thereby the Labour and Pains he took, not only by constant and diligent studying, but also by divers other Incommodities which he went courageously

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thorough: For in the Beginning he lived in the Hospital of St. James, begging from Day to Day the Bread he eat; and being brought to great Want, he was forced in those first three Years to make a Journey sometimes into *Flanders*, and once also into *England*, to get some Alms of the Spanish Merchants that resided there, wherewith to maintain a poor Life during his Studies. He was besides most rigorous in corporal Penances and Austerities, which did very much impair his Health, with no small Danger of his Life; so that he was constrained to interrupt for some While the Course of his Studies. And what shall we say of his other Employments, in helping, inflaming, and directing others in Virtue and Perfection? which brought upon him infinite Troubles and Persecutions. For certain young Men, that were well born and had excellent Wits, being moved with the rare Example and pious Discourses of St. Ignatius, resolved to follow the Evangelical Counsels of our Lord JESUS CHRIST; and renouncing all they had, and bestowing it upon the Poor, made a strange Change in their Life and Manners; and begging from Door to Door, lived like poor People in the Hospital. This caused a great Stir and loud Clamours in the University; and the Friends and Kindred of these young Men, being nothing pleased with such Courses, conceived great Indignation and Hatred against him, whom they knew to be the Author of that unusual Life, which they judged to be but Folly. And so resolving to persecute him, they raised many Slanders against him, as the World is wont to do against the Servants of God. Nor did the Matter end only in Words; for in the College of St. Barbara (where St. Ignatius then studied Philosophy) they would have corrected him publickly by a severe and ignominious Kind of Punishment; which, according to the Custom of the College, was inflicted sometimes upon those that were unquiet, and of a turbulent and seditious Behaviour; and this forsooth, because he exhorted his School-fellows devoutly to frequent the holy Sacraments, to live virtuously, and on festival Days to spend more Time in Prayer, and Exercise of good Works; and because by his Example and Counsel a certain Spaniard, whose Name was *Amador*, leaving his Studies, had renounced the World, to become Religious, and seek CHRIST naked upon the Cross. And although he was not ignorant of what was intended and prepared against him; after the College Gates were shut, and the Bell was rung, and all the Students were gathered together into the great Hall, to be present at this publick Correction, the Masters standing ready with Rods in their Hands, the Servant of God was not the least daunted or troubled

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JULY troubled, nor sought to withdraw himself, 31. but with an exceeding Calmness of Mind and Serenity of Countenance, was readily disposed with invincible Patience and Constancy to bear that Affront and Pain; yet, lest the Glory of CHRIST should be disparaged, Piety disgraced, and Virtue brought into Contempt among Christians, and those tender Plants, that were newly blossomed, should be blasted by this Storm, he spoke a-part to the Rector of the Colledge with a grave and modest Liberty, and offered himself for as much as concerned his own Person, to have that Sacrifice made of his Body and Fame; but withal willed him to consider, what Harm and Damage they were likely to receive who were yet but Beginners, and tender in Virtue, if by publick Authority he were to be chastised as a Seducer, for having exhorted and encouraged them towards the Perfection of a Christian Life. The Rector awakened with this Consideration, acknowledged that he had been very much over-seen; and therefore before that great Assembly craved Pardon of the Servant of God, and acknowledged him to be a holy Man, that cared not what became of himself for Pain or Ignominy; but only aimed at God's Honour, and the Good of his Neighbour. Thus was that Storm of Persecution blown over, and Virtue was honoured; and St. Ignatius was better known and more renowned, and the fore-said Rector, by Name James Govea, a Portugueze, and very able and learned Man, gave himself more to Virtue and Devotion; and had ever after a high Esteem of St. Ignatius, and for his sake most tenderly affected the Society; so that in Progress of Time, he was the principal Author in persuading King John III, of Portugal, to send the Fathers of the Society of JESUS into the East-Indies; who since have wrought much Good in those remote and vast Provinces, and converted innumerable Souls from Infidelity to our holy Religion, by the Grace and Assistance of our Lord JESUS CHRIST; who made use of this so small and ignominious Occasion, and of a few of his mean and contemptible Servants for so great Exploits, and the Advancement of his Honour and Glory. All that was contrived and plotted by Men against St. Ignatius, by the Providence and Disposition of Almighty God, was to him an Exercise of his Patience and Encrease of Glory; to his Companions and Disciples a rare Example, set in a clear Light before their Eyes to imitate; and in fine, to all the World an evident Testimony and Manifestation of the Truth, and of the Innocency and Sanctity of this great and faithful Servant of God; as appeared by this new Persecution raised against him at Paris. For his Adversaries not contenting themselves with the many Slanders forged

against him, and Suspicions which they had raised of him in other Mens Minds, went and accused him to the Inquisitor, a most grave and learned Divine, of the Order of St. Dominick, called Matthew Ory, as one that had held some new and dangerous Opinions. But the Inquisitor being abundantly satisfied with his Life and Doctrine, demanded of him his Book of spiritual Exercises, composed by him at Manresa; and liked it so well, that with his good Leave, taking a Copy of it for himself, he translated it into French; and gave Testimony by an authentic Writing, of the Innocency and Integrity of St. Ignatius's Life and Behaviour. And afterwards at Rome, in a great Storm of Persecution raised against our holy Father and his Order, the same Inquisitor was one of the Witnesses of his Innocency, and an Approver of his Doctrine, as we shall declare afterwards.

St. Ignatius's great Desire and Aim was to join some to him, that might help and further the great Design he had of procuring the Salvation of Souls; especially young Men of a virtuous Life and good Parts, that were most capable of so worthy and great an Enterprize. And it pleased God that he should gain and associate to him these, Peter Faber of Savoy, Francis Xavierius of Navar, James Laynez of Almacan, Alphonfus Salmeron of Toledo, Simon Rodericus of Portugal, Nicolas Bobadilla near to Palencia; after which came to him three others, Claudius Jaius of Savoy, John Codurius of the Delphinat, and Paschasius Brouet of Picardy; so that now in Number they were ten: And notwithstanding they were of so different Nations, and some of Spain, others of France, at the Time those two Kingdoms were at such Variance, most deeply engaged in bloody Wars; yet were they all of one and the same Heart and Will. They were all Masters of Arts, and now Students of Divinity. On the Feast of the Assumption of our Blessed Lady, they met together in a Church not far from Paris, called Mons Martyrum; where, after they had confessed, and received the Body of CHRIST our Lord, they made a Vow, to renounce on a certain Day, which there they resolved upon, all whatsoever they possessed; and to employ themselves the best they could, in the spiritual Profit of their Neighbour; and also to go in Pilgrimage to Jerusalem, if after their coming to Venice they could find a Convenience to do it within a Year: But in case they could not go to Jerusalem, or, if they went, presently after their return from thence, to go to Rome; and casting themselves at the Pope's Feet, the Vicegerent of CHRIST our Lord, to offer themselves to his Holiness to be disposed of as he pleased, for the Service of the Church and Salvation of Souls. This being agreed upon among them, and ratified

JULY 31. fixed by Vow, St. Ignatius gave order to them all, as soon as their Studies were finished, to take their Journey to *Venice*, where he intended to expect them, when he should return from *Spain*, whither it was fit he should first go, as well to dispatch certain Business of some of his Companions, as also for some other great Affairs for the Glory of God. With this Resolution he left *Paris*, and came to his Country: Where though his Brother were Lord of the Place, he would by no Means lodge in his House, nor supply his Wants with any thing from thence: But lay in the Hospital, and begged his Meat from Door to Door. Whilst he stayed here, he explicated the Catechism or Christian Doctrine, and preached with such Concourse of People, that came from many Places to hear him, that he was forced to go into the open Fields, for the Churches could not hold such a numerous Auditory: And there divers got up into the Trees, the better to see and hear him. He preached thrice a Week, and though his Breast were much weakened by Reason of a quartan Ague, which he was sick of; yet he was heard plainly and distinctly more than a Quarter of a Mile from the Place wherein he stood; which could not be without a Miracle. By his publick Sermons and private Exhortations, he rooted out many Vices, and brought divers to a holy and virtuous Life: He caused many things to be established for the Relief of the Poor, and for the Amendment of such as were in mortal Sin; providing for the Good of Soul and Body, and leaving the whole Country in Admiration, edified and recreated with the fragrant Odor of his Virtues; and much confirmed and settled in their good Resolutions, by the Miracles which our Lord was pleased to work by him. He cured a certain Man, by Name *Vasida*, that had been many Years troubled with the Gout; and a virtuous Woman who had been long Sick of a Consumption, that brought her even to Death's Door; and dispossessed another Woman, that had been for four Years grievously molested with a wicked Spirit. Other things he did there by the Grace and Power of our Lord, which were no less wonderful; by reason whereof, and for his most holy and virtuous Manner of Conversation, every one honoured and respected him, as a great Servant of God, and as he passed by, would secretly kiss his Garments. From hence he went on Foot, without Money, and begging by the way, to *Pampelona*, to *Almaja*, *Siguenza*, and *Toledo*, about the Affairs of his Companions, which they had recommended to him: Then took Shipping near to *Valentia*, for *Italy*. In which Voyage he passed through many Dangers, encountered great Difficulties, suf-

fered extremely, and met with so many Troubles and different sorts of Inconveniences, that he could never have mastered and surpassed them all, had not our Lord particularly assisted him, who brought him at length to *Venice*, where he stayed expecting his Companions, according to the common Resolution taken at *Paris*. And now the Devil seeing St. Ignatius to be his open and professed Enemy, that had levied such Forces against him; extremely apprehending the War, he was vigorously waging against his tyrannical and long usurped Dominion, and most damnable Empire, resolved in good earnest to persecute him: And stirred up some of his wicked emissaries to slander him; who published and gave out, That Ignatius was a Vagabond, a Fugitive, and although he had made a shift to fly out of Spain, yet his Picture had been burnt there for the Crimes he had committed. But these and the like Detractions and Slanders were dispersed like Smoke; and St. Ignatius was justified and declared to be Innocent by *Jeram Verall*, Archbishop of *Rosa*, Nuncio Apostolical at *Venice*, who afterwards was made Cardinal of the Church of *Rome*. Whilst he expected here his Companions, he did much good: For he moved many learned Men to betake themselves wholly to the Service of God, whereof some joined themselves to him; and directed some of the gravest Senators in a spiritual and virtuous Life: In fine, all that knew him or conversed with him, retained a grateful Memory and high Esteem of his Sanctity. His Companions arrived at length at *Venice*, on the 8th of January, in the Year MDXXXVII, having endured much by the way, which was very long and tedious, and the Season of the Year very inconvenient by reason of the Cold, and ill Weather; besides they travelled continually on Foot. But they overcame all Difficulties by the Grace and favourable Assistance of our Lord, who was much pleased with the fervent Desire and settled Resolution these holy Men had to serve him, and to suffer and do so much for his sake. At *Venice* they found their Father and Master, St. Ignatius, with those who had lately associated themselves to him; and all embraced one another with singular Joy and Contentment: Then divided themselves into divers Hospitals, to serve and assist the Sick and the Poor. A Month after, they went towards *Rome* most meanly clad, and begging their Food, at *Rome* they received his Holiness's Benediction, who was then Paul III. in order to their Pilgrimage to *Jerusalem*, and then returned back to *Venice* with the same Poverty; where St. Ignatius remained all the while. Those that were not yet Priests among them, received here that holy De-

JULY 31. gree on the Feast of St. *John Baptist*, in the same Year MDXXXVII; having first made the Vows of Chastity and Poverty in Presence of the Legat Apostolical. Then, whilst they were in Expectation of a Convenience of going to *Jerusalem*, they divided themselves through the State of *Venice*. And St. *Ignatius* with Father *Faber* and Father *Lainez*, retired for forty Days into a little Cottage or Hermitage without the City of *Vincenza*. The Place was ruined and desolate, without Doors or Windows, open on all sides to Wind and Rain. Here they slept on the Ground upon a little Straw, and lived only upon hard mouldy Crusts of Bread, given them of Alms, which they steeped in Water to be able to chew them. At length when all Hope was past of going to *Jerusalem*, the Fathers resolved to leave *Venice*, and to go into the prime Universities of *Italy*. As for St. *Ignatius*, with his two said Companions, he went to *Rome*, whither God called him, there to begin to settle that new Society and Order, which was to promote and advance God's Glory throughout the World. It is a remarkable Thing, that for many Years before, there never wanted Ships for Pilgrims to pass to *Jerusalem*, nor for divers Years after, even to the Year MDLXX. But only this present Year MDXXXVII, there was no Ship that went: For our Lord directed the Course of the blessed Father St. *Ignatius*, and his Companions another way; and would be served by them in Matters of greater Importance, than they at the Beginning did ever think, or aim at.

St. *Ignatius* after he was ordained Priest, took a whole Year to prepare himself to say his first Mass: During which Time, he imployed all the Forces and Power of his Soul, in beseeching the ever glorious *Virgin Mary*, the Mother of God, to admit him into the Grace and Favour of her Son, our God and Saviour JESUS CHRIST: And that since she is the Gate of Heaven, and a singular Advocate between God and Man, she would obtain for him Access unto her most Blessed Son, and desire him to look upon him, and take notice of him, and procure likewise that he might come to know her Son, to find him, to love him, and serve him with all dutiful Reverence and Devotion: Moreover seeing he had undertaken so hard and difficult an Enterprize for the Divine Service, that she would vouchsafe to guide and direct him in it, to open him the Way, and remove all Lets and Hindrances which may cross and thwart his Designs. Confiding in our Blessed Lady's Intercession and the Divine Protection, and distrusting his own weak Forces, he went on his Way to *Rome*, in Company of Father *Faber* and Father *Lainez*: They travelled according to their Custom, on Foot,

and begged by the Way: And St. *Ignatius* received every Day the most sacred Body of our Lord JESUS CHRIST, at the Hands of one of his Companions, who never failed to say Mass: And in all the Journey was much illustrated and strengthened by heavenly Inspirations and spiritual Comforts, that were very frequent with him and copious. But one Day, when they drew somewhat near to *Rome*, and sat down in the Fields to give a little Rest to their wearied Bodies, St. *Ignatius* leaving for a while his Companions, entred into an old Church which he saw open: And there being all alone, prayed with so great Fervour, that he thought his very Heart opened; and had a most comfortable Vision: For there appeared to him God the Father, and his Blessed Son JESUS CHRIST carrying his Cross, but both of them shining with an unspeakable Light: The Eternal Father turning himself to his only begotten Son, commended to him *Ignatius* and his Companions with great Love and Affection: And with the same did our most merciful Saviour admit them into his sacred Protection, then looking most sweetly and amiably upon St. *Ignatius*, said to him, *Ego vobis ROMÆ propitius ero, I will be favourable unto you at ROME.* With this divine Revelation our holy Father remained wonderfully comforted and encouraged, and related it to his Companions, the more to animate and strengthen them against all the Troubles and Difficulties they were to endure. And as well by this, as by divers other clear Lights and Illustrations, Almighty God imprinted so deeply in the Heart and Mind of St. *Ignatius* the most sacred Name of Jesus, together with an ardent Desire of following him as his Commander and Captain, and of carrying his Cross after him; that this was the Cause, for which, at St. *Ignatius* and his Companions most humble suit and request, the holy See Apostolick approved and confirmed their Order and Religion by the Name of the Society of Jesus. Which was first done by Pope Paul III. after our Lord had dispersed and blown over a most terrible and furious Storm of Persecution, raised against the Fathers, by the Malice of a pestilent Heretick, whose perverse Doctrine they had stoutly and learnedly refuted. In which Persecution our Lord was pleased to manifest his singular and very particular Providence: For he had drawn from *Spain*, *France* and *Venice*, and made to be now present at *Rome* all those grave and venerable Personages, that had formerly been Judges of St. *Ignatius*, that here they might be Witnesses of his Innocency and Virtue. By which Means the Truth being known, the Governor of the City of *Rome*, by Order from his Holiness, pronounced Sentence in favour of St. *Ignatius*

JULY 31. *tius* and his Companions. But to proceed more maturely in the Confirmation of this new Order, the Pope committed the Matter to three Cardinals, who in the Beginning, were much averse from the admitting and approving of new religious Orders, especially the Cardinal *Bartholomew Guidichon*: Who was absolutely of an Opinion, *that it was no ways for the good of the Church, to have any new Order instituted: But to labour to reform well the Ancient, according to the Decree of Innocent III. in the Council of Lateran, and of Gregory X. in the Council of Lyons.* Which very Difficulty the two great and glorious Patriarchs, St. *Dominick* and St. *Francis* met with, in the Confirmation of their sacred Orders. For the Works of God must be proved by the Furnace of this Trial and Examination. But our Lord *JESUS* having taken St. *Ignatius* under the Wings of his Protection; and promised to be favourable to him at *Rome*, changed the Mind of Cardinal *Guidichon* in such sort, that he uttered these Words: *I confess that I do not like the Instituting of new religious Orders: And yet I dare not but approve this: For I feel in my Mind so strong and extraordinary Impulsions; that although human Reason incline me not, the Will of God doth draw me to it, and force me to give my Consent to have this Order established.* And the said Cardinal highly commending the Institution of the Society of *JESUS*, besought and entreated the Pope's Holiness, to approve and confirm it. Which he did, and with the Spirit of sovereign Bishop, Vicar of *JESUS CHRIST*, said, *Digitus Dei est hic. Here is the Finger of God.* And added, *that from these small and weak Beginnings, he confided that great Fruit would come to the Church of God.* And so confirmed the Religion of the Society of *JESUS* in the Year MDXL, on the 27th of September, which is the Feast of St. *Cosmas* and St. *Damian*: Yet he put a certain Limitation, or Restriction, which he took away three Years after, when he confirmed the same Order a-new. And in the Year MDL, Pope *Julius III.* that succeeded Pope *Paul*, approved it again: And since that, other Popes, their Successors, have established and enriched it with many Graces and Privileges; as may be seen in their several Bulls.

But to return to our holy Father St. *Ignatius*, when the Society was thus confirmed by the Vicegerent of *CHRIST*; all the Fathers that were in *Italy* assembled together at *Rome*, in the Lent of the Year MDXLI, to chuse a General of the whole Order: And those who were further off, and could not easily come, sent their Votes written. And although by the unanimous Consent of all, St. *Ignatius* was declared General; his Humility was so great, that he could not be

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persuaded to accept of the Dignity. But he most earnestly entreated the Fathers *not to put that Charge upon him, which he was unworthy of, and could not bear without Damage and Harm of the Society*: Infomuch, that for his Comfort, they were content to condescend so far, as to take four Days to commend that Affair to Almighty God, and to beseech his Divine Majesty to discover herein his holy Will. After the four Days were past, the Fathers continued in the same Opinion, *to chuse St. Ignatius for General*: And he continued still in his, *that he was unfit and unworthy of it*: Such was his Humility, and the true Contempt he had of himself. Nor could he be herein overcome, till having retired himself for some Days, and made a general Confession in St. *Peter's de Monte aureo*, to a Father of St. *Francis's* Order, called *Friar Theophilus*, a holy and able Man, to whom before the Confirmation of the Society he was accustomed to confess, he was told by him, *that he would resist the Holy Ghost, if he stood out any longer, and refused that Charge.* At these Words St. *Ignatius* with great Humility and Obedience yielded, bowing his Neck to that Yoke, which our Lord laid upon him. And on the 22d Day of *April* of the same Year MDXLI, went with all the Fathers and three Brothers (whereof I was one) to visit the seven Churches and Stations of *Rome*: And at St. *Paul's* said Mass, and made his Profession and gave the holy Communion to his Companions, who made their Profession likewise in his Hands: All of them shedding Abundance of Tears out of Devotion and spiritual Joy; and yielding infinite Thanks to our Lord, that he had vouchsafed to bless that little Plant, set by his own Hands, and bring it to this Growth and Perfection. From this Day forward, the Society of *JESUS*, was acknowledged for a Religion, approved and confirmed by the See Apostolick; furnished with religious Men, professed, and obliged by solemn Vows; and with a Superior and Head, to direct and govern it for God's greater Glory, and the Good of his holy Church. St. *Ignatius* being chosen General, presently applied himself with all Diligence and Fervour to perform his Office. The very next Morning, rising up very early, himself wakened and called up all in the House; judging it to belong to his Charge to watch perpetually over all, and to procure that his Subjects should be also watchful, and attend every one carefully to his Office and Employment. And to humble and abase himself so much the lower, by how much the Degree our Lord had placed him in, was high and eminent, he went into the Kitchen, and for many Days served the Cook, and did some other humble Offices of the House, with that

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Readiness

JULY 31.

JULY 31. Readiness and desire of Contempt, that he seemed to be a Novice, employed therein for his Profit and Mortification. Having laid this low and humble Foundation, he began to explicate Christian Doctrine, and to catechise in the Church of the Society: And continued this for 46 Days, explicating the Commandments and the Articles of the Creed, and other Things appertaining to the Principles of our holy Faith. All which he delivered in *Italian*, with improper and unpolished Words; yet with such Force and Efficacy of divine Spirit, that his Discourse pierced the Hearts of his Auditors; and excited in them so great Sorrow and Contrition for their Sins, that presently from his Catechism and Exhortation they went to Confession, and could hardly speak for the Abundance of Tears and Sighs with which they bewailed and detested their Sins. All this I myself can testify, who at that time being a Youth, was a Scholar and Brother in the Society, and every Day repeated St. Ignatius's Catechism. Besides these employments, the blessed Man attended to plant, propagate, and extend his new Order throughout the World. He sustained it by his Prayers, governed it by his Wisdom, infused Life and Vigour into it with his Spirit, defended it by his Courage, edified and inflamed it to all Piety and Virtue by his most holy Conversation and Example. And our Lord that had chosen him and prevented him with the Blessings of his Sweetness and Goodness, favoured him with so large a Hand, that whatsoever St. Ignatius undertook, prospered under him and came to a good Effect: Inasmuch, that the Fathers being so few in Number, when the Society was confirmed by the See Apostolick, our Lord so encreased and dilated the Order throughout the World, that in the Space of one Year, there were some in *France, Italy, Germany, Spain, Portugal, Ireland*, and the *West Indies*; which may well seem to be a very strange and wonderful Thing.

Our blessed Father, St. Ignatius, was General of the Society fifteen Years, three Months and nine Days, from the 22^d of April in the Year MDXLI, until the last of July, MDLVI, when he departed this World. During which Time he resided constantly at *Rome*, without going out, unless it were twice; once into the Kingdom of *Naples*, and another time to the City of *Orvieto*, upon great Occasions commended to him by his Holiness Paul III. All this time he governed by himself the House we had at *Rome*, as the Mother and Head of the rest, and sent his Children to preach in the World, giving them Instructions; by the observing and keeping whereof, they might become worthy Workmen of Jesus

CHRIST: Who by the good Odour of their JULY 31. Example and Edification, which by God's Favour and Assistance they left in all Places wheresoever they came, gained the People's Affections, and increased their Devotion in such sort, that many noble and wealthy Personages founded Colleges for the Society, that they might come to receive greater Profit by their holy Doctrine and pious Labours. And St. Ignatius did carefully co-operate with their good Will and Affection, distributing his Subjects into those Places, which stood in most Need of Help, that there Colleges and Houses might be built: And employing those chiefly in the Harvest of Souls, whom he knew to be the most fit Instruments of so great a Work; that this Plant, which our Lord of his infinite Goodness had newly set in his Church, might daily take deeper Root, and flourish and fructify more abundantly. And whereas the Devil, out of his enraged Spite and Hatred against St. Ignatius and his Order, was continually raising Persecutions and most violent Oppositions for the oppressing or obscuring it: He, like a valiant Captain, encountered that furious Enemy, making as fierce Resistance against him; and clearing the Truth, permitted not the Lies which the Devil by his Ministers spread abroad, should prevail to the Prejudice of God's Glory, and Hinderance of the Conversion of Souls, which the Society laboured for. Yet St. Ignatius not contenting himself with such a Multitude of great Employments, that were able to weary out a Giant; and burning with excessive Charity, and a restless desire of gaining Souls to God, as if he had had no other Charge, spent himself in their Service, labouring to extirpate certain Vices that were then in the City of *Rome*, and to set on foot some pious Exercises and Practices, conducing much to the spiritual Profit of Men, and the Service of the Divine Majesty. He procured that the Physicians and Doctors should prescribe no Physick for the Cure of the Bodies of those that fell Sick, till by the Sacrament of Confession some Cure and Remedy was given to their Souls; according to an ancient Decree of Pope Innocent III. He caused a House to be founded at *Rome* for *Catechumens*, in which *Jews* and *Infidels* that desire Baptism, are brought up and maintained, that they may be the better instructed in the holy Faith. It was also his Work, that which is commonly known and called by the Name of *Our Lady of Grace*, instituted in the Monastery of St. *Martha*: Where poor unfortunate Women of loose Behaviour are maintained, till they be reconciled to their Husbands (if they be married, and their Disorder springs from their Disagreement and Dissension) or if otherwise,

JULY 31. therwise, until they be provided for with some such Condition, that they may live without Offence of our Lord. And his Zeal and Charity was so great; that when any of these poor Creatures, forsaking their bad Course, desired to be admitted into that House; as they were conducted thither by grave and venerable Matrons; himself, notwithstanding his Years, his Authority and Office of General, would accompany them, and when he was told sometimes, *That he did but lose his Labour therein, because such Women would not long keep themselves chaste and in the Fear of God, being so accustomed and habituated in the contrary*: He answered very calmly and gravely, *I account not this my Labour lost. Yea I assure you, that if with all the Labours and Pains of my whole Life, I could procure any one of these Women to pass over but four and twenty Hours free from Sin, I should think them well bestowed; for in this short Space of Time at least, the infinite Majesty of my Lord and Creator would not be offended by her.* He laboured no less to relieve the Necessity and Solitude of poor Orphans. For the two Houses which are in Rome, for such Children of both Sexes, were erected by his Procurement. And he urged with no less, but rather with greater Care and Instancy the Foundation of the Monastery of St. Catharine, called *de Funariis*; into which young Maids are consigned, as a sacred Depositum, that either for Want of Means, or for the Neglect and Carelessness of their Friends, are in Danger to miscarry; for hither they may repair as into a Sanctuary. In fine, the Heart and Bowels of this blessed Man did so burn with Charity, that he was continually thinking and speaking of, what might most profit and benefit his Neighbours, and further their Salvation. But to the End his Humility might not suffer any thing by this so radiant Lustre of his Charity; yea, and that his said Charity, together with his Fortitude and Constancy in the Works he undertook for God's Service, might encrease the more, our Lord permitted most terrible Storms and Persecutions to rise against him; which notwithstanding, after much blustering, broke their furious Waves upon the firm Rock of Truth; and the good Works he had instituted, by these Contradictions took deeper Root, and were more solidly settled, and St. Ignatius's Sanctity came to be better known and testified to the World.

Who is able to believe the many Things that were born up and sustained upon the Shoulders of this blessed Man; and the Courage and Spirit wherewith he bore and went through all, and this with so weak Health and infirm a Body? For besides the Affairs already mentioned, which had been sufficient to overcharge many Men, several

Princes and Personages of all Qualities did JULY 31. write to him from almost all the Parts and Provinces of the World; some out of Devotion, and to recommend themselves to his Prayers; others to be helped by his Prudence and Wisdom, and to demand his Counsel; many to desire his Assistance, Favour and Industry in weighty Affairs; and divers to thank him for the good Comfort and Benefit, which they received by the pious Labours of his Children; and several others for other Respects and Reasons. And they were so many, that even this Employment alone, might have tired out a strong Man; but he was continually assisted by the powerful Hand of our Lord, that furnished him with Forces for all Labours; So that when he was most weary, sickly, and unprovided of human and natural Helps, then did he appear most courageous and strong; and in his Infirmary the Virtue and Force of God did more clearly manifest and shew itself. And he likewise with the Vigour of his Soul supported the Weakness of his Body; enduring with all Patience the Troubles of his Pilgrimage, and conforming himself in all Things to the holy Pleasure of God, whom he had such an inflamed Desire to see and enjoy; that as often as he thought of his Passage out of this World, he could not suppress his Joy, but testified it with Tears that streamed sweetly from his Eyes. Wherefore, being now loaden with Years, spent with Sickness and Diseases, afflicted with the Calamities and Miseries of the holy Church, and burning with the Love of our Lord and Saviour JESUS CHRIST, he besought his divine Majesty with many Tears and Sighs, to vouchsafe to remove him from this Place of Exile, and carry him to that happy Rest, where with all Liberty he might enjoy his holy Presence, and never cease praising and glorifying his blessed Name. And our Lord heard his Request; giving him certain Signs and Pledges thereof. Whereupon in a Letter to the Lady *Leonora Mascaregnia*, who had been Nurse to King *Philip II.* of Spain, and his devout spiritual Daughter, he writ thus (as she herself told me) *That he now took his Leave of her, this being the last Letter he was to send her; and that he would earnestly in Heaven recommend her to Almighty God.* Not long after, knowing that happy and long desired Day was coming, wherein his blessed Soul was to depart out of this World into Heaven, though he felt no extraordinary Distemper in his Body, but only that Weakness and Indisposition which was very usual to him, and therefore those that lived with him, did not now much apprehend it; he confessed and communicated, as he always did, when he could not say holy Mass; and upon the 30th of July about

JULY about three of the Clock in the Afternoon
 31. called for Father John Polancus, the Secretary of the Society: Who came presently, little thinking what St. Ignatius would have with him; but he with great Peace and Repose of Mind tells him, *That he was very soon to leave this World,* and therefore desired him to go presently in his Name to kiss his Holiness Feet, and crave his Blessing for him, with a plenary Indulgence of his Sins; that so he might the more securely and confidently expect that last Hour, when our Lord should call him to him. All which his Holiness granted most readily, with great Demonstrations of his Love and Sorrow. Then the Physicians were called, our holy Father never asking for them, nor yet refusing them; for being so very humble, he would not make any Shew of the Gifts he had received from our Lord, nor give the least Sign that he knew any thing concerning the Time of his Departure; but let the Doctors do their Office, and permitted their Opinion to be asked, and Counsel to be followed in all Things; and they apprehended not the Disease to be dangerous. But the next Morning, being Friday, about an Hour after Sun rising, St. Ignatius lifting up his Eyes and Hands to Heaven, and pronouncing with Tongue and Heart the sweet Name of JESUS, with a serene Countenance, gave up his happy Soul into the Hands of him, that for the great Encrease and Advancement of his Glory had created it; on the last Day of July, in the Year MDLVI. A Man most truly humble, as appeared even at his Death; since knowing the Time when it was to be, he would not name a Vicar General, as he might well have done, nor call his Children together to exhort them, and give them his Blessing, nor make any Demonstration that he was their Father; so desirous he was to have no Notice taken of him, as if he had done nothing, in founding and instituting the Order of the Society of JESUS. He deceased at the Age of 65 Years, and in the 35th after his Conversion to a better Life; which Time he passed over in great Poverty, rigorous Penance, in Pilgrimages, Labour of Studies, in Persecutions, Imprisonments, Chains and Fetters, and innumerable Troubles and Molestations; all which he endured with a cheerful Mind and admirable Constancy, for the Love of our Lord JESUS CHRIST, who ever made him victorious over the Devils and all his Adversaries, who laboured all they could to overthrow him. He lived 16 Years after the Establishment and Confirmation of the Society by the See Apostolick, and saw it multiplied and spread through almost the whole World. He left it divided into twelve Provinces; to wit, Portugal, Castile, Arragon, Andalusia, Italy, (which comprehends Lombardy and Tuscany) Na-

ples, Sicily, Germany, Flanders, France, Brazil, and the East-Indies. In which Provinces there were then about a hundred Colleges or Houses of the Society. All the City of Rome resented much the Death of this most worthy and holy Man; but none were more concerned at it than his Children, as well those that were then present in the City, as the rest that were far off. And every one of them, presently after his Decease, experienced the Favour and Assistance of their Dead, but never more truly living Father. For throughout the whole Society was infused a great Piety and Devotion, arising from the fragrant Odour of his Virtues, Tears of Comfort, a Desire of resembling their Father, joined with a firm Hope, a great Courage and Vigour of Spirit, seconded with a strong Resolution; that all and every one of them, seemed to be set on Fire to labour hard and endure great Sufferings, for the Love of JESUS CHRIST.

St. Ignatius's Body was buried in a low and mean Tomb, on the first Day of August, at the right Hand of the high Altar in the little Church of the Society, dedicated to our Blessed Lady in Rome. Afterwards in the Year MDLXIX, by reason that the high Altar was changed, it was translated to another Place in the same Church. Finally, in the Year MDLXXXVII, on the 19th of November, which is dedicated to St. Pontianus Pope and Martyr; it was translated with great Solemnity, into a new and stately Church of the professed House of the Society, which the Cardinal Alexander Farnesius had built; and was put in a Chest of Lead, under a Vault, at the right Hand of the high Altar, with a Stone upon the Grave; and in the Wall by it, there is a black shining Marble, in which these Words are engraven:

D. O. M.

Ignatio Societatis JESU Fundatori. Obdormiuit in Domino ætatis suæ anno 65. confirmati à Sede Apostolicâ Ordinis 16. salutis humanæ MDLVI. pridie Kal. Augusti, ejus in Christo filii Parenti optimo posuerunt. That is:

To Ignatius, Founder of the Society of JESUS, who rested in our Lord in the 65th Year of his Age, and 16th after the Confirmation of his Order by the See Apostolick, and Year of the World's Redemption MDLVI, on the last Day of July; his Children in CHRIST, as to their most dear and loving Father, erected this Memorial.

In this Place remains the Body of the glorious Patriarch St. Ignatius to this present Day, highly revered not only by all his Children, but also by the People and Court of Rome, and divers others, that repair thither for Devotion, by reason of the great Opinion

JULY 31. Opinion they have of his admirable Life and Sanctity; as also for the many Miracles, which our Lord hath wrought, and doth daily work by his Intercession, to exalt and make him glorious in the World; and in fine, because they see the great Fruit which has been done in the Church for the maintaining and Encreasing of Christian Religion, by his and his Childrens Labours and Industry. For they well conceive, that the Root, which has brought forth so good, fruitful and profitable a Plant, must needs be holy and pleasing to our Lord JESUS CHRIST; and that it is a sacred and sovereign Fountain, from whence have flowed the plentiful, clear, and wholesome Streams of Piety and Learning, to water the Land that before was dry, barren and over-run with Weeds and Thorns. St. Ignatius was not very tall. He had Authority in his Countenance; his Fore-head was broad and smooth; his Eyes stay'd, and somewhat sunk in his Head; his Eye-lids wrinkled and shrunk up by the many Tears which he continually shed; his Ears of a middle Seize; his Nose somewhat bowing like a Hawk's Bill; his Face of a yalow Colour, yet lively, and his Head venerably bald; his Aspect tempered with a cheerful Gravity, and grave Cheerfulness; so that with his Serenity he exhilarated all that beheld him, and composed them with his Gravity. He halted a little on one Leg, which was somewhat shorter than the other, by reason of the Wound he had received, and of the Pieces of Bones that were taken out of it, but it was without any Deformity, and he so moderated his Gait, that it was scarce perceptible.

But who is able sufficiently to explicate and set before us that admirable Harmony and Consort of his Soul in the Variety of innumerable Virtues? Who can discover the Treasures and heavenly Gifts, wherewith our Lord enriched and adorned him? Who can find Words to declare the Rigour of his Penance, his great Contempt and holy Hatred of himself and of all that is specious or delightful in the World? His profound Humility? Invincible Patience? Amiable Meekness? His rare spiritual Prudence? His sweet and yet most effectual Government of his Subjects? His Fortitude and Constancy in greatest Adversities and sharpest Contradictions? His Confidence and Courage in undertaking the most hard and difficult Attempts for the Glory of our Lord? His Vigilancy and Solicitude in carrying them on to a happy End? His burning and inflamed Love of God and of his Neighbour? His continual and almost never interrupted Prayer, in which his Soul was ever enjoying the sweetest Visitations of its Beloved? And in fine, the Miracles and wonderful Works which our Lord hath done, and con-

TOM. II.

tinues still to do, at his Intercession? And JULY 31. to pass over his incredible Austerity and most rigorous Penance in going almost naked, suffering Hunger and Cold; in the frequent Use of Disciplines, Hair-cloath, and all manner of Mortifications that he could invent, to afflict and subdue his Body, from the Time he first began to serve our Lord: I will first speak of his Humility.

Which Virtue, at his very Entrance into a better Life, he did most ardently embrace, as the first Ground and Foundation of all other Virtues; for he went in old tattered Rags, that hardly could cover his Body; and lived in Hospitals, like a poor Man, amongst the meanest Sort of People, being despised and contemned, and desirous to be so; for he abhorred extremely any Esteem or Account that might be made of him; and his chief Joy and Satisfaction was to be affronted and persecuted for the Love of JESUS our Redeemer. Whereby he taught us, *That whosoever aspireth to mount high in Perfection, must go very low to lay a deep Foundation; and that to procure the Help and Conversion of Souls, a true Affection of Humility is incomparably more available, than the Ostentation of Authority, which bath some Taste and Savor of the World.* I heard him say, *That every one in the House was to him an Example of Virtue, and that he was not scandalized at any one besides himself:* And in a Letter, which I have seen and read, he writ, *That he never treated with any Man, though never so grievous a Sinner, of spiritual Affairs, but that he gained and learnt some Good of him by that Communication;* for indeed he held himself to be always the greater Sinner. To which Purpose he was wont to say, *That he did not think there was a Man in the World, that on the one Side was receiving so great and so continual Favours from the bountiful Hand of God; and yet on the other Side, was so defective and negligent in his Service, as himself.* One Day, as I was with him alone, and our Discourse was of Burials, he told me, *That he desired and begg'd of our Lord, that after his Death his Body might be cast out upon a Dungbill, to be eaten by Dogs and Crows; it being a most loathsome and filthy Dungbill, what else, saith he, should I desire, in Punishment of the many and grievous Sins I have committed against God, by pampering and making much of it?* His Desire was to be mock'd and laughed at by all; and if he would have permitted himself to be carried on with the Fervour of his Mind, he would have gone up and down the Streets, almost naked and like a Fool, that the Boys of the Town might have made Sport with him, and thrown Dirt upon him. But he repressed this great Affection of Humility with his Charity and Zeal of procuring his Neigh-

31. *July* Neighbour's Good. Very seldom was he heard to speak of any thing concerning himself, and that upon most urgent and pressing Occasions; and if in his Presence any thing was spoken that redounded to his Praise, he was presently confounded within himself, and his Face was covered with Tears and a modest Shame. St. Ignatius had for his Confessor Father *James Egua*, an ancient and grave Personage of the Society, and Native of the Kingdom of Navah, a Man of that Sanctity and Perfection, that our holy Father, speaking once to me of him, said: *When we shall come to Heaven, Father James will be so high above us, that we shall scarce be able to look up to him.* This good Man would speak much of the Virtues and divine Graces communicated by God to our holy Father, as one that well knew his Conscience, and the Purity and rare Endowments of his Soul. Which St. Ignatius coming to understand, was much troubled, and commanded him in Virtue of holy Obedience, never to speak more of him in his Praise, during his Life. But finding it was very hard to make the holy old Man forbear to speak of him, he would confess no more to him, but took another Ghostly Father. Whereupon Father *James Egua* used to wish, that he might live some Days after St. Ignatius, to declare unto us how he knew of his eminent Sanctity: But our Lord so ordained; and, as it is thought, at St. Ignatius's Request, that he died three Days before him. The blessed Man had so perfect and truly humble a Knowledge of himself, that by our Lord's especial Grace; for many Years before his Death, he had not any Temptation of Vanity. For his Soul was so illustrated with heavenly Light, that he could say, *he feared no Vice less than Vain-Glory*, which notwithstanding is a Worm, that often eats and consumes the very Cedars of Libanus, and is engendred by the blind Love and Conceit, which a Man has of himself. All his Actions, and whatsoever belonged to him, favoured of Humility: His Apparel was poor, though cleanly, his Bed Poor, his Diet very mean and poor, and so sober and temperate, that it was a perpetual Abstinence, and what he eat was always the coarsest. He employed himself willingly in the most mean and humble Offices about the House, and in making the Beds, and dressing up the Chambers of the Sick. In Things that he was not certain of, he easily submitted to the Judgment and Opinion of others. And being Superiour, he equalled himself in all Things to his Inferiours, yea frequently submitted and subjected himself unto them with wonderful Meekness and Humility. Whilst he explicated Christian Doctrine at Rome, a Boy that lived in the House, told him one Day very simply and plainly, that he spoke bad Italian,

and *that he would do well to study to speak better.* The Father replied: *Child, thou hast good Reason for what thou saiest; I pray thee, note my Faults, and tell me of them.* One of the chief Reasons for which he would have this Order called the Society of Jesus, was that himself might not be named or mentioned in it, thinking himself unworthy to be esteemed not only the Author or Founder of it, but even to have had the least Hand in it. And as often as he spoke of it, he called it, *this least Society*; for as himself was little in his own Eyes, so would he have his Children to esteem and account themselves the least of all. Now what shall I say of his Humility, in refusing so long and so earnestly the Office of General? Which he would never accept of, till his Confessor told him, that in Conscience he was obliged thereunto. Nor was he content with this, but afterwards in the Year MDL, he caused the gravest Fathers of the Society to meet in Rome, to the End he might resign up his Charge; where he protested unto them before our Lord (as he had often also wrote to them) that he had divers Times seriously judged, that he wanted in a manner infinite Degrees of those Parts and Talents that are required in him, that is, to bear that Office and Charge: Whereas all we that were acquainted with him, did know that he had so great and admirable a Gift of Government, that all Religious Superiours might take him for a Pattern and Example. And whereas he could not obtain his Desire for that Time, he omitted not to treat of the same Business again; most earnestly suing for a Discharge of that Employment, as well to attend wholly to Contemplation, and a more intimate Communication with Almighty God, as also that he thought himself to be good for nothing; and to hinder and keep off some other from the Government and Administration of the Society, who might benefit it far more. But this also could not succeed with him according to his Desire; for he was told, that the Society would never consent to have any other Superiour, so long as it pleased God to conserve him in Life. From so great Humility proceeded the Contempt of himself, and Desire to be misused; for he that is truly humble, saith St. Bernard, desireth to be humbled, and taketh Humiliation for a Means to obtain Humility. Hence also did spring his Fortitude in Troubles and Difficulties; and Patience in all Adversities and Tribulations. For the Man that is truly humble, acknowledging himself to be a Sinner, knows he deserves no Favour or Comfort; and that no Evil or Misery can happen to him, which is not less than what his Offences have merited; and doth much rejoyce that all Creatures, as Executioners of the di-
vine

JULY 31. vine Justice, conspire to revenge God's Quarrel upon him.

What shall we say of the perfect Mortification of his Passions, and of all inordinate Affections; whereby he arrived to an admirable Peace of his Soul, and so great Quietness and Tranquillity, that nothing was able to trouble or disturb him? His Complexion was choleric: Yet notwithstanding, in his Speech and Behaviour he was so mild and sweet, that he was taken by some to be phlegmatick and of a cold Constitution. But he had so mastered and overcome the vicious Excess of Choler, that he ever retained the Efficacy, Force and Vigour which it gives to the Execution of Affairs. He always kept one and the same tender and equality in all Things: And although the Disposition of his Body varied, yet the Temper of his Mind was still the same, never altered or changed with any diversity of Occurrences, or difference of Times. Yea this Equality of Mind, and perpetual Constancy redounded in some sort to his Body, wherein always appeared a most admirable Composition and Order, and those exterior Signs in his Comportment and Countenance, which Reason required. On a time when he was sick, the Doctor advised him, *to admit no Thoughts that might afflict or contristate him.* And hereupon he began to examine himself, *what thing in this World could cause him Affliction:* And having revolved divers things in his Thoughts, this only occurred that was capable to put him to some Trouble: *If by some Accident the Society of Jesus should be dissolved;* and yet he doubted not, *but that if even this sad Disaster did happen without any Fault of his, after he had recollected his Mind, for the Space of a Quarter of an Hour in Prayer, he should return to his former Peace and Tranquillity:* Yea he added, that *by God's Grace he should not lose the quiet Repose and Serenity of his Mind, though all the Society should come to be dissolved as Salt in the Water.* How entirely then had he forsaken himself, and deeply rooted his Soul and Heart in God, who in so great a Matter, so proper and peculiar, and withal, so dear unto him, was so subject and so resigned to the divine Will? Which is a most evident Sign that all Passions and Affections were wholly mortified in him.

By this Mortification, and by the perfect Knowledge and Contempt he had of himself, St. Ignatius arrived to a very high and eminent Degree of Charity, which is the Sum of all Virtues, and the Accomplishment of Perfection. And as for his burning and enflamed Love of God, how could it appear more, than by all he did and suffered for his sake? For true Love is never idle; nor is it content only with doing, but it must

also suffer much for its beloved, and desires to give its Life for him. And who can explicate, how much this blessed Father did, and what great Things he suffered, to set forth our Lord's Honour, and dilate his Glory through the World? Part whereof may be conjectured by what hath been already said. But he himself protested, *that if all Things whatsoever, are precious in the World, were put together, they would be to him as Dirt, or nothing in Comparison of the Favours and Graces our Lord had bestowed upon him, in the Persecutions, Prisons, and Bands which for his Love and Honour he had endured.* And that no created Thing can cause to a Soul so great and solid Joy and Comfort, as to suffer for CHRIST. To which purpose being demanded by a certain Father, *What was the shortest, and most certain, and assured Way to Perfection?* He answered, *To endure many and great Adversities for the Love of CHRIST.* Ask this Grace, says he, of our Lord: For on whomsoever he bestows it, he does him withal many other great and singular Favours, that go along with this Grace. This Prayer did the holy Father make for himself, and taught his Children to pray in like manner. Whence we gather his burning Love of God. Though we have other clearer Arguments, how much he loved Almighty God, and his Neighbour for God. The Scope to which he directed all his Actions, Cares and Intentions, was God's greater Glory. For it was not enough for him to abstain from all Offence of his Divine Majesty, but he procured that he might be continually glorified: And when two Things, whereby God might be served, were presented to him, he always made choice of that, whereby God's greater Glory was to ensue. And this was, as we said, his Devise and Motto, and the End and Mark, whereat all his Designs and Purposes were directed. Often speaking with Almighty God, he broke out into this fiery Aspiration, *O Lord, what do I desire, or what can I desire besides thee?* And he did so earnestly thirst after the Dissolution from the Prison of his Body, that thinking of it, he could not refrain from Tears of Joy. And this was not so much for the hope of obtaining that sovereign Good for himself, as for the longing Desire he had, to behold the Glory of the most sacred Humanity of our Lord and Saviour, whom he loved so entirely: Even as a Friend rejoices exceedingly to see the Glory and Honour of him, whom he loves with all his Heart. And yet notwithstanding this enflamed Desire of seeing and enjoying his Lord, in the Year MDXLI, in the Month of July, I happened to be present when he said, *that if our Lord would put it to his Choice, presently to depart out of this Life to enjoy eternal Happiness;*

JULY 31. or to remain longer in the World, without further Security of final Perseverance in Virtue; he would chuse this latter, if by staying here longer, he might do his Majesty some notable Service: So disingaged was the holy Saint of Self-interest; and so directly did he cast his Eyes upon God, without reflecting them upon his own Danger or Security. And he added, *What King or Prince is there in the World, who, if he offered some great Reward to one of his Servants, and he should refuse to enjoy it presently, that he might do him some extraordinary Service; would not think himself obliged to conserve, yea to encrease his Reward, since he deferred the present Possession and Enjoyment of it for his Majesty's sake, and to advance his Service and Interest? And if Men proceed in this generous Manner with their Subjects, what are we not to hope for of our Lord? Or how can we fear that he will forsake us, or permit us to fall, when for his sake, and to do him some good Service, and promote his Honour and Glory, we are content to debar ourselves for a while, of so great a Joy, and so infinite a Felicity, as is the being with him and enjoying his most comfortable Presence? Let others fear and apprehend this, if they please; for my part, I will never entertain any such Thought, of so great, so good, so sweet, so Sovereign and Almighty Lord, and King of Kings.* One Day it came into his Mind to examine and sound his Heart, *what Feeling or Resentment he should have, if God should cast him into Hell.* And he explicated his Mind in writing in these Terms, which I have seen and read in his own Hand: *Two Things did I represent to myself; to wit, the Pain and Torment which there I was to endure: And that the holy Name of our Lord is there blasphemed: As for the former of suffering those Pains, I did not much apprehend it; but it seemed that it would be an unsufferable Trouble and Affliction to me, to bear God's holy Name abused and blasphemed.* How inflamed must this Man have been with the Love of God, who found his Heart to be thus disposed and affected towards him? What an immense Fire was burning in that Breast, which could not be overcome by the raging Flames of Hell? For even amongst those Flames he apprehended not his own Pain, but the Injury done to his Lord, whom he loved infinitely more than himself.

From this ardent and fervent Love of God, proceeded, as from its true Source, the great Love he had of his Neighbours, for he beheld them all in God, and God in them; and used to say, *That were it any ways profitable or conducing to the gaining of any Soul, he would go along the Streets barefoot, laden with Mire and Dung, and affronted and injured in the most heinous and disgraceful Manner that could be devised: And that there*

JULY 31. *was no State or Condition so base, vile and contemptible, which with the greatest Joy and Contentment, he would not take upon him, if by that Means he might gain to God but one Soul.* At Paris he used all Means to withdraw a certain lewd Man that was too familiar with another Man's Wife, from that miserable State; and finding that nothing would succeed with him, so obstinate he was in that filthy and abominable Affection; he entered one Day into a Lake, by which the other was to pass, in a very sharp and bitter Season; and as the miserable Wretch went along, he cried out to him in a dreadful Voice in this Manner: *Thou art going, thou foolish and unfortunate Man, to welter in thy beastly Pleasures, and little regardest the heavy Stroke of God's revengeful Hand, that is falling upon thee. But go thy ways, seeing thou art so mad: For in the mean while I'll remain here afflicting and tormenting my Body with Cold, to divert, if I can, the Punishment that expects thee.* That fond and passionate Lover was even beyond himself with Admiration, at this so excessive Charity of St. Ignatius; and being touched at the Heart with the powerful Grace of our Lord, returned home, and utterly forsook that dishonest and damnable Conversation, with which the Enemy of Man's Salvation had detained him so long a time Captive. St. Ignatius was so free from bearing an ill Will, or keeping any Grudge in his Mind against those that had done him a bad Turn; that he did not only from his Heart pardon them, but sought all Means to oblige them, endeavouring always to do them some such notable Favour or good Service, as might be greater than was the Injury or Affront he had received from them. A School-fellow of his that lodged in the same Chamber with him at Paris, being desired by him to keep the Alms that had been sent him, overcome with the Temptation, ran away with all his Money, leaving the holy Man in great Want and Necessity: But afterwards whilst he was at Rouen, he fell dangerously Sick, and had no Friend to relieve or help him in his Extremity; yet knowing well the Charity of St. Ignatius, he wrote to him, and most earnestly besought him to assist him in what he could. The blessed Saint prayed for him most affectionately to our Lord, and not content with that, went himself presently to Rouen (which is distant twenty eight Leagues from Paris) to find him out, and afford him all the Relief and Succour he could. And this Journey he undertook with so great Courage and Alacrity of Spirit, that he went those twenty eight Leagues in three Days, barefoot, and did not eat or drink once by the Way: For he offered up the Labour and Toil of his Journey for the Recovery of him that

JULY that had so abused him. There was another Man also at Paris, whom St. Ignatius had in a particular Manner, obliged with singular Favours and good Turns, and yet he by the Instigation of the Devil, becoming in a manner furious, resolved to kill his Benefactor; and coming up a Pair of Stairs with that bloody Design, heard a dreadful Voice that said to him: *Wicked Wretch, what dost thou intend to do?* Whereat he being exceedingly terrified, cast himself at the Saint's Feet, and with many Tears related to him what he had intended, and how he was diverted. The holy Man took him up, comforted and cherished him with all Kindness and Sweetness. But all his Charity could not make the very same Man forbear to become once more an Instrument of Satan, in persecuting St. Ignatius; for in that terrible Storm, which, as we shid before, was raised against our holy Father at Rome, not long before the Confirmation of his Order, this Man was a notable Stickler, and ceased not to blow the Coals, and to forge or foment innumerable Slanders and Lies against him; which being found out and discovered by the Judges, the Man was condemned to be most severely punished; and the Sentence had been executed, but that St. Ignatius begged his Pardon; who also, to requite most heinous Injuries with the greatest Benefits, admitted him into his Order and Society, at his Request, and the Intercession of the afore-said Judges; but the poor unconstant Man persevered not long in his Vocation.

If our holy Father behaved himself in this Manner towards Strangers, and those that persecuted him; how loving and charitable do we think he was to his Friends, his Subjects and Children? One of the first Fathers that adjoined himself to him at Paris, was much troubled and tempted in his Vocation, and was in great Danger of being quite vanquished and overcome by the Devil; but St. Ignatius freed and rescued him as well by his Counsel and comfortable Exhortations, as also by the rigorous Penance he did for him; weeping bitterly and praying fervently, and besides abstaining three whole Days from all manner of Sustenance, to move our Lord to comfort and strengthen him in his holy Service. There was another Father very unruly and troublesome to St. Ignatius; and who by his Example was offensive to the other Religious. All the Revenge our holy Father took of him, was to pray continually to our Lord, and to shed many Tears, to divert God's Wrath from him. And once saying holy Mass, weeping bitterly and often sighing, he cried thus from the Bottom of his Heart: *Pardon him, dear Lord, pardon him, my Creator, for he knows not what he doth.* There was a Bro-

ther of the Society much afflicted in Mind; JULY and even resolved to forsake God, the Fountain of living Waters, and to return to drink of the broken Cisterns of the World, that contain no clear Water of divine Grace or sweet Repose. Our holy Father understanding, that the Cause of his Disquiet was the Shame he had to confess a certain Sin he had committed; discoursed sweetly and familiarly with him, and in Confidence opened to him all his own former Life, whilst he was a secular Man: *How blind he had been; how vain in his Courses; how fondly addicted to the Love of Creatures; and how much he had humoured his sensual Appetite.* Whereby he freed the Brother of that dangerous Shame; and taught him to have a true Conceit and Esteem of the Mercy and Goodness of our Lord. What shall I say of the Meekness and Benignity which he used towards all Men, but especially those that were under his Charge? Of the Care he took that they should not be over-burdened? Of his Sweetness in condescending with those that were weak; in raising those that were fallen; in comforting the Afflicted; encouraging the Faint-hearted, and taking Compassion of all that were infirm and sickly? And indeed his Care and Charity towards the Sick, was singular and admirable. I heard him say sometimes, *That it was a special Providence of our Lord, to exercise him with frequent Diseases, and to make him so unhealthy and sickly, that by his own Infirmities he might understand what other Men suffered, and take Compassion of their Pains and Afflictions.* Whilst he was at Vincenza, he had an Ague; and yet, as soon as he understood that Father Simon Rodriguez, one of his first Companions, lay very sick at Bassana, which is about a Day's Journey off from thence, and in some Danger of Death; presently taking Father Faber for his Companion, he went thither, and walked along with so much Courage and Force of Spirit, which sustained his weak Body, that Father Faber had much ado to follow him. Another Time he was travelling together with Father Lainez, who was suddenly seized upon with a great Pain in his Side; whereupon St. Ignatius looks about, to hire him a Horse, and gives all the Money that had been given him in Alms, which was Six Pence, for it. Then wrapping his Companion as warm as he could in his thread-bare Cloak, sets him on Horse-back, and runs before so nimbly and chearfully, that Father Lainez, as himself told me, could hardly make his Horse go so fast. But St. Ignatius's fatherly Charity never shewed itself more, than in bearing with his Subjects, and utterly forgetting whatsoever Faults they committed through human Frailty and Negligence, as soon as ever they acknowledged them, and testified their Sor-

JULY 31. row and Desire of Amendment; being most careful to keep their Credit always entire, and never esteeming or loving them the less. By which Means, and by all his most loving and fatherly Way of Proceeding, he did infinitely endear unto him and win the Hearts of all his Children, and could do with them what he pleased: He had them so subject, pliable, and obedient to his Will; and provoked them to imitate him in all Perfection, and in that pure, sincere, and divine Love of our Lord, above all Things. And yet this Love of his towards his Children was not feeble and remiss, but sweet and strong, mild and severe. For as he was very sweet and gentle to the humble and obedient, so was he resolute and terrible to the Rebellious and Stiff-necked. For all his Care and Vigilancy aimed at this, to incite his Subjects to Virtue, and to bring them to Perfection; wherefore he carried himself to some mildly, to others severely, according to what was suitable to their different Dispositions, but shewed Love to them all. And he did so dexterously join Sweetness with Severity, that he brought up his Children, how different soever they were for Humour and Complexion, to be equally indifferent for Offices and Employments enjoined them by Obedience, without inclining more to one than to another; and yet he examined and considered most nicely every one's natural Disposition and Inclination; and accommodated himself thereunto; seconding and humouring their Inclination in whatsoever was laudable and conducing to Virtue. For he understood fully, how hard a Thing it is to strive against the Stream; how troublesome and tedious that is, which is done with a natural Aversion and Repugnance; and that nothing which is violent, is lasting and durable. Thus did he use religious Severity in requiring Indifference of his Subjects; and yet a fatherly Mildness in condescending to their Inclinations.

It were never to make an End, to set down in particular the rare Effects of our Blessed Father's Charity, and to reckon up his other Virtues, that were without Number. Who can sufficiently admire the Prudence, more divine than human, which our Lord imparted to him, to draw out the Model and Platform of his Order? His incredible Fortitude and Magnanimity in undertaking great Things, and resisting whatsoever Difficulties and Contradictions? His mild and humble Way of dealing and treating with all, whereby he gained their Hearts, and frequently brought his very Adversaries to be of the same Opinion and Mind with him? His vigilant Care and Industry in pursuing and bringing to a good End all he undertook? For he did not only with great Prudence invent and contrive the Means, the most conducing to the Affairs he had in Hand; but

was also most constant and active in applying them; and never gave over what he had once begun, till he had brought it to Perfection. The strange Confidence he always had in God, in his Imprisonments, that he would protect him; in his Labours, that he would help him; in hard Enterprises, that he would carry them on with a powerful Hand; and in his Want and Poverty, that he would relieve and sustain both him and his Children; as many Times he did even miraculously, whereby he would shew, that this holy Father's strong Hope and Confidence was not in vain. How modest and efficacious were his Words? How careful was he, not to censure any Man? How circumspect in speaking, or hearing others speak of Faults, though publick and notorious? How prudent in diverting Discourses that tended to any manner of Murmuration, though never so small? What shall we say of the rest of his Virtues? In every one whereof he was so eminent, as if he had practised but one single one; and it is hard to say wherein he excelled most. But let us leave the rest, to discourse of that, which is the Guide and Mistress of all, and as it were the Pipe and Conduit, which derives all other Graces and Gifts of God into the Soul; to wit, Prayer and Devotion, which admits a Man to a familiar Conversation with the divine Majesty.

Our holy Father acknowledged, that our Lord had very liberally imparted to him the Grace of Devotion; which, for his Humility, he thought was given him by reason of his Weakness and Misery: For being now old, broken and infirm, he was fit for nothing but to pray and attend wholly to God. In saying holy Mass, and reading the divine Office, the abundance of heavenly Delights which God poured into his Soul, was so great, and made such Showers of Tears stream from his Eyes, that he was forced to stop in a manner at every Word, and often to interrupt the divine Service; and was like to lose his Eyes with weeping. In Matters of Concern he would never take any Resolution; though he had evident Reasons to convince his Judgment, before he had consulted it with our Lord in Prayer. He let not an Hour pass in the Day without recollecting himself interiorly, and examining his Conscience, so that for some While he would banish all other Thoughts, and attend to this. But if the urgent Necessity of the Business he was then actually employed in, allowed him not so much Time during one Hour, he did not fail to take up his Time of Recollection as soon as ever he could; though he did never apply his Mind so much to exterior Affairs, that he lost the sweet Relish of interior Devotion. He had God always, and in all Things present before his Eyes.

For

JULY 31. For all served him, for a Book, wherein to read the divine Perfections, and by that means to elevate his Heart to his Creator; for out of all, he was drawing for himself wholesome Documents and Advices. And he recommended this Manner of Prayer as very profitable to all, but most particularly to those who are employed in exterior Affairs appertaining to God's holy Service and Honour. Before he betook himself to Prayer, he prepared his Soul, and entering into the Closet or Oratory of his Heart, enkindled his Affection in such Sort, that it appeared in his Countenance, and he seemed to be all on Fire, as we frequently observed. In every particular Thing, how small and little soever, that belonged to his Conversation with God, he stood so much upon his Guard, and used so great Attention and Circumspection of Mind, as if he had beheld that infinite Majesty there present before his Eyes: This appeared when he said Grace before, or gave Thanks to God after Meat, and on all other Occasions. He had a singular Gift of Tears, which he shed most abundantly at his Prayers, with great Comfort of his Spirit, and no less Damage to his Body, of which he made small Account, so that his Soul got Fruit and Benefit thereby. But at length because the Doctors told him, that so continual an Effusion of Tears did much impair his Health; he being convinced by Reason, besought our Lord to give him the Command over his Tears; which our Lord granted him, and afterwards he could shed or repress his Tears as he pleased. And herein our merciful Lord was so bountiful to him, that though his Eyes were dry, his Spirit was still watered with heavenly Dew; and the divine Illustrations ceased not to flow as copiously into the Soul, notwithstanding the Sluices of his Tears were shut up by Reason; so that his Weeping was refrained, but the Force and Virtue of it was never wanting to him. No Noise, how great soever it were, could trouble or distract him in his Prayers, if it happened not by his Fault; but if it were in his Power to have prevented the Noise or any other Disturbance, which arose whilst he was praying, then he was somewhat troubled, not for the Thing itself, but for his Negligence or Fault which he committed in not providing that no such Occasion should be given. St. Ignatius being once demanded by Father *Lainez*, what manner of Prayer he used, gave this Answer: *That in Matters concerning Almighty God, he behaved himself rather passively than actively*; for these are the Terms that Contemplatives, and those who write of the manner of Prayer, do ordinarily use, and they esteem this to be the highest Degree of Contemplation; so that St. *Denis the Areopagite* speaking of his Master in Spirit *Hie-*

rotheus, saith of him: *Erat pateris divina.* JULY 31. He was exceedingly devout to the most sacred Virgin *Mary*, our Blessed Lady; and from the Time he opened his Eyes to behold the Light of Heaven, he took her for his most special Patroness and Advocate; having Recourse to her in all his Necessities, Difficulties and Labours; and receiving extraordinary Graces and Favours from her most bountiful Hand; as appears in the whole Course of his Life. And what Wonder he should be so much addicted to Prayer, who was so highly favoured by our Lord at his Prayers; and that he should be wholly absorbed in Contemplation, whom the divine Majesty did so illustrate with his frequent Visitations and Revelations of the greatest Mysteries? For whilst he lay sick of his Wound, before he had yet renounced the Vanities of the World to serve our Lord, his divine Majesty began to favour him in this Kind, and sent to him his Apostle St. *Peter* in his greatest Danger to restore him his Health. But as soon as he had put himself under the Banner of JESUS CHRIST, and did very much apprehend the Weakness of his Flesh, the most glorious and sovereign Queen, of Angels, with her pretious and dear Son in her Arms, appeared to him as he was broad awake; and enlightening him with the Splendor of her Glory, recreating and strengthening him with her sweet and amiable Presence, blotted out of his Soul, as it were with her Hand, all dishonest and unclean Representations, and imprinted therein a Love of Purity and Chastity. During his Abode at *Manresa*, after he had passed those Torments of Conscience caused by Scruples and Temptations, which brought him to that Extremity we spoke of; our Lord did wonderfully comfort and cherish him with extraordinary Favours. For as he was sitting one Day upon the Steps of St. *Dominick's* Church, and reading our Blessed Lady's Office with much Devotion, our Lord on a sudden illustrated his Understanding, and represented to him a Figure of the most Blessed Trinity, which exteriorly expressed to him what interiorly God gave him to understand; which caused in him so great Comfort and spiritual Joy, that he could not restrain his Sobs and Tears; nor speak of any thing but this holy Mystery, delivering the high Conceit he had of it with so many Similitudes and Examples, that all, who heard him, were amazed and astonished. And from that Time forward, this ineffable Mystery was so imprinted in his Soul, that he writ a Book of this profound Matter, which contained fourscore Leaves; though at that Time he had never studied, and could but only read and write. And always retained so clear and distinct a Knowledge of the Trinity of Persons; of the divine Essence; of

JULY 31. of the Distinction and Propriety of the Persons, that he had noted himself in a Treatise which was found after his Death, written in his own Hand. *That he could not have learnt so much with many Years Study.* And in another Writing he saith, *That it seemed to him there was no more to be learnt in this Life, concerning those Affairs that our Lord had imparted unto him in a certain Vision.* But to return again to *Manresa*, another Time there was represented to him the Manner which God observed in creating the World; another Time hearing Mass in the Monastery of St. Dominick, at the Time of the Elevation of the holy Host, he clearly saw with the Eyes of his Soul our Lord JESUS CHRIST, true God and Man, contained and covered with the Veil and Species of Bread. Several Times being at his Prayers, with the same interior Eyes, he beheld for a good While together the sacred Humanity of our Saviour JESUS CHRIST; sometimes also the most glorious Virgin Mary, his Mother; and this not only at *Manresa*, but also afterwards at *Padua*, at *Rome*, and in other Places. He went once from *Manresa* to a little Church distant from thence a Quarter of a League, to pray; and whilst he was going, he was suddenly transported and elevated in Spirit: Wherefore he sat himself down by the River Side; and as he cast the Eyes of his Body upon the Water, those of his Soul were illuminated with a new extraordinary Light; for he saw not any sensible or material Shape or Figure, but beheld admirable Things after an intelligible and very sublime Manner. With this Light he discovered divers Things concerning the Mysteries of our holy Faith; and others that belonged to speculative Sciences. So that many Things, whereof he had some Knowledge before, seemed now to be different and new. This Vision lasted for a long While. But nothing in this Kind is more admirable than what happened to him another Time at *Manresa*. For upon a *Saturday*, at the Hour of Complin, he was so alienated from his Senses, and left so without any Motion or Feeling, that every one thought he was dead, and they had buried him, but that they perceived at length that his Heart was still beating, though very weakly. He continued in this Rapt or Extasy till *Saturday* was a Sevensnight; for then about the same Hour of Complin, in the Presence of divers, who were watching and observing him, he opened his Eyes, as if he had awaked out of a sweet and pleasant Sleep, and with a gracious and loving Voice said, O JESU. This is testified by those who were there present. That Revelation which he had at his coming to *Rome*, as we said before, was very notable, when the Eternal Father appeared to him, and his Blessed Son with his Cross upon his Shoul-

ders, spoke thus unto him: *Ego vobis Romæ propitius ero.* Likewise being at *Mount Cassino* (where St. Benedict saw the Soul of St. German Bishop of *Capua*, carried by Angels in a Globe of Fire to Heaven, as St. Gregory writeth) the Blessed Father beheld the Soul of Bachelor *Hofius*, one of those that came to him at *Venice*, mounting up in great Glory to Heaven. And he knew that it was the Soul of *Hofius*, one of his Society, who at *Padua*, whither he was sent together with Father *John Codurius*, passed to a better Life. And afterwards, when this same *John Codurius* died in *Rome*, upon the Day of the Decollation of St. *John Baptist*, in the Year of our Lord MDXLI, the Blessed Father going that Morning before he died, to say Mass for him at the Monastery of St. *Peter de Monte aureo*, which is on the other Side of the River *Tyber*, whilst he was passing the Bridge of *Sixtus*, saw Father *Codurius's* Soul environed with great Light and Glory, carried up into Heaven; then turning to Father *John Baptista Viola*, who accompanied him, and told me of it, said: *Father John Codurius is deceased.* Father *Leonard Kessel a Fleming*, was one of the ancient Fathers of that Province, a very great Servant of God, and so esteemed in the Society. I knew him at *Cullen*, where he laid the first Foundations of our College there, and governed it many Years with great Opinion of Sanctity. This worthy Man desired much to see and converse a While with his Blessed Father and Master, St. Ignatius: He writ to him, asking Leave to go on Foot from *Cullen* to *Rome*, which is more than three hundred Leagues, only to see him, and enjoy his holy Communication. St. Ignatius answered him, *That his Presence was necessary at Cullen for God's Service; and therefore willed him not to remove from thence; for our Lord would so ordain, that he might see him without undertaking so long and tedious a Journey.* After some Time, St. Ignatius, whilst he was yet alive, appeared one Night to Father *Leonard* at *Cullen*, when he was awake, and discoursed with him some Time; and then left him exceedingly comforted for having obtained his Desire in so strange and wonderful a Manner. St. Ignatius not long after his Death appeared one Morning to *John Paschalis*, who was wont every Day to go hear the first Mass, in a Chapel of St. *Eulalia*, which is the Cathedral Church at *Barcelona*. He shewed himself to him near to the high Altar; and *Paschalis* presently cries out, *O my Father, whither are you going?* And makes towards him. But St. Ignatius making a Sign with his Hand that he should come no nearer, vanished out of his Sight. Divers Things I omit in this Kind, not to be tedious. But that which we, who lived and conversed most familiarly with our holy Father, do

JULY do most of all admire in him, is that heavenly Visions, Revelations, and such like Favours, being most usual and ordinary with him (as we found afterwards in certain Papers, written with his own Hand, whilst he was making the Constitutions of his Order) we scarce ever heard him speak, or make Mention of any Revelation, Vision, Rapture, Extasy, or any Favour of that Nature; but all his Discourse was of *Humility, Charity, Patience, Self-contempt, Zeal of God's Glory, labouring for the Conversion of Souls, Prayer, Mortification, and other such Virtues*, of which he made the greatest Account. For these make Men become Saints and Friends of God: Those other Favours, though they shine more in the Eyes of Men, yet are but Tokens and Signs, and those not certain and infallible, of Grace and Sanctity. And not only the Soul of this great Servant of our Lord was illustrated with heavenly Lights, and adorned with the Favours we have spoke of: But Part of that Abundance, which replenished his Soul, redounded sometimes to his Body. For divers beheld his Countenance resplendent, and sparkling with radiant Beams of a sweet and gracious Light.

He was seen in this Manner by *Elizabeth Rosel*, whilst he was sitting among Children upon the Steps of the Altar, as we said before; and in the same City by *John Paschalis*, Son of *Agnes Paschalis*, who harboured him some While in his House; and some others saw the same, when he returned to *Loyola* from *Paris*, and lodged in the Hospital. And in fine, at *Rome* the Blessed Father *Philip Nereus*, a Man of known Sanctity, and Founder of the *Oratory* of those venerable Priests of our Blessed Lady de *Naviculá*, which have done so much good in that City (with whom I had the Honour to be familiarly acquainted) was a most devout Child of our Blessed Father St. Ignatius; and came to him for Counsel in all his Doubts and Troubles; and if at any Time he were sad or heavy, felt his Heart much lightened and rejoiced with only seeing St. Ignatius. This holy Man was wont to say, that he had several Times beheld a Glory about his Head, which cast forth most bright and resplendent Beams. But it is yet more remarkable, what happened to *Alexander Petronius*, a famous Physician in *Rome*, and a great Friend of our Blessed Father: For as once he lay dangerously sick, St. Ignatius went to visit him, and entred into his Chamber, which was then very obscure and Dark, all the Windows being shut; but as St. Ignatius entred, *Alexander* saw it all replenished with Light, whereat being much surprized, he asked his Wife what Light it was; and presently recovered, and attributed this Favour to the Blessed Man's Presence. And though at that Time he dissembled the Matter, and passed it

TOM. II.

over in Silence. Yet after St. Ignatius's JULY Death, he manifested and published it with 31. great Admiration and Esteem of his Sanctity. Whilst he lived with *John Paschalis*, he was seen by him at his Prayers, elevated more than a Foot above Ground, and heard to speak thus to Almighty God: *O my God! O my Lord! O that Men knew thee!*

Our Lord imparted to his Servant also the Gift of Prophecy; for being illustrated with a divine Light, he foretold divers Things long before they happened: When he departed from *Manresa* to go to *Jerusalem*, the afore-named *John Paschalis*, being then but a Youth 18 Years old, had a Mind to accompany him in that Pilgrimage; but he willed him to stay at Home, to assist and help his Mother: And further told him, *That he would one Day marry and have Children; but should not want great Troubles and Molestations*, which he counselled him to bear patiently and constantly; and divers other Things he fore-told him, which all fell out accordingly. Being once in *Flanders*, whither, as we said, he was forced during his Studies to go sometimes from *Paris*, and dining with certain Merchants that had invited him, he cast his Eyes upon one of them that was farthest off, whose Name was *Peter Quadratus*, born at *Medina del Campo*; and after he had beheld him very attentively, he took him a-part, and said to him: *You are to do great Service to Almighty God; you will be a great Friend of the Society of JESUS, and Founder of a fair and brave College for it; therefore it is fit we should begin betimes to be acquainted; and that from hence forward I should love and respect you as my Brother, and do what lies in my Power to advance and further you in Virtue.* And this being spoken so long before the Society was instituted, fell out as our holy Father fore-told. For divers Years after, *Peter Quadratus* with *Francisca Maiona*, his Wife, founded the College, which the Society hath at this present in *Medina del Campo*. As he went from *Vincenza* to *Bassana*, to visit Father *Simon* that was very sick, and in Danger; he left for a While his Companion, Father *Faber*, and retired to pray for the sick Man, and when he returned again, told him, *That their good Brother and Companion should recover.* Then coming to the Place where he lay, embraced him, and said: *Fear not, Brother Simon, you shall not die of this Disease;* and with this presently cured him, as Father *Simon* often testified, and Father *Faber* told Father *Lainez*, of whom I heard it. Once it fell out also at *Bassana*, that one of his first Disciples and Companions began to waver in his Vocation, and to bethink himself, *Whether it would not be better for him, to live there in Company of a holy Hermit, and attend to Contemplation; than to follow Ignatius, and employ*

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ploy

JULY 31. *ploy himself in helping his Neighbours.* Whilst he was thus perplexed and anxious, he was going one Day to consult the Business with the Hermit himself; but by the Way was terribly affrighted with a dreadful Vision, which our Lord permitted him to see, to settle him in the good Course he had begun. Wherefore instead of going on to the Hermit, he turns back, and comes into the Lodging where St. Ignatius was, quite agast and out of Breath; and he, seeing all that passed in his Mind, says to him with a mild Reprehension: *Modicæ fidei, quare dubitasti? Thou Man of little Faith, why didst thou doubt?* And the other confirmed with these Words, persevered in his Vocation unto Death. In the Year MDXLI, Stephen Barroelus, an Italian, entred into the Society at Rome, and not long after, fell dangerously sick; and as he was almost despaired of, by the Doctors, our Blessed Father went to St. Peter's de Monte aureo, to say Mass for him. I was his Companion, as I used often to be, and served him at holy Mass, which when he had ended, as also his Recollection after it, he said to me: *Stephen shall not die at this Time.* And he presently recovered, and was sent afterwards into Portugal, and thence returned back again into Italy, where he lived many Years, and finally made a holy End. Doctor Arrovira, an honourable Citizen of Barcelona, who came afterwards to Madrid; being sent Deputy from that Province to King Philip II, told me that at Rome he had great Acquaintance and Familiarity with our Blessed Father; and that one Day coming from Ara Cæli, he met him in the Court of the House of the Society with a Letter in his Hand, which he had newly received from Don Francisco de Borgia, Duke of Gandia, who was then a married Man, and Vice-Roy of Catalaunia; and that speaking of that Letter, he said: *Little would you think, that the Duke, who hath written this Letter, is to come to Rome, and be Head and General of our Order.* Which Prophecy was afterwards fulfilled; for the Duchess his Wife, dying, the Duke entred into the Society; and having been many Years Commissary General in Spain, in the Year MDLV, upon the Feast of the Visitation of our Blessed Lady, he was chosen the third General. The same Doctor Michael Arrovira recounts of himself, that being then a young Man, and doubtful what State of Life to chuse, at length he resolved he would marry; and before he opened this his Resolution to any Man, St. Ignatius said to him: *I know well enough that you intend to marry. O how will you one Day repent yourself of it, and in what Troubles and Difficulties will you find yourself engaged!* All which fell out as he said; and what this Doctor told me, the same he af-

JULY 31. firmed upon his Oath, as a Witness before the Bishop of Barcelona. When Agnes Paschalis died, her Friends writ to him of it to Rome, desiring his Prayers for her Soul; and he answered, *That before the Receipt of their Letter, he knew that she was departed this World, and in Heaven.* Father James Laynez being at Venice, urging and soliciting to obtain of that Common-wealth the Possession of the Priory of St. Mary Magdalen in the City of Padua, which his Holiness, Paul III, had united to the College of the Society there, met with great Difficulties, and was opposed by most powerful Adversaries, so that he despaired almost of the Business. Whereupon he wrote to our holy Father, and requested him to say Mass, that God would give him good Success, which by human Means he could not expect. St. Ignatius said Mass for that Intention on the Nativity of our Blessed Lady, and then writ to Father Laynez in these Words: *I have done what you desired, be of good Courage, and trouble yourself no more about this Business; for you may account it concluded according to your Wish.* And behold upon the Octave Day of the said Feast, the Council which in Venice is called Pregai, met, and almost all the Senators with one Accord voted, *That we should have Possession given us of the Place,* to the great Astonishment of those who were best acquainted with the Government of that Republick. The same Father Laynez was told by St. Ignatius, *That he should succeed him in the Office of General,* as he did. In the Year MDLV, he sent Father Jerom Nadal and Father Lewis Gonzales into Spain, and bid them take Ship presently at Genoa; which if they did, they might be sure of a prosperous Voyage; as they had, though it was in Winter. The German College was in extreme Necessity, and without all Hope of being relieved or succoured; so that the Cardinals that had taken the Care and Protection of it, were so dismayed, that they counselled St. Ignatius to give it over, and not to weary out himself in so desperate an Affair; but he desired to be excused, for that he could by no means neglect or give it over; and that the Time would come, when that College would be sufficiently provided and furnished of all Things necessary. Which happened; for his Holiness, Gregory XIII, gave a good Foundation, so that it hath now compleatly what is requisite for it. And this was also the Case of the Roman College of the Society, which was brought to great Straights, and there appeared no human Means to provide for it. St. Ignatius betook himself to Prayer, and after he had recommended their Necessities to God, told certain Fathers, that they needed not to be solicitous for the Wants of the College; for within a few Months our Lord would provide well for it, as he did; and

JULY 31. and sometimes even miraculously, till the same Pope Gregory XIII. of happy Memory, founded and rented it. Divers other Things did he fore-tell, all which came to pass.

Besides the Gifts of Prophecy, which our Lord imparted to this his Servant, he gave him also the Grace of working many and very great Miracles, both whilst he was living upon Earth, and since his Death. Some whereof I will here set down: For when I writ his Life in *Latin*, in the Year MDLXXII, I spoke but very sparingly of his Miracles, as not having that certain Knowledge, which I thought was requisite to publish them; and did shew that they were not necessary to prove his Sanctity: But since that Time, they have been examined and approved by publick Authority, and our Lord who will exalt and make him glorious upon Earth, is pleased daily to encrease his Honour by working such Wonders by his Means; wherefore I am obliged not to defraud him of this Honour, but to recount here some Part of these miraculous Effects; taking them out of the authentick and juridical Informations, which have been made by many Prelates, in order to his Canonization, and are at this Time in my Hands; and out of the Depositions which the Parties themselves, on whom these Miracles have been wrought, have given upon their Oath: And in fine, from the Testimony of such worthy Personages as deserve all Credit.

And first of all, he had a strange Dominion and Command over the Devils, who abhorred and persecuted him, as their greatest Enemy; often declaring their Hatred against him, and the Fear and Awe they stood in of him. Whilst he was in his rigorous Course of Penance at *Manresa*, Satan often appeared to him in a shining and glistering Form, as if it had been some divine Light represented to him; but he being illuminated with a clearer Illustration of the Holy Ghost, discovered the Enemy's Fraud and Deceit. Several other Times, both at *Manresa* and in his Journeys, and whilst he was at *Paris* and at *Rome*, the Devil appeared to him in some foul and ugly Shape, which he was so little terrified with, that he would contemptibly drive him away with his Staff, like a Cat or some troublesome Curr. This malignant Spirit laboured all he could one Day, to terrify him whilst he lived at *Alcala* in the Hospital; but he lost his Labour. At *Rome* he would have choked him in his Sleep; the holy Man awaking, called upon the sacred Name of Jesus, but he was so hoarse, and his Throat so sore with the Violence the Devil offered him, that he could hardly speak for a Fortnight after. Another Time whilst he was in his Bed, two Devils fell upon him, and whipt him most

cruelly, and Brother *John Paul Caselan*, JULY 31. who lay nigh him, and afterwards told it me, heard the Blows, and rose up twice that Night to help him. But our Lord permitted not the hellish Fiends to do him any great Harm. They looked upon him as their irreconcilable Enemy, and would oftentimes publicly profess him to be so; because he expelled them from the Bodies of Men, and much more endeavoured, with all Might and Main, to rescue Souls out of their cruel and unmerciful Hands. In the Year MDXLI, I myself heard a Devil that possessed and tormented a poor Child, called *Matthew*, at *Rome*, cry out, *That he would not be led to Ignatius, his greatest Enemy*. Other Devils said the same in a Soldier that was possessed at *Padua*; and in a Woman in *Trepano*, a City of *Sicily*. Out of this Hatred and Rage, the Devils conceived against him, arose all those furious Storms and Tempests of Persecution, whereby the wicked Spirits laboured to oppress and overthrow him. But by the Grace and Assistance of our Lord, he became more glorious by being Persecuted, and obtained a Command and Dominion over the Furies and Princes of Darkness. When he lived in the Hospital, there was brought to him, for the great Opinion every one had of his Sanctity, a Woman, that had been possessed four Years with a dumb Devil; that he might exorcize her, and pray to our Lord for her. He answered very humbly, *That he was not a Priest, nor deserved so much Favour at our Lord's Hands; yet notwithstanding that he would pray for the poor Woman*, as he did, and presently she was freed from her Trouble. At *Rome* he cured that Child *Matthew*, whom I spoke of before, who was pitifully tormented; by speaking to him and shutting himself up in a Chamber with him: This *Matthew* I knew both before, and after he was delivered from the Molestation of the wicked Fiend: And becoming a religious Man at *Camaldula*, he was called *Friar Basil*. In the Year MDLIV the College of the Society which we have at our Blessed Lady's of *Loretto* was first begun, and the Rector thereof was Father *Oliverius Manareus*, who is yet living in *Flanders*, a most worthy Man, and much esteemed in the Society for his great Virtue: Who testifieth that the Devils presently began to make War against our Fathers in that College; and to molest and disquiet them both by Day and by Night, making a most terrible Clatter and Noise; and appearing in sundry Shapes and Forms, sometimes of a Black-a-moor, then of a Cat and Bear, and other Beasts, and disturbing their Rest in the Night; And that neither by saying holy Mass, praying, sprinkling holy Water, using Exorcisms, applying Relicks of Saints,

and

JULY 31. and the like, they could rid themselves of that Importunity and Molestation: Wherefore he signified the whole Business to our holy Father, and craved the Help and Succour of his Prayers. St. Ignatius replied, *That they should expect Relief from our Lord, with a firm and strong Confidence in his Divine Majesty: And that he on his part would not be wanting to recommend it in his Prayers to God.* Father Oliverius upon the Receipt of this Letter, called together all the Fathers and Brothers of the College, and read it to them; and from that very Hour (a very remarkable thing) all those Troubles ceased; nor were there seen any more Spirits: But the House was ever as still and quiet, and free from Disturbance, as if there never had been any such Annoyance. This happened whilst St. Ignatius was yet living. But presently after his Death, the Viceroy of Sicily, John Vega, who had received News of it, though it were not known to others, being at Trepana, where they were then exorcising a possessed Person, desired the Priest to ask the Devil, *where Father Ignatius, the Founder of the Society, was;* and he answered, *that his Enemy Ignatius was departed this World, and was in Heaven with the other Patriarchs and Founders of religious Orders, St. Dominick, St. Francis, and the rest.* In the Year MDLXI I knew at Siena, a virtuous and simple Maid, Jacoba de Prado that waited upon a Lady that was Aunt to the Archbishop of the same City. This good Creature was much tormented and persecuted by wicked Spirits, that appeared to her in ugly Shapes, and did often beat and strike her very rudely. This Affliction she endured for twelve Years, till she carried about her a Picture of St. Ignatius: For from that time, though the Devils appeared visibly to her, and cried out to her *to cast away the Picture of their Enemy*, yet they durst not come near her: She would even provoke them to strike her, but they never could do it, as long as she kept the Picture: And when she shewed it to them, they cast down their Eyes, and fearfully roaring said, *they could not endure to behold their professed Enemy.* One Day she had a Curiosity to know for certain whether her Security, and the Enemies Fear proceeded from the Picture she had of St. Ignatius, or from some other Cause: Wherefore she laid it aside; and presently those cruel Foes seeing her weaponless and unfenced, fell upon her, and beat her so unmercifully, that she was almost killed. And the like befel her once more, a great while after; when supposing herself to be out of all Danger, she neglected to arm herself with that Picture. Wherefore being taught by Experience, she would never after be without that Safeguard, Breast-plate, and impenetrable Coat of Fence; which kept

off all the Blows and Assaults of the ghostly Enemy: Yet so great was his Malice and Desire of doing Mischief, that he fell furiously upon the Chamber-walls, and Cupboards, Chests, Coffers, and whatsoever was else in the room; beating upon them with horrible Strokes, though he never touched any Box, wherein was kept a Picture of the Saint. The like to this happened in the Year MDXCIX to a Schoolmaster of Ancona, called Leopardus. For these damned Spirits would open the Doors of his House when they were locked, and shut them when they were left open, swept the Chambers, made the Beds, lighted the Lamps, and then on a sudden put all into Disorder and Confusion; and removed Things from one Room into another. But when the good Man had hung up a Picture of our blessed Father in his House, all was quiet within Doors: But yet a most terrible Tumult there was without, for they flung to and fro the Doors and Windows; and beat as it were the Drum round about his House. But when he had put more Pictures of the same Saint upon the Doors, and several Parts of the House, that Molestation also ceased. In Rome, in the Year MDXCVII, Father John Baptista Perusco of the Society of Jesus, came into a certain Church to pray, where they were exorcising a possessed Person: He had about him a Reliquary, wherein there was a Relick of St. Ignatius among those of other Saints. He was no sooner come in, but the Devil storming, and making a fearful Noise, said, *that the Father burnt him with that which he carried about him.* And being compelled by the Force of Exorcisms to confess, *what Saint's Relicks did so torment him,* he said, *they were of Ignatius, his capital Enemy, and great Servant of God, Founder of the Society of Jesus, who is a Saint in Heaven, yet unknown, but e'er long to be canonized by the Church.* Hereupon the Father taking off his Reliquary, put it about the possessed Person's Neck: And the Devil, after he had roared and howled for a while, and complained that St. Ignatius's Relick burnt him, departed from the Body; it being Almighty God's Pleasure that the poor possessed Woman should obtain this Favour, and be freed from the wicked Spirit by the Merits and Intercession of St. Ignatius. In the City of Mallorca, a certain Woman by Name Catharine Rocan, was for the Space of eleven Years, almost every Day, vexed and tormented by a mad and furious Devil, that made her beat her Hands and Head against the Walls, lifted her up in the Air; at other times made her Body so intolerably heavy, that many lusty Men could not raise her from the Ground. Sometimes she howled like a Dog, at other times remained stupid and senseless, and

JULY 31. and foamed at the Mouth. It was a lamentable Thing, that of so many Remedies that were applyed to her, not one wrought any Effect in such a long time. But at last in the Year MDXCVIII, on the Last Day of August, John Picus, a very learned and virtuous Priest took the Subscription of a Letter of St. Ignatius, and put it upon her Head, whilst she was in a Fit of Fainting and Palpitation of the Heart. Whereupon she began presently to cry and roar out, and make most hideous and fearful Gestures, and to stare and gape wider than one would think it possible for a Woman to do. But soon after the Devil left her; and she having obtained her Cure, so long desired and earnestly sought for, gave infinite Thanks to our Lord, that had done her this Mercy at the Intercession of his Servant St. Ignatius. At *Monti-Cælo*, a Town in the Territory of *Siena*, there was a Maid called *Ulna Galisea*, who in the Month of July was pitifully molested by wicked Spirits, who appearing to her in human Shapes, solicited her by Words and Actions to Dishonesty: And as the chaste Maid rejected them, they beat her most unmercifully, and left the Print and Marks of their Blows upon her fore Body: But our Lord freed and delivered her from their Hands by Means of St. Ignatius's Picture.

But nothing doth declare more evidently the Dominion and Command which our Lord gave to our holy Patriarch over the Devils, than that which happened in the Year MDC in *Modena*, a City of *Lombardy*; which I'll relate here as it was written from thence, though more compendiously. There lived in that City four Sisters, Gentlewomen of very good Quality, and addicted to Virtue and Works of Piety: One of them, was married, the other three were Maids. All these Four together with a Niece of theirs, also a Maid, were haunted and molested by a great Number of wicked Spirits; in that rude and terrible Manner, that it would have moved any Heart in the World to Compassion and Pity. They were almost continually Sick, though no Doctor knew what to make of their Disease, or what Remedy to prescribe them. Sometimes those devilish Spirits carried them up to some high Place, that through Despair they might cast themselves thence Headlong. Other times taking them into some remote or secret Place of the House they rent their Cloaths, dragged them by the Hair, and plucked it off from their Head, threw them upon the Ground, beat and misused them with no small Danger of their Lives: And gave not over, till the People of the House hearing the fearful Noise, came in to help them. And though they were all of them very virtuous People, brought up

TOM. II.

in the Fear of God, and very considerate and advised in their Words; yet did those detestable Furies utter by their Tongues horrible Blasphemies with such dismal Screeching and Howling; that all that heard them were frighted. They could not without excessive Violence apply themselves to Prayer, nor hear the Word of God, nor praise or bless his holy Name. To be present at the most holy Sacrifice of Mass, was a Torment unsupportable to them; for there they swooned, fainted, fell to the Ground, were so pestered and annoyed by the Enemies of all Good, that they could not refrain from making a most dismal Noise, odious and fearful Clamours and Outcries. When they frequented the Sacrament of Confession, they fainted, and could not speak: The Devils diverting them by all his Slight and Power from telling their Sins; and making them put out their Tongues in a most scornful Manner, thereby to shew Contempt of the Sacrament, and of the Priest that administered it. But none of all these Conflicts were so troublesome and unsufferable to them, as the continual Temptations and Sollicitations of the Flesh, wherewith their chaste Minds were infested. For they were most chary of that inestimable Treasure of Purity, and some of them professed Virginity by Vow. And even the detestable Fiends, forced thereunto by the Exorcisms of the Church, did acknowledge and confess, *That their main Drift in this their furious Persecution, was to bring them to offend God in that kind: But yet they laboured in vain; for these good Women by Virtue of the Sacraments, which in greatest Danger they most piously frequented, armed and secured themselves against all their Assaults and Machinations.* Wherefore these spiteful Fiends more incensed and enraged, that with all these Batteries they could not shake or weaken the Constancy of poor silly Women; vented their Malice upon the little Child of her that was married, and killed him, when he was but fourteen Months old, as some while before, they threatened they would do on such a Day; on which very Day the little Innocent died, to the great Grief and Lamentation of his Mother, and of the whole Family. O merciful God, how profound and secret are thy Judgments! These virtuous and most afflicted Creatures had made use of all spiritual Remedies that could be suggested to them, to shake off that heavy and tyrannical Yoke of the mortal Enemies of Mankind. They had omitted no Manner of Prayers, had procured several Masses to be said for them, had been often exorcized according to the Rites of the Church, had used holy Water, reverently applied the Relicks of divers Saints, and several other Means, practised by the holy

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JULY 31. Catholick Church; they had most humbly and obediently submitted themselves to be directed and governed by Priests and religious Personages of long Experience, much Knowledge, great Prudence, and most eminent Virtue: They had gone on Pilgrimage with singular Confidence and Devotion, several times to the most sacred House of our Blessed Lady at *Loretto*, and to other holy Places that are famous for the Piety of Christian People, and for the many Favours and Blessings usually obtained of Almighty God, especially for the curbing and casting out of Devils. But the divine Providence had reserved this Occasion to glorify his Servant, St. Ignatius: By whose Merits and Intercession, these four Sisters and their Niece, were delivered from that long, cruel and most horrible Infestation; and are at the very present, that I am writing this, in perfect Health of Body and Mind; above all exceedingly joyful, that they are free from the most fastidious and odious Stings of Sensuality, and from the Difficulty and Tedioufness they had in mental and vocal Prayer: They hear Mass with great Devotion and Comfort; their manner of living is very Modest, Sober and Thrifty; and they are in great Esteem and Reputation for their virtuous Behaviour with their Neighbours and Fellow Citizens; and converse with all those of the House with singular Sweetness and Affability, even as they were wont to do before their Molestations and Troubles, caused by the Devils; to the great Wonder and Astonishment of all that knew them in that sad and deplorable Condition; which is the more admirable for the manner, by which our Lord cured them, at the Intercession of his holy Servant St. Ignatius: As I will now declare. Father Rector of the College of the Society of JESUS at *Modena*, having understood in what a pitiful and desperate Plight those good Creatures were, after he had prayed very earnestly for them to Almighty God, moved by his Instinct, as appeared by the Effect, went one Day to their House, and carried with him a Picture of our blessed Father, which he kept for his Devotion: He chanced to enter the Room where these Women were, at the very time that a Priest was exorcizing the Devils: And without saying any Thing, or telling any Body what he brought, he took out of his *Breviary* the aforesaid Picture, and with a little Wax fastened it to the Wall; then falling upon his Knees before it, prayed to our Lord, taking for his Mediator and Advocate with his Divine Majesty this glorious Patriarch, for whose Merits he desired his Prayers might be heard. And immediately that wicked Crew of infernal Monsters with horrible Screeching and Howling cried out, *Behold there the Picture of Ignatius,*

Founder of the Society of JESUS; who does JULY
 so persecute and torment us: And then they 31.
 reviled him, and called him Bald, Lame and Blind: And when the Priest commanded them to tell why they miscalled him: so: They answered, that he was Bald, and had but little Hair on his Head and Beard; and had one Foot shorter than the other, by reason of his Wound received in War: And that with continual Weeping he had almost lost his Eyes. And they complained, that he came so far, to wit, from Spain, to wage War against them both in his Life-time and after his Death. Whilst they were thus expostulating, some of those hellish Spirits with a hideous Roaring and Braying, departed from one of the Sisters, leaving her, as it was thought, at least for a while, dead, so unmercifully had they hurried and turmoiled her: Which was a great Argument of the Power of St. Ignatius. Whereupon these poor afflicted Persons conceived great Hopes to be cured by this blessed Saint's Prayers: Their Mother also, with the whole Family, were much inflamed with Devotion to him, persuading themselves that he was to work this great Effect, so long expected, and fervently desired and begged. They all obliged themselves by Vow, every Year to keep Holy that Day, on which he passed to a glorious Life, and to Fast the Eve of it. This their Devotion and Confidence was wonderfully increased by another Token of his favourable Assistance, and most powerful Protection. For about the same time Father Augustin Viraldi coming from Rome, to preach at *Modena*, brought with him among divers holy Relicks of Saints, one of St. Ignatius. Which without any Notice given to any Body, being secretly put in the Chamber where the possessed Persons were, the Devils began to be troubled and to roar, confessing, that it was a Relick of Ignatius, and told withal, whence it came, and who brought it, and that it put them to unsufferable Pains and Dolours: And that by the Intercession of that Saint, they were to be expelled and driven out of those Bodies, which they had so long inhabited. For God had determined to glorify him in the World. The next Day a principal Devil amongst them, that had very peremptorily and scornfully reviled and blasphemed St. Ignatius, was forced out by the Power of God, and left the Body at the very Hour that he said he was to go out of it, confessing to his intolerable Shame and Confusion, that he was burnt by that little Piece of a Bone: And said, Ah! St. Ignatius, St. Ignatius, St. Ignatius drives me away by his Humility, by his Patience, and by the Devotion which he had to the most blessed Virgin. On the same Day some others of that hellish Rabble, that they might not be thought to have been forced to fly by St. Ignatius, ascribed

JULY 31. ascribed this their Expulsion to some of those Saints, to whom the Parties possessed were in a particular Manner devoted. But at the very time that they were to depart, they were forced by divine Power to recal the Lie they had told before, and to give the Glory of their Expulsion, and the Deliverance of those afflicted Persons, next after God, to St. Ignatius. Sometime before their Departure they cried out: *What is become now, O Lucifer, of all thy Might and Power, since a little Piece of Paper, marked with the Picture of a simple Clergyman, doth cast us all out, and thou art not able to help or keep us in?* Another Time, when they had been exorcized from Morning to Night, and remained still obstinate, and would not let go thir hold, they said at length: *That they could not be driven out by other Means than by the Invocation of St. Ignatius; for that God would have it so.* At length when the Priest said: *Impero vobis per merita Beati Ignatii: I do command you by the Merits of Blessed Ignatius, &c.* they went out with infinite Rage and Fury, and some of them cried out: *What a Thing is this, that God should deprive us of Glory, to give it to a bald and baulking Priest?* The same Effects which the Picture and the Relicks of St. Ignatius had wrought, were likewise caused by a Book which contains the History of his Life. For it being carried to those possessed Persons, that they might read it; as often as it was laid upon their Head or Breast, or when some Chapter of it was read to them, it wrought some great Effect; and by Virtue of it the Devils were curbed, and some of them driven out of their Lodging and Habitation; and at length all of them were made to yield to the Will of God, *who is wonderful in his Saints*, and gives them Strength and Power to trample down Dragons and Lions, and to triumph over all the Forces of Hell. This Battel and Contention with the Devils, from the Time they assaulted them by calling upon St. Ignatius, lasted two Mouths, at the End whereof the Victory over them was perfect and compleat; and the four good Women were delivered from all Trouble and Vexation. For as St. Bernard observes in the Life of St. Malacby, who dispossessed two Women, *This Victory is not always got presently, but by length of Time, not for want of Power in the Saint, but by the divine Dispensation, that the Presence of that malicious Enemy, and the Victory of the Saint, who masters him and casts him out, may the better appear.*

The glorious St. Ignatius had not only this Dominion over the Devils, but also a great Command and Authority over the Hearts of Men, with whom he had Occasion to deal; for certainly the Force which our Lord gave to his Words, was wonderful and more

than human; and he moved Mens Hearts JULY 31. not with the Sweetness or Elegancy of his Speech, but by Virtue of the Holy Ghost that spoke in him, and by the Force of the Truth which he uttered. He tempered and softened the Hard and Obstinate, and made them become pliable like Wax; he changed and altered them in such Sort, that they often stood amazed at themselves, to see such a Conversion of their Minds. With two or three Words, he frequently quieted and settled most afflicted and anxious Consciences, strengthening the Weak, comforting the Timorous, rectifying the Scrupulous, and giving Peace and Security to all. There was in our House at Rome a Jew, who desiring to become a Christian, was there catechised and instructed in the Faith. This poor Man being seized upon with a violent Temptation, became furious, and was even besides himself; and resolved to be gone, saying, *He would not be a Christian.* Our holy Father called for him, and said no more to him, than, *Stay with us, Isaac;* and in a Moment he was quieted, and of a furious Lion became a gentle Lamb, staid with us, and was baptized. A Brother, called *John Paul*, by Occasion of a foolish and vain Scruple, was so oppressed and afflicted, that he could scarce Breathe: He found no Peace or Quiet in his Soul, nor Comfort either by Prayer, Mortification, Use of holy Sacraments, or any good Employment whatsoever; whereupon he became so sad and melancholick, that he pined away, and seemed to be a walking Ghost. He opened his Trouble and Affliction to our holy Father, who with two Words wiped away, as it were with his Hand, all that Trouble and Disquiet; and cleared him of it so entirely, that there remained in his Mind neither Mark nor Memory thereof. I was acquainted with another, whom I name not because he is yet living, that by reason of a Fright, which he had, when he was a Child, was become so fearful and apprehensive, that he trembled at his own Shadow: He acquainted our Blessed Father with this his Weakness; and he speaking to him but two Words, freed him from all vain Fear, and settled his Mind in great Peace and Security. I cannot omit two other remarkable Things that befell the same Man; and are signal Testimonies of the Efficacy of St. Ignatius's Words, and of the Force he had to move the Hearts of those he had to deal with. For upon a Time this Man being quite out of Tune, was so obstinate and stubborn that no Body could get him to do his Duty. But St. Ignatius being told of it, said but one Word to him, wherewith he brought him again to himself; for with wonderful Meekness and Humility he made Answer: *I will do it, Father, I will do it.* And so he did, and it seemed to him he

JULY he had not Power to resist, such a strong Impulsion he had in his Soul. The same Brother being once very much tempted, was inclining to leave his Vocation, and to go out of the Society of JESUS. But as he made a general Confession to our holy Father, he spoke to him in this Manner: *I desire you, Brother, not to be ungrateful to our Lord, who has done you so many Favours: And therewith wiped away all his Trouble, quieted his Mind, and confirmed him in his Vocation, so that from that very Moment, he made a firm Resolution never to abandon this holy Institute; wherein he hath persevered ever since with wonderful Satisfaction to himself and others. Many other Things might I relate in this Kind, by reason whereof Blessed Francis Borgia, a Man of rare Sanctity and Prudence, was wont to say, That St. Ignatius spoke, tanquam potestatem habens, as a Man that had Power to imprint what he desired in the Hearts of Men, and to bring them to do what he pleased: Wherein he only considered the Glory of God, and Benefit of Souls. St. Bernard having related how St. Malachy converted a certain Woman that before was above all Measure choleric and froward, and made her become most meek, humble, and charitable, says, That herein he wrought a greater Miracle than he had done before in raising a dead Man to Life. For in the one he quickened the exterior Man, to wit the Body; but in the other he gave Life to the interior, which is the Soul.* And of this Kind are several Miracles of St. Ignatius. Though there be not wanting divers very miraculous Cures, which after his Death our Lord has been pleased to work by his Intercession; especially about the Time that they were treating of his Canonization; when God did most frequent and great Miracles in several Places and Countries of the World, to excite the faithful People to a Devotion towards him, whom God hath so magnified and exalted not only in Heaven, but also upon Earth.

At the very instant that St. Ignatius gave up his blessed Soul to God at Rome, he appeared at Bologna, shining with Glory, to a devout Widow, called Margaret Dellio, one of the principal Matrons of that City, and a great Friend of the Society; and said to her: Margaret, *I am now departing: Look well upon me: I commend to you the Society;* and with this he disappeared. The good Woman related presently what she had seen, to Father Francis Palmius, her Confessor, and Rector of the College; and said, *Without Doubt Father Ignatius was deceased; for she had seen him glorious:* And she described him as exactly as if she had been acquainted with him, whereas she had never seen him whilst he was living upon Earth. And although our Fathers at that present had Diffi-

culty to believe it, yet soon after, when the JULY Letters came that spoke his Death, and the 31. Day and Hour of it, they held it for a true and certain Revelation. The first Day of August, in the Year MDLVI, which was the Day after his Death, there was a great Confluence of all Sorts of People to celebrate his Obsequies, and reverence his Body, amongst whom came a devout Woman, whose Name was Bernardina, that had a great Affection for the Society; and brought thither her Daughter some fourteen Years old, sorely infested with a grievous and incurable Infirmity of the Lamperons or King's Evil; for having spent a great Part of her Means upon Doctors, her Daughter notwithstanding all their Prescriptions and Remedies, grew to be every Day worse and worse. But now she conceived a great Confidence in the Intercession of this blessed Man, if her Daughter could but touch the sacred Corpse; and finding the Press and Crowd of People to be so extraordinary great, that there was no possible Means for them to come near the holy Body, she begged of the Fathers to let her have something which had touched it; which when she obtained, with great Faith and Devotion she applied it to her Daughter's Neck, and to the festered Sores. And by our Lord's Mercy, and the Merits of St. Ignatius, the Maid was perfectly healed and cured; and all that knew it, were much confirmed in their Opinion of his Sanctity, who after his Death gave Health to those, that with Confidence and Devotion had Recourse to him. Thirteen Years after his Decease, on the very anniversary Day of it, his Body was translated for the first Time; and there was then heard for two Days by some devout Servants of God, a most sweet and harmonious Musick from his Tomb. In Rome a Lady called Drusilla Tursellina was exceedingly tormented with a Fever and a violent Head-ach; and notwithstanding divers Remedies, and bleeding in her Arms, Nostrils and Head, the Disease encreased upon her. But she was presently cured, when by the Advice of some, she touched her Fore-head with a Bone of our blessed Father. Another, whose Name was Olympia Norina, had an Inflammation in her Eyes, which caused such a raging Pain, that bereaved her of her Sight; it was seconded also with an Ague and a continual Head-ach; in which sad Condition she was three Months, and could take no Rest: At length they brought to her our holy Father's Name, written with his own Hand under a Letter, and when her Pain was in its Height, they laid it upon her Fore-head and Eyes; and by Virtue of it, she recovered her Sight, and was rid of the Ague and Pain. In the same City, in the Year MDXCVII, Vincent Gabriel, a noble Man's Son, whose Name

JULY 31. Name was *Jerom*, and was but seven Years old, fell sick of a most pestilent Fever, and a Plurisy; besides which, he was also troubled with the Worms; and it was believed, that naturally he could not recover, and yet with the very same Paper signed with *Ignatius's* Hand and Name, he was perfectly cured in the Year of the same Age *xcix*. The Duchess of *Cefi*, *Cornelia Ursena*, had a little Daughter, named *Jane*, so pitifully pestered with a Cough, that she could hardly breath or suck; she had divers other Diseases, which the best and most experienced Physicians confessed they could not cure. The virtuous Lady had her Recourse to St. *Ignatius*, and desired him *by the Favour he had with Almighty God, to obtain Health for her little Infant, that the World might know how pretious his Merits and powerful his Intercession is.* After this Prayer, the Child, that had passed two Nights and two Days and a half, without any Rest, presently fell asleep; and when she awaked, was free from her Cough, and without Difficulty sucked her Nurse's Breasts; for which Cause the Duchess hung up at St. *Ignatius's* Tomb, in a little Table a Writing containing this Miracle, in Thanks-giving to our Lord and to his Servant. *Angela Rogiera* was troubled for the Space of a Year, with a strange and extraordinary Noise in her Head, whereby she was become quite deaf of her left Ear; but having applied to it a Relick of St. *Ignatius*, and made a Vow to fast the Eve of his Departure out of this World, with Bread and Water, and to communicate the Day following; she was freed from that Infirmary. This also happened in the same Year *xcix*; as did likewise that which follows: On the 19th of *July*, being a *Monday*, *Michael Vasques*, a professed Father of the Society, and Prefect of Studies in the *Roman* College, was seized upon by a most terrible Pain in his Side and Reins; which cast him into a cold Sweat, and into an Agony, insomuch that he was thought to be yielding up his Ghost. Many Lenitives were applied, and all Sorts of human Remedies used to assuage his Pain; but to so little Effect, that it encreased and became more intolerable. Wherefore he desired the Fathers to bring him a Relick of St. *Ignatius*; which he took with great Reverence and Devotion; and with all the Affection of his Heart recommended himself to his Blessed Father; then applied the Relick to the Place where his Pain was most violent, and presently it ceased in that Part, yet was very great and vehement in others; but as he laid the sacred Relick upon them, the Pain seemed to fly from it, till at length being driven out of the whole Body, he became a sound Man, free from Pain and Disease. Some four or five Hours after, he voided without any Pain

TOM. II.

many Pieces of Stones, imbrued with Blood, and wrapped up in small Pieces of Flesh. The Physicians Opinion was, that a great Stone, which had so grievously annoyed him, was broken by Virtue of that holy Relick, and by reason that the Stone was sharp and pointed, it had torn the Passages, and carried away several Pieces of Flesh. Forthwith the Father left his Bed, and got up, though many dissuaded him. But he, esteeming this Cure not to be natural or human, but obtained from Heaven by the Prayers and Intercession of St. *Ignatius*, thought he had no Reason to doubt of the Continuance of it, or expect longer in his Bed till it were settled by length of Time. This Father *Michael Vasquez* was then employed to deal with the Cardinals of the Congregation of holy Rights or Ceremonies, concerning the Canonization of our Blessed Father. And it seems that our Lord sent him so violent and dangerous a Fit of Sickness, that, having experienced St. *Ignatius's* present and powerful Assistance in his own Person, he might be more earnest in urging and soliciting for his Canonization. The same Year, a Gentlewoman of good Fashion, that had a Cancer in one of her Breasts, was judged by the Physicians to be past Cure; and that she could not live long; but as she prayed at St. *Ignatius's* Tomb, and implored his Help, she began straight to feel the Benefit of his Intercession, and without any human Remedy applied to her Body, within few Days was perfectly recovered. In Memory whereof, and Token of Gratitude, the good Woman's Husband erected a Hearse, covered with Cloath of Silver over our holy Father's Tomb, and she herself sent thither for a Donary the Portrait of her Breast in Silver gilt. Another Woman, by Name *Orintbia Casalia*, was ready to die in Child-birth, for the Child was dead in her Body; and by St. *Ignatius's* Name, written in his own Hand, was preserved and delivered.

From *Rome* let us go to other Places of *Italy*, where God has magnified his Saint with the like Miracles. In *Mark-Ancona* is situated the sacred House of our Blessed Lady of *Loretto*, in which House the ever spotless and glorious Virgin was born, and the Eternal Word of God clothed himself with our mortal Flesh in her purest Womb. In this Town of *Loretto*, a Child six Years old, fell so dangerously sick, that he was despaired of by the Doctors. Some laid a Piece of St. *Ignatius's* Garment upon him, and he was soon cured. In the City of *Recanati*, not far from *Loretto*, a Woman that was sick of an Ague, and much troubled with a Pain in her Stomach, by commending herself to this Saint, was freed from both; and a Youth that bled so much at

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JULY the Nose, that there being no Means to
 31. stench it, he was in evident Danger of
 Death, found present Remedy by a Relick
 of St. Ignatius, applyed to him: As did
 also a certain Woman that had a danger-
 ous Impostume in her Breast; for it present-
 ly broke by Virtue of the same holy Relick.
 In the same City, and the same Year xcix,
 in the Month of October, a Gentleman, by
 Name *Horatius Leopardus*, being brought
 to Extremity by a most violent Fit of the
 Stone, and Retention of his Urine, and
 finding no Remedy, commended himself
 most affectuously to our Blessed Lady, and
 besought her for the Merits of Father Ig-
 natius to help him; and begged also of the
 same holy Father to be his Advocate; and
 at that very Instant his Pain ceased, and
 the Passage was made free for the Urine,
 with which he voided much Gravel, and
 several Pieces of Stones; and became a
 sound Man. In the same Year and Month,
 and in the same Place, a Lady called *Lu-
 candia*, Wife to *Pompeius Georgii*, hav-
 ing been sick five Months, and oppressed
 with excessive Pain and Palpitation of the
 Heart, by applying thereunto a little Piece
 of St. Ignatius's Garment, found herself
 presently in good Health. And the same
 Lady having gone nine Months with Child,
 and lost a great Quantity of Blood, was at
 the Point of Death, her bloody Flux still
 continuing; which notwithstanding ceased
 when she began to call upon St. Ignatius:
 Afterwards she fell into a new Danger by
 reason that her Child was dead in her Womb;
 but was delivered of it without Pain by ad-
 dressing herself now the third Time to him,
 whom she had experienced to be so ready to
 help her twice before. The same Year, and
 Month of November, at *Macerata*, three
 Leagues from *Loretto*, there lay sick *Eliza-
 beth Morena*, Niece to the Bishop of the
 same City; and when she was brought to
 Extremity, and given over by the Doctors,
 St. Ignatius appeared to her, and taking her
 by the Hand, said: *You shall recover: Rise
 up, and give Thanks to God for his Mercy to-
 wards you.* Also the same Year, in the
 Month of June, at *Naples* the Lady *Jane of
 Arragon*, Princess of *Beltran*, and Duchess
 of *Terranova*, was put to great Pain and
 Torment by a Swelling in her right Breast;
 and having for the Space of four Months tri-
 ed all Remedies to no Effect, condemned all
 human Succour, as unprofitable; and taking
 up a Picture of St. Ignatius, with a singular
 Confidence and Devotion, laid it upon her
 Breast, and that very Day was cured; and
 coming to Rome this last Jubilee Year mdc,
 set up a little Table of Silver with four great
 Wax Candles upon our Blessed Father's
 Tomb, on *Easter Day*, in Thanksgiving.
 At *Nola* a certain Knight, by Name *Francis*

Blasius was brought to Death's Door by a
 pestilent Ague, and a most terrible Pain in
 his Head and Stomach; for the Doctors had
 little Hopes to do him good: Whereupon
 his Devout Mother counselled him to com-
 mend himself with great Confidence to St. Ig-
 natius, and withal applyed to his Head a holy
 Relick of a Bone of the Saint; and with this
 he was suddenly cured, in November, in the
 Year xcix. In the City of *Leeche*, which is
 in the Province of *Apulia*, in the Kingdom
 of *Naples*, in the Year xciv, a good Wo-
 man called *Patientia*, that served the Lady
Antonina Cubella, was brought so low by an
 incurable Pain of her Side, that despairing
 of her Life, they were preparing her Grave:
 But as some Body applyed to her a holy Re-
 lick of St. Ignatius, she presently fell asleep
 (which of a long Time before she had not
 done) and in her Sleep saw standing before
 her, St. Ignatius vested with a Priestly At-
 tire, who said to her: *Daughter, commend
 thy self to God; and he will cure thee.* With
 which Words her Disease was quite taken
 away. In the same City the *Baron Begli-
 boni's* Son, a Child of three Years old, fal-
 ling out of his Nurse's Arms to the Ground,
 received a great Hurt in his right Knee;
 which, because the Nurse out of Fear con-
 cealed it, grew to be very dangerous, inso-
 much that they were forced to lance it
 twice, and were ready to open it the third
 Time, when the Baron apprehending the
 Danger (for the poor Child was much spent
 with the Wound, and with a Fever that fol-
 lowed upon it) went to the College of the
 Society, and begg'd a Piece of a Bone of St.
 Ignatius, and applyed it to his Son's Knee;
 and when the Surgeon came to lance it, he
 found it not to be necessary, for it was grown
 much better; and within a few Days after,
 it was perfectly healed. Father *Natalis
 Mansuca* sailing to *Sicily*, was taken by the
 Turks; and by-and-by there arising a great
 Storm upon the Sea, was in Danger to be
 drowned. In this Danger he had Recourse to
 St. Ignatius; and presently heard a Voice
 that said to him, *Fear not, you shall not be
 cast away by this Tempest, nor yet carried in-
 to Turkey:* And soon after the Storm ceased,
 and the Ship was re-gained by the Christians,
 near to the Isle *Lampidosa*; and the good Fa-
 ther, by St. Ignatius's Merits, delivered both
 from Tempest and Pirates. At *Palermo*, a
 little Child, named *Cosmus Ferier*, three
 Years old, was so far spent with an Ague
 and Flux, that his Father, though a famous
 Physician, despaired of him, and was mak-
 ing Preparations for his Funeral. Yet hav-
 ing got a little Piece of a Vestment, in
 which St. Ignatius had said Mass, he laid
 it upon his Son, who by Virtue of it was
 presently out of all Danger, and in perfect
 Health the very same Day, to the incredible
 Joy

JULY Joy and Admiration of the Father and all
31. his Family.

Now let us come to Spain, where St. Ignatius's Favours do likewise abound. In the Year MDLXX, or LXXI, in Toledo, in the Winter, towards Evening, an ancient Woman, Vega, Servant to *Alfonso de Villa Real*, was suddenly taken with a most violent Pain in her Side. The Doctor being called, willed her to receive the last Sacraments, make her Will, and prepare herself for another World, for she might very well die before the next Morning. One John Mesa, well acquainted with that House understanding this, after that he had spent some time in Prayer, comes to the sick Person, and applying to her Side, where the Pain was, a Piece of a Linen Cap, and also, of a Leather Stomacher, which St. Ignatius had used, and which he kept and revered as a precious Relick; the same Instant the Woman recovered, and being out of herself for Joy, cried out: O Master John Mesa, what is that you laid to my Side? My Pain is gone, and I am well; God be praised. At Burgos Dame Francis of Beruoi, a Nun of the Monastery of St. Dorothy, much addicted to Recollection and Prayer, was grievously tormented with the Cholick and Stone: Wherefore she recommended herself to St. Ignatius, hoping by his Intercession to find Help: And in the Space of one Hour or thereabouts, she voided without any Pain more than a hundred Stones, small and great. And afterwards in the Year xciii she broke a Vein in her Breast; and thence came to cast up Blood in great Quantity, and no Means could be found to stop it, till she applyed to her Breast a little Piece of that Sackcloth which St. Ignatius first put on, when he gave his rich Apparel to a poor Man at Montserrat: For by this she found present Help. In a Convent of Penitent Sisters, a religious Woman, Jane Gongora, being exceeding Weak and Sickly, had obtained Leave from his Holiness to go out of the Monastery for to take Physick. But before she would make use of that Grant, she commended herself to St. Ignatius, and getting a Picture of him, retired into her Cell, and within an Hour after she had held the Picture to her Face, was perfectly Cured, and resolved to keep Enclosure, and not to stir out of the Monastery. Another religious Sister of the Order of St. Francis, being much troubled and afflicted with scrupulous and pensive Thoughts, was advised to recommend herself to blessed Father Ignatius, that by his Means she might find Rest and Quiet in Mind. The good Sister betaking herself to Prayer, forgot the Saint's Name, and cried: O St. Athanasius, help me in the Sight of our Lord, that it may please him to free me from this great Temptations and Affliction which I endure: And

presently she heard a Voice that said to her, JULY
He is not called Athanasius, but Ignatius; 31.
and be Confident, that by his Intercession you shall obtain what you desire of our Lord: As she did. One Lancelot Ruffin born in Flanders, was sick of a pestilent Fever, and despaired of by the Doctors; and yet by our holy Father's Name written with his own Hand, which was put to him, he rose out of his Bed in as good Health as ever he had, to the great Surprize and Admiration of the Physicians, and all that had seen him in his other Condition. The same happened to Don Lopes de Castro, who being given over by several Physicians, as well those of Burgos, where he lived, as also those whom he had sent for from Valladolid, was cured by commending himself to St. Ignatius, and by promising to give a certain Alms in his Honour. A religious and learned Father of the Order of St. Augustine of the Convent of Burgos, going to the Hospital of Sommiou, to administer the Holy Sacraments to those that were infected with the Plague, upon the 11th of November in the Year xcix, amongst others, assisted a young Maid, Daughter of John Gomez, who had the Plague with a strong Fever. She asked the Father for a Picture of St. Ignatius, which he presently gave her, being very glad to see her have Confidence in the Saint; she applyed it to her Face, and the Father before he could dispatch the Confessions of the rest, saw her whole and sound, walking about the Hospital. This Miracle made divers that were sick at Burgos, to recommend themselves very devoutly to St. Ignatius; who by drinking Water, wherein a Bone of his had been dipped, did soon recover. And Francis Ortiz, Pastor of St. Peter and St. Felix, testifieth that he gave of this Water to many, that were cured upon it: For when human Remedies failed, they had recourse to divine. Batchelor Sanctius of Cantabrana, Curate of St. Stephen's, professes that he experienced the same in his own Person, being cured of a Fever, Carbuncles, and the Plague, by drinking of that Water; and recommending himself to St. Ignatius. Abel de la Torre, Curate of St. Martin's lay dangerously sick of the same Disease, and as soon as he had taken of this Water, which his Mother brought him, became a sound Man. Francis Ortiz whom we spoke of before, had endured great Pain in his Knees and Ancles, caused by certain bad Humours, for five whole Years; but by commending himself to St. Ignatius, was freed from it. At Madrid, Father Michael Garfes, a professed Father of our Society, by reason of a Defluxion fallen upon his right Eye, was tormented with excessive Pain, and found no Ease, neither by letting Blood, nor by any other Remedy that he used; nor could take

JULY take any rest Day or Night, till at length
 31. upon the 9th of September MDXCVI, Father
Bartolomew Perez, who is at this Day As-
 sistant of the Society at Rome, extremely
 compassionating this his sad Condition; gave
 him our holy Father's Name written in his
 own Hand, and willed him to recommend
 himself to the Saint, and put this to his Eye.
 Father *Garfes* upon his Knees imploring St.
Ignatius's Help, laid the Paper to his Eye,
 whilst his Pain was most raging; and
 immediately it vanished away. A little af-
 ter he went to Bed and rested all that Night,
 and the next Morning heard Confessions in
 the Church; and we, that had seen his Eye
 the Day before waterish and bloody, per-
 ceived no Imperfection or Blemish in it. In
Gandia a Girl thirteen Years old, by Name
Frances Vinales, was sore troubled with the
Sciatica, which particularly pained her when
 the Weather was cold. On New-Year's Day
 MDC, by reason of so great a Feast, she
 went with excessive Pain and Difficulty to
 the Church to hear Mass, and returned home
 in greater Torment. Her Mother bid her re-
 commend herself to blessed Father Ignatius,
 and laid upon her a Piece of a Letter of his,
 signed with his Hand: And at the very In-
 stant the Child was perfectly cured: Which
 was esteemed a Miracle by her Father, who
 was a Doctor of Physick, and by the rest
 of the House: And the next Day the Mo-
 ther came with her Daughter to our Church,
 to give Thanks to our Lord, and his Ser-
 vant St. Ignatius, and presented there a
 Picture in Wax. In the same City, and same
 Year, in the Month of October, *Josepha*
Boria, Wife to *Gaspar Harrera*, that had
 been above a Month afflicted with a great
 Pain in her Knee, despairing to find Help
 by any human Skill, recommended herself
 very devoutly to St. Ignatius, and promised
 to say for sometime every Day five times
 the *Pater Noster* and *Ave Maria*, in his
 Honour. After the third Day, as she was ly-
 ing in her Bed, and recommending herself to
 this her Patron with many Tears, by Reason
 of the excessive Pain she was in, unexpected-
 ly she fell asleep: And behold St. Ignatius
 appearing to her with a serene and chearful
 Countenance, tells her that he was come to
 cure her; then touching her Knee with his
 blessed Hand wipes away all the Pain: And
 when she awaked, she was in perfect Health,
 and coming to our Church, offered up a
 Picture in Wax, in testimony and remem-
 brance of the Favour she received from our
 Lord by St. Ignatius's Intercession. But it
 is yet more remarkable what happened in
 the same City, in the Month of November
 following, to a devout Virgin that lived in
 great Retirement and Recollection, called
Josepha Castella. She was Sick of the Gout,
 which sometimes was so violent, that it put

her besides herself: In which Fits, she would J U L Y
 bite her own Arms, and those who came 31.
 near her; and when her Fits were over, she
 remained for a whole Day exceedingly faint
 and weak, so that she was hardly able to
 stir. At length having heard of the many Fa-
 vours and Graces which our Lord bestowed
 upon all sorts of People, in several Places,
 by the Intercession of St. Ignatius; one Night,
 as the Disease fell upon her most violently,
 she recommended herself in the best Manner
 she could to this blessed Man; and said in
 his Honour five times the *Pater Noster* and
Ave Maria; and found herself without Pain,
 and rid as well of the Gout, as of some o-
 ther Distempers that had annoyed her; and
 passed the rest of the Night in a quiet Sleep,
 and waking early in the Morning, got up:
 Whereat when her Sister and others that
 were in the House seemed to be astonished:
Let it not seem strange to you, saith she, that
I am cured; but let us go give Thanks to the
Divine Majesty, that by the Intercession of St.
Ignatius has taken away all Signs and Marks
of my most troublesome and grievous Infirmi-
ties. Eight Days after this, she was seized
 upon with a most furious Fit of the Cholick;
 inasmuch, that she was like to die of it:
 But remembering her good Patron, she ad-
 dressed herself again to him, and found pre-
 sent Remedy. Wherefore to shew her Gra-
 titude; she presented to the Church of the
 Society two Pictures in Wax; and all that
 were then present in the Church joined
 with her in praising our Lord in his Saint.
 To these I will add another Miracle, which
 happened in the same Town and the same
 Year. A little Girl seven Years old, was come
 to that sad Condition by a continual Fever
 and a Swelling in her Face, that for two
 Days and two Nights she had not rested,
 nor tasted any Thing, not so much as
 one Drop of Water: So that her Parents
 thought more of burying than curing her.
 It happened that the Child's Aunt, that
 was married to a Joiner, had seen that
 Day in her Husband's Shop a Picture of
 St. Ignatius, which he was to put into a
 Frame; she presently fetcht it, and touch-
 ing with it the Child's Head, bid her recom-
 mend herself to that Saint, and make a Vow,
 that if she recovered, she would use some Devo-
 tion to him for the Space of nine Days. With-
 in a Quarter of an Hour after, the Girl said,
She was perfectly well, having been cured by
St. Ignatius; and calls for Meat: She eat,
 drunk and slept that Night, as one that ailed
 nothing. And the next Day, her Aunt came
 with her to the College of the Society, and
 presented a Picture of Wax, and began a
Novena or Devotion of nine Days.

Let us now pass to the Island and City of
Majorca, where our Lord hath done great
 Wonders by the Intercession of this holy
 Saint

JULY 31. Saint. *Jane Claray Noguera*, a very virtuous and godly Widow, had a most troublesome Defluxion in her Eyes; whereby she became blind, first of the left, then of the right Eye; but by applying to them a Subscription of a Letter in our Blessed Father's Hand, she recovered the Sight of them both, so that, the Day following, she could work with her Needle, and without Difficulty or Pain could look stedfastly upon the Sun. The like Relick helped a certain Lady, by Name *Catharine Sureda*; who had been many Days in Labour, with excessive Pangs and Throws: But was presently delivered of a Son, when this Relick was applyed to her, and both Mother and Child remained safe and sound. Another Woman also, Wife to *Salvador Mereader*, was become so weak, that she had no Force or Power to bring forth her Child, who was thought to be dead in her Womb; but by that Subscription she recovered her Strength, and was delivered of a Boy, whom she would have to be christened *Ignatius*, as the Fruit and Benefit of his powerful Prayers. *Magdalen Suau* was for three Days in terrible Labour, and could not be delivered; at length upon St. *Laurence's* Day, the holy Relick we mentioned, was laid upon her; and presently she rises out of her Bed, calling upon St. *Ignatius*, and perceives the Child to come forth, who was a fair goodly Boy; and she herself in good Health. By these and many other Miracles of the same Kind, the Confidence in St. *Ignatius* was much encreased throughout that Isle; and all Women, rich and poor, that were in Child-birth, called upon him, and took him for their Patron and Advocate with Almighty God, and found great Help thereby, especially when they could get the aforesaid Relick of his Writing. Among these there was one *Hieronyma Rabaza*, that for many Days was in evident Danger of Death for the insufferable Pangs she was in, and Extremity of Weakness she was brought to; it was also believed that the Child in her Womb was dead. Wherefore they brought her a certain strong Medicin to make her void it forth, with no small Danger of her own Life. But she instead of taking that desperate Drench, expected Remedy from Heaven; and desired the Subscription of St. *Ignatius*, which had been beneficial to so many, might be brought to her. And within a Quarter of an Hour after, she was brought to Bed of a Boy, whose Mouth was full of a Porion that the Mother had taken three Days before: The Child presently began to cry; but all the rest were overjoyed. There happened to be there present *Hieronyma Py*, that for sixteen Years had been troubled with a terrible Pain in her Jaws, which no Remedy could assuage; and besides this, she had a loose Tooth, that put her to great Pain

TOM. II.

when she did eat: This Woman seeing what was wrought upon *Rabaza*, made a great Esteem of that Relick, and kissed it very reverently, and at the very Instant her Pain ceased; and the loose Tooth became as firm and fast as any other. The Gratitude, which this good Woman and her Husband shewed to God and his Saint, made them worthy to receive another Favour upon the Person of their Son, *John Py*; who the next Day fell dangerously sick of a Fever, so that it was thought fit he should confess and communicate, as he did. And the fourth Day he was quite out of himself. His Tongue was swollen, his Eyes burnt like Fire; and he had all the Signs of Death. But his Father commending him to St. *Ignatius*, put upon him the fore-said Paper, and forthwith the Ague left him; and he recovered his Judgment and his Speech, and his Eyes became clear and lively: And this was at eight of the Clock at Night. But the next Morning, the Doctor coming at his accustomed Hour, and fearing to find him either dead or agonizing, wondered to see him walking in the House without any Sign of Fever or Sicknefs. A certain Surgeon, by Name *Bartolomew Constantius*, by a Fall from a Horse, was pitifully bruized in the Head, and he felt in it such a cold, that he thought his Head was frozen; his Eyes also did so pain him, that he could not rest Day nor Night. He grew quite blind of one of them, and the other was so weak and tender, that he could not endure any Glimpse of Light. The Doctors held his Disease to be incurable. But on *Wednesday* in Holy Week he desired that Paper, we have so often spoken of, signed by our holy Father with his Name, to be brought to him. As soon as it was brought into his Chamber, before it was given him, that great Cold in his Head, and Pain in his Eyes ceased; and he found in his Soul an extraordinary Comfort. Then taking it with great Reverence, he threw away all the Caps and Plaisters from his Head; and cried out aloud, *I am now well and sound, without Pain either in Eyes or Head*; and desired them to open all the Windows, which before were shut to keep out the Light, that annoyed his Eyes. And the next Morning went joyfully to the College, to tell the Fathers what Mercy he had found; and to praise our Lord and St. *Ignatius* for it. A Woman, named *Colonia Vich*, by a most vehement and violent Pain in her Head, that lasted three Months, lost the Sight of one of her Eyes, the Eye-lid being fallen down, and covering it so, that the Surgeons could not raise it up; wherefore they held her Disease to be incurable by human Means; which made her have Recourse to divine; and calling upon the Name of Blessed *Ignatius*, and withal applying his Writing to her

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JULY 31: Eye, the Eye-lid was presently lifted up, and she being fully recovered, went to our College to give our Lord and his Saint Thanks.

We must also take a View of Germany, and some other Countries. In a Town called *Ebsburg* not far from *Munich*, where the Dukes of *Bavary* reside, a Woman was most miserably tormented with the Pangs and Throws of Child-birth, wherein she had continued two Days and two Nights; and the third Day was so much spent and exhausted with that cruel Pain, that she was now ready to die. Her poor afflicted Husband came to one of our Fathers, to demand Comfort and Counsel of him; and the Father calling to Mind the many Miracles, which at the Intercession of St. Ignatius, our Lord had wrought in several Places, especially upon Women that were in that Extremity, knelt down, and with great Confidence and Devotion besought our Blessed Father, to assist and help also this poor Creature, that was in imminent Danger of Death, by lying in Childbed. And because he had no Relick of the Saint to send her, he took a Copy of the Rules which our holy Father had left written for the Society; and with many Tears devoutly wrapping and binding them up in a Paper, lent them to the Man, to lay them, as a sacred Thing, upon his Wife, willing him to be confident that God by this Means would afford her Comfort and Ease. No sooner did this holy Treasure touch her, but the Woman recovered Strength, and within half an Hour was delivered of a Son, that came forth wrapped up in a thin Film or Skin, to the great Astonishment of the Midwife and other Experienced Women, that both Mother and Child should be so well; and at this present they are both in good Health. In *Hungary*, in the Town *Turroz*, in the Year MDXCIV, a poor Woman was travelling with Child three Days, and endured most excessive and intolerable Pains, with no small Danger of her own and her Child's Life. And by Virtue of a sacred Relick of St. Ignatius, that was brought to her, she was presently delivered, and became sound and healthy.

We must not omit some Favours which have been done also in the *Indies*, as far distant as they are from us. In the Year MDXCVIII, in the Month of September, a little Ship, called *Sancta Maria de Regla*, put to Sea out of the Haven of the Blessed Trinity, which is in the Island of *Cuba*, bound for *Carthagera*. In this Ship was embarked, the Archbishop of the new Kingdom of *Granada*, *Bartholomew Lognez*; with whom, at his Request, went Father *Alfonfus Medranus*, and *Francis Figueroa* of the Society of *JESUS*, with other Priests and Laymen. As they came within Sight of

Jamaica upon the 23^d of September, there arose such a furious Storm, that they gave themselves all for lost; for their main Mast was broken, the Sails were floating in the Water, and the Wind was so high, that there was no Means to draw them out; the Waves entred the Ship with that Rage and Violence, that it seemed rather under than above Water. The Master of the Vessel, *Domingo Rodriguez*, being over-powered by the Force of the Tempest, abandoned all to the Mercy of Winds and Waves, because no human Remedy could have any Effect, and their only Hope was in the Mercy of God; which as well he, as all the Passengers continually implored. The Fathers of the Society, who were not ignorant of the many Graces and signal Favours obtained every where by the Intercession of St. Ignatius, commended themselves to him, desiring the Archbishop and the whole Company to do the same, and to put great Trust and Confidence in him. All agreed unanimously to call upon him; and with scalding Tears and loud Clamours, which the Image of a cruel and lamentable Death fetcht from the Bottom of their Hearts, cried out: *Holy Father Ignatius, relieve us in this our Necessity*. And immediately they found the Effect of their Prayers, and the Efficacy of his Intercession; for the Wind being then at the highest, in a Moment was allayed, and the Sea grew calm and still; the Passengers and Mariners being infinitely amazed to see themselves suddenly out of Danger, when immediately before, they expected nothing but Death. The Archbishop promised, that when the Sea Apostolick should declare our holy Father to be a Saint, he would solemnize his Feast every Year, by singing Mass in the greatest Pomp and Splendor; and all the rest, every one according to his Devotion and Affection, obliged themselves to honour him in some Way or other; as appears by the Informations taken by the same Lord Archbishop in the City of *Sancta Fe* of that new Kingdom; as also at *Carthagera* by the Reverend Lord *John de Landrada*, of the Order of St. *Dominick*, Bishop of the Place. The Fathers *Alfonfus Medranus* and *Francis Figueroa* found the like Effect of St. Ignatius's Assistance, and no less miraculous another Time: For in the Year MDC, returning from the afore-said new Kingdom of *Granada* into *Spain*, in the Gallion, named our Blessed Lady of *Aranzazu*, or good Order, as they passed out of the Straights of *Bahama*, they were in very great Danger; for the Tide was strong and vehement, against which there encountered a most boisterous Wind, and they sailed between Sands and Shallows, expecting still to be driven upon them. Father *Figueroa* that had a Relick of St. Ignatius about him, dipped it in the Sea,

JULY 31. Sea, beseeching him to help him in that dangerous Condition; which he was pleased speedily to do; for the Sea grew calm, and they sailed out of those Straights without Harm. But not long after in the same Voyage, the Saint's Protection appeared more evidently; when they came towards the Islands called *Terceras*. For one Morning about the Dawning of the Day, a sudden and vehement Blast of Wind did almost quite overturn the Gallion: And all that were in it being surprized, and upon the Point of being swallowed up by the raging Waves, for the Wind had torn the great Sail; cried out aloud to God for Mercy, and made publick Confession of their Sins. And some, reflecting how they had been assisted by St. *Ignatius* in the Streights of *Babama*, recommended themselves to him; and desired Father *Figueroa* to let down in a String his Relick, as he had done before; hoping that by the same Means the Divine Goodness would secure and deliver them once more. No sooner had the Father let down the sacred Relick into the Sea, but immediately (O Mercy and Power of God, that will so strangely honour his Saints!) the Winds ceased, the Roughness of the Sea was allayed, the Air became clear, and the Sun, which before was overcast with Clouds, displayed its Beams, and all those that were in the Ship, could not satisfy themselves with praising and magnifying Almighty God and his blessed Saint; who had rescued them from such terrible and unavoidable Dangers. As St. *Ignatius* preserved these from Drowning, so hath he delivered others from Fire, as well material as lustful. There was a Woman in *India* so inflamed with filthy and dishonest Love, that it seemed not possible in a Manner to quench it. One gave her a Relick of St. *Ignatius*, to hang about her Neck; and by Means thereof those Coals kindled by the Fire of Hell, and continually blown by the Breath of *Leviathan*, that had almost consumed this desolate Creature, and put her besides herself, were quenched and put out. Divers others in several Provinces and Countries, by commending themselves to the Prayers of St. *Ignatius*, and begging Grace of our Lord for his Merits, have obtained Victory against Temptations, Peace and Quiet in their Souls, Health for their Bodies, Ease in Troubles, Security in Dangers, and Remedy in all Adversities.

But though the Miracles, which are here related, and many more which I have omitted, be very great, certain, profitable, and glorious; yet the greatest and most remarkable Miracle of all, in my Judgment, is that God hath chosen this blessed Father to institute, govern, and dilate a religious Order, which amongst Catholics, Hereticks, and Pagans hath in so short a Space procured so much Good to the World. This Miracle is

so great and so notorious, that though there were no other, it would be an evident Testimony and infallible Sign and Token of the great Sanctity, wherewith our Lord adorned and enriched his Soul. For certain it is, that when Almighty God maketh Choice of one for any great Design for his Glory, he doth furnish him with Grace and Talents necessary for the convenient Execution and Accomplishment thereof. And I think that any wise, sober and discreet Man, free from Passion, will judge the same; if he consider the Alteration which God made in *Ignatius*, making him of a Soldier, wholly bent upon Vanity and worldly Greatness, to become a Captain of this sacred Warfare, and Father of so many and such eminent Children. He that shall reflect upon the hard Ways, by which he guided him; the Constancy, Perseverance and Victory which he gave him; what Companions he joined to him at *Paris*; whereof some were *Spaniards*, some *Frenchmen*, at the very Time that *Spain* and *France* were deeply engaged in cruel Wars, and fought to ruine and overthrow one the other; and yet united and bound these together with a strait Link of perfect Charity; the Persecutions and Storms which this little Vessel hath endured from the Time that our Lord first launched it into the Sea; and notwithstanding the cross Winds and raging Tempests, it hath always come safe to the Haven; when the most politick and wise Men, according to the World, esteemed it to be utterly lost and overwhelmed. He that shall examine and ponder with Attention the Model and Form of this Religion, which God inspired to St. *Ignatius*, so like in essential Points to other Orders, and so unlike in many particular Things that are proper to itself; the Progress and Propagation which the Hand of Almighty God hath given to it; since, in threecore Years which are past (to wit, from the Year MDXL, in which the Vicar of CHRIST confirmed it, to the Year MDC, in which I am writing this History) he hath multiplied, spread, and enlarged it throughout all the Kingdoms of Christendom: And in so many and remote Countries of the *Indies*, and barbarous Nations, where the Light of the Gospel never appeared before: So that in *Angola*, *Monacongum*, *Monomotapa*, *Brasil*, *Æthiopia*, *Ormuzia*, *Goa*, *Malaca*, the *Molukes*, *China*, *Japon*, and in the Kingdoms of *Mogul* and *Peru*, with others, there reside Fathers and Brothers of the Society: Besides other Countries of the firm Land, which are more known, as *Peru*, *New Spain*, the Islands of *Manilla*, or the *Philippines*. And the Society hath now more than three hundred and fifty Colleges and Houses, distributed into three and twenty Provinces and two Vice-Provinces. In fine, he that shall take a diligent View of that which

JULY which imports most of all, the Fruit that
 31. our Lord hath drawn from the Labours of this blessed Father, and of his Children among Catholicks, Idolaters and Hereticks; will conceive a great Opinion of the Sanctity and Merits of St. Ignatius.

It is not necessary to enlarge myself upon what concerns Catholicks; it being so plain and obvious that a Man may see it with his Eyes and touch it with his Hands. For who is not witness of the Care and Solitude, with which St. Ignatius's Children employ themselves in teaching Children Christian Doctrine; in instructing Youth in liberal Sciences and good Manners; in Visiting and Comforting those that are detained in Prisons; in helping and serving the Sick in Hospitals; in relieving the Poor and Needy, and helping Men to die well? Neither can it be denied, but that, although the Christian Common-Wealth be somewhat decayed and fallen from that Fervour and Zeal in the Service of God, with which it flourished in former Ages, of late it hath begun to flourish a-new; and great Reformation hath been made both in Preaching, which is now more frequent and more profitable, and in the use of Prayer and Meditation of the divine Mysteries; in the Frequentation of the holy Sacraments of Confession and Communion, and in Mortification and Penance: Though all that is done comes very short of what we ought to do. Likewise other religious Orders have been peopled with many that have studied and been brought up under the Society, who do persevere and flourish in them with wonderful Piety and Edification: And the same holy Orders, encouraged and animated with this new Supply of Workmen, sent by our Lord into his Vineyard, have encreased and redoubled their Zeal, and blazed forth more bright and radiant Beams of Learning and Sanctity: Sustaining the Christian Common-Wealth upon their Shoulders; and inciting us by their Example to labour hard, and attend with all Vigilancy and Carefulness to our Ministeries and Functions.

As for what concerns Infidels, it is so large and ample a Subject, that it cannot be explicated in few Words: Nor yet is it convenient at this time to use many, to declare what a numberless Number of Souls among *Pagans* and *Gentiles*, the Children of this blessed Father have illuminated with the Light of Heaven, and brought to know and believe in JESUS CHRIST, and bow their Necks to the sweet Yoak of his most holy Law; and what Labours they have endured and still endure to effect this; and what Miracles our Lord hath wrought by them, for he sees it to be necessary or expedient for the planting of the holy Faith in those Places.

Now as for Hereticks, those who are **JULY**
 brought up in Catholick Countries, and enjoy the Exercise of their Religion with great Peace and Quietness (Praise be to our Lord, who give us this Peace, and Thanks be to our pious Princes who conserve it) cannot easily believe, unless they have some Occasion to see it; what Profit and Good this Society by the Grace of God has done and continues yet to do in Kingdoms and Provinces that are infected with Heresy: And what Battels and Combats our Fathers have daily with Hereticks, to refute their Errors, and bring them to the Catholick Faith. But those who have had some Notice of what passes in those Places (as we our selves do know it by our Experience) cannot be ignorant of a great Part of the Good that is done there by the Society, not only by their good and exemplary Life, but also by their Catholick and sound Doctrine, taught in Schools, preached in Pulpits, published in printed Books, examined and tried in Disputations with the very Chief and Principal of the Sectaries; and above all by the Education and Instruction of Youth: For in those Provinces alone, the Society hath had above thirty thousand Scholars; and hath at present far more. By all which Means the holy Catholick Faith, which was much decayed and fallen in the *Northern* Provinces, is revived and flourisheth again; and every Day gets ground, and becomes stronger and better able to resist, convince, conquer and triumph over Falsity and Error. And an infinite Multitude of those that were wavering, have been confirmed in their Obedience to the *Roman* Church: And very many that had forsaken it, as being deceived by Hereticks, have by their Means been disabused, and returned back to their only true Mother: and others that continue obstinately in their Blindness and Error, for Ambition or some other Interest, have been put to Silence, and fear those of the Society, and profess them to be their greatest Adversaries and Enemies: And as such they abhor, slander and persecute them. There have been many Colleges and Seminaries erected for the Education of poor Scholars, especially of such as suffer Persecution and are banished for the Catholick Faith. And many Priests and young Men of other religious Orders frequent our Colleges, to be brought up as well in Humanity, as in the higher Studies: And having ended their Studies, they return back to their Churches and Monasteries, where they make good Use of what they have learned, and by their Example provoke others to Piety and Devotion. By which Means, as also because divers who have had their Education under the Society, make themselves of the Clergy, or enter into some religious Family, as well the Clergy, as religious

JULY 31. Religious Houses in those Countries, where Discipline and Observance was somewhat slackened, have been not a little reformed, and recovered much of their ancient Lustre and Splendor. In like manner Villages, Towns, Cities, and Provinces have conserved the Purity and Integrity of the true Faith, by their Labours and Preaching, and by their procuring several Congregations, and Houses for Convicts to be instituted and founded. The Fruit whereof is manifest by the frequent Use of the holy Sacraments, by Fasting, Penance, Works of Mercy, which are more generally and diligently practised every where among the faithful People: Whereby they quicken and revive their Faith, and declare themselves to be lawful Children of the Roman Catholick and Apostolick Church. But to the end this Fruit may be more durable and lasting, and more acceptable and pleasing unto our Lord; the Sons of St. Ignatius have watered these Plants with their Blood, dying for the Catholick Faith, and exposing their Bodies to all sorts of Torments, to testify the Truth of it. For besides five and twenty of the Society, that within this short Compass of Years, have sealed the Preaching of the Gospel with their Blood in the *Indies*, there are more than threescore others, that have been put to Death by the Cruelty of Hereticks; who are deadly Enemies of this religious Company; and persuade themselves, that the more of them they dispatch out of this World, the less Opposition they shall meet with in their wicked Attempts: And therefore it is ordinary with them to persecute, apprehend, torment and use like Traitors all of this Profession, as is daily seen, and experience itself hath made it manifest. Which notwithstanding is a great Argument that the Institution of this Order was the Work of God; and that the Founder and Father of it was chosen by his divine Majesty, to extend and enlarge by his own and his Childrens Labours and Pains, the Glory of the same Lord, and to dilate and illustrate the Dominions of his holy Church. And this is, as I have said, the greatest of all the Miracles of this glorious Patriarch, and even a Miracle of Miracles, in which are contained so many notable Miracles as are the wonderful Things, which our Lord hath wrought by him and by his Children. Be his holy Name ever blessed and glorified for it, who is the sole Author and Worker of all that is Good, since, as the Apostle saith, *neither he who planteth is any Thing, nor he who watereth; but only God, who maketh that to encrease and fructify which is planted and watered*: To whom as the Origin, Cause, and Root, all the Beauty and Fruit of the Tree is wholly to be ascribed.

TOM. II.

Before I conclude this Life, I will add, JULY 31. that as St. Ignatius was a Saint whilst he lived; so was he known, esteemed, and revered for a Saint, by all those that treated with him; because they could more clearly see and discover his admirable Virtues; and did touch, as it were, with their Hand, the great Gifts and Graces, wherewith our Lord had endowed him. St. Francis Xavierius, an Apostolical Man, and of most eminent Sanctity, by whom God wrought innumerable Miracles, and enlightened a Multitude of barbarous Nations with his holy Faith, bore so great Devotion and Reverence to his Father St. Ignatius, that he carried a Subscription of his Letter always about him in his Reliquary, as a sure and firm Bulker against all Dangers and Encounters; and used to write to him from the remote Countries of *India* upon his Knees. Father Peter Faber, who was the first Companion that joined with him in his great Design of the Institution of the Society, an admirable Man, and favoured with sublime and divine Illustrations, took his Father St. Ignatius for his Pattern and Example of Holiness and all Virtue. Father James Laynez, the second General of the Society, and a Man so much esteemed in the World for his great Learning and Piety, told me, *that God did so much bless the Society, and favour the Children of it; because he took so much Content and Pleasure in the Soul of his Servant Ignatius*. Blessed Francis Borgia, the third General of the Society, a Man so well known to the World for his Nobility, and much more for his Sanctity, went to *Rome* in the Year MDL, principally to see, know, and converse with St. Ignatius: And when he said his first Mass (which was in the House of *Loyola*) he kissed the Floor of the Chamber, where this holy Father was born, for his Devotion to him, as to a most holy Man. And this was the Opinion of all that treated and conversed with him. And not only his Children and his Domesticks had this Esteem of his Sanctity: But many other great and worthy Personages bore him the like Reverence and Respect.

Pope Paul III. of blessed Memory, who was the first that confirmed the Society, was moved to do very many important Things by the Counsel of this holy Father, whereof one was to appoint six grave Cardinals at *Rome*, to have a particular Care of Things belonging to the Catholick Faith, and to preside with ample and sovereign Authority in the holy Tribunal of the Inquisition. Pope Julius, though much urged and solicited by Ferdinand, King of the *Romans* to consecrate Father Peter Canisius Bishop of *Vienna*, refused to do it, because Father Ignatius thought it not expedient; so

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JULY much did he respect him. Pope Marcellus
 31. II. who succeeded Julius III. said, *that in
 what concerned the Order and Affairs of
 the Society, he made a greater Account of the
 Authority of St. Ignatius and his Judgment,
 than of whatsoever. Reasons could be alledged
 for the contrary Opinion.* Pope Paul IV. in
 whose Time he departed this World, ho-
 noured him so much, that he would have
 him to cover his Head, when he spoke with
 his Holiness. Pope Gregory XIII. in the Bulls
 he gave out for the Confirmation of the In-
 stitue of the Society, declares in express
 Terms, that the *Holy Ghost inspired Ignatius
 to institute the Society, and to prescribe the
 Form and Rules which it observes by its In-
 stitution.* He adds moreover, that all the
*Christian Common-Wealth is comforted and
 assisted by his Children.* And both he and
 his Predecessors Pius IV. and Pius V. do so
 highly praise and extol the Ministeries and
 Functions of the Society, and the Fruit
 which God hath drawn and daily brings
 forth by Means of them, that for Modesty
 I will not relate them in this Place. All
 which Fruit by the Assistance of God's Grace,
 proceeded from St. Ignatius, as from the
 Root. Ferdinand King of the Romans, whom
 we mentioned before, besides the Colleges,
 which he founded for the Society, sought
 out all Means to favour and oblige it, in
 Consideration of the Father and Author of
 it, St. Ignatius; and would have given the
 Bishoprick of Trieste to Father Claudius
 Jajus, one of his first Companions, but that
 St. Ignatius, would not consent to it. King
 John III. of Portugal, in the Year MDLIII,
 when Father Lewis Gonzales de Camera
 was going to Rome, gave him express Charge,
 diligently to mind and observe all the Actions
 of St. Ignatius, and to send them all in par-
 ticular described to him: and Father Gon-
 zales did so: And writ back to the King,
*that no spiritual Reading or Prayer did more
 incite him to Virtue, and the Love of God,
 than his diligent eyeing and observing of the
 Conversation and Behaviour of St. Ignatius,
 it being an exact, and perfect Model of Virtue.*
 The Cardinal Gaspar de Quiroga, Archbishop
 of Toledo, and Inquisitor-General throughout
 Kingdoms of Spain, who had been very
 well acquainted with St. Ignatius at Rome,
 testified of him, *that he was a perfect Man,
 truly humble, meek, patient, a despiser of the
 World, and all inflamed with Zeal of God's
 Glory and the Good of Souls: And that he
 was never troubled, nor changed Countenance
 for any Variety of Accidents, prosperous or
 contrary.* Cardinal Gabriel Paleotto, Bishop
 of Bologna, calleth him *the Light of the
 Church;* and saith, *that God moved and in-
 spired him to institute the Society, to main-
 tain and strengthen Ecclesiastical Discipline.*

Albertus Duke of Bavaria, was much ad- JULY
 31. dicted to St. Ignatius, and writ several Let-
 ters to him, and revered him as a living
 Saint. And for his sake did very much
 cherish and favour his Children. And here-
 in he has been followed and imitated by his
 Heirs and Successors, who have no less in-
 herited the Piety and Religion, than the
 Greatness and Nobility of their worthy An-
 cestors. The President of Castile, John Vega,
 whilst he was Embassador for the Emperor,
 Charles V. at Rome, got great Acquaintance
 with St. Ignatius. This Man in a Letter,
 which he wrote to the Society, after our
 holy Father's decease, calls him *Blessed, and
 holy Captain, well deserving to have his Ban-
 ner planted in Heaven, together with those
 of St. Dominick, St. Francis, and other holy
 Founders of religious Orders.* Doctor John
 Avila, an Apostolical Preacher (whose Life
 is written by Father Lewis Granada, de-
 serving so excellent a Recorder) out of his
 Humility, compared himself to a Dwarf in
 respect of St. Ignatius, whom he termed a
 Giant. And Father Granada, speaking of St.
 Ignatius, confesses, *that he did admire his Life,
 his excellent, and heroical Virtues:* And saith,
*that God sent him into the World at this so
 necessary a Time, for the Salvation of infinite
 Souls.* Behold the Opinion of these worthy
 and grave Men. And to the same Effect di-
 vers others, that are famous Authors and of
 great Credit, who have written since the
 Institution of the Society of Jesus, have
 both spoken and written: As Lawrence Su-
 rius, a German, who hath briefly written
 St. Ignatius's Life; and John Molanus a Fle-
 min, who styles him *most blessed;* Genebrard
 a Frenchman, who saith, *That God did raise
 him in his Church to oppose the Heresies of
 Luther;* Doctor Nicolas Saunders an English-
 man, who calleth him *a Man of God, moved
 by our Lord to that great Work which he per-
 formed;* Thomas Bosius styles him *most fa-
 mous for Sanctity of Life;* Paulus Morigia
 of the Order of the Jesuits; Angelus del
 Paz, a Franciscan; and Mambrinus Rosa,
 all four Italians, have written of him, and
 highly commended him: As have done in
 like Manner Gonzales de Iglecias, Alonsus
 Villegas, and Stephen of Gariba, Spaniards;
 who call him *Happy, Blessed and Saint:* And
 Doctor James of Pavia, a Portuguese (who
 was sent as Doctor of Divinity from his
 King to be present at the Council of Trent)
 calls him *an illustrious Example of Sanctity;
 an admirable Man; given to the World as a
 particular Benefit of God.* Now if we turn
 our Eyes upon the Kings and Princes, who
 accounting him a Saint, have made Interces-
 sion to his Holiness, Pope Clement VIII, who
 at this Day sitteth in the Chair of St. Peter,
 to declare him such, and put him in the
 Catalogue

The Life of St. IGNATIUS of Loyola, Confessor.

III

JULY 31. Catalogue of Saints, we shall find that the greatest and most mighty Princes of Christendom have requested and besought it with greatest Instance: For the Emperor *Rodolphus II.* and the Empress *Maria* of *Austria*, his Mother, and the Catholick King *Philip II.* of glorious Memory, and his Son *Philip III.* who reigneth at present together with his Queen *Margaret*, *William Duke* of *Bavary*, and the Archduchess *Donna Maria* his Sister, and others, have written to the Pope about it; styling him *holy and blessed Father*, from whom, as from a clearer Fountain of Sanctity, a Torrent of heavenly Gifts and Graces have flowed to rejoice the City of God. And not only these and other Princes have testified their Piety and Devotion in this Point, by making Intercession for his Canonization, but also some Kingdoms have done the like; as *Castile* in the Parliament, *Aragon*, *Valentia*, and the Princedom of *Catalonia*, with their Vice-Roys and Governors; the Churches of *Toledo*, *Sevil*, *Granada*, *Corduba*; the Cities of *Saragossa*, *Valencia* and *Barcelona*; with the Province of *Guipuzcoa* (where the Blessed Man was born) and many other *Bishops*, *Dukes* and *Lords*. And this is the common Consent and Opinion of Christians, wise, and unpassionate Men of all Nations. Only Hereticks both think and speak ill of this blessed Man; and write against him and his Order; amongst whom a great Heretick, *Simon Lithol*, hath put out five Books opposite to the five which have been written of his Life. And this is no less a Testimony of his Sanctity, than the Praises and high Commendations of so many worthy Personages, whom we have cited. For as it is a great Praise to be praised

by the Good and Virtuous; so is it no small Commendation to be dispraised and hated by the Wicked and Bad: As *St. Jerom* affirms, writing to *St. Augustin* in these Words: *The Catholicks honour and reverence you, as the Repairer and Restorer of the ancient Faith; and, which is a Testimony of greater Glory, the Hereticks hate and revile you; and they persecute me with the same Malice; killing those with their Will and Desire, whom they cannot Murder with Hand and Sword.*

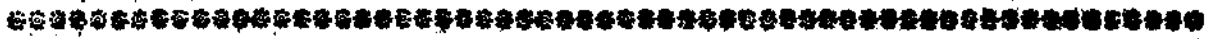
St. Ignatius was canonized by *Gregory XV.* the second Year of his Popedom, on the 12th of *March*, in the Year *MDCXXII.* The Author hath been, as he saith himself, more large and full in writing his Life, because he was acquainted with him, lived and conversed with him, received his Breeding and Education, and sucked in the Spirit of Piety and Religion from him; and therefore having taken Pains in gathering and compiling the Lives of other Saints, we may well give him Leave to entertain his Reader somewhat longer with the History and Discourse of that Saint who was his dearest Friend, his good Master, and his most sweet, loving, and affectionate Father. Besides, when he writ this Life, *St. Ignatius* was not yet canonized, nor proposed to the holy Church by the Sea Apostolick to be invocated and revered, as the others are, whose Lives are here written; and therefore that he might be better known, and that the Faithful might be more excited to honour and imitate him, for their own Benefit, and for the Glory of God, who adorned him with so many rare Virtues and Graces; it was necessary to relate many particular Things and Miracles of him; which in the Lives of other Saints might for Brevity be well omitted.



The



The Month of *AUGUST*.



The Feast of St. PETER'S CHAINS, commonly called St. PETER AD VINCULA.

AUGUST
1.



IN the first Day of *August* the holy Church solemnizeth the Festivity of the Chains of the glorious Apostle, *St. Peter*; not only to give Thanks, to our Lord for the Benefit he did us, in setting at Liberty our Pastor, and rescuing him out of the Hands of King *Herod*, and loosing the Bands, wherewith he was held fast tied, at the very Time when his Enemies were resolved to put him to Death; but also to honour the same Chains and Bands, which touched his sacred Body, and the Prison where he was kept in hold; seeing the Apostle himself did glory in them, and esteemed them more than all the Treasures of the World, and preferred them before all the Miracles, which he ever wrought.

St. Luke recounts in the Acts of the Apostles, that King *Herod*, surnamed *Agrippa*, Son of *Aristobulus*, to please and gratify the Jews; having cut off the Head of *St. James* the Great, Patron of *Spain*, and Brother of *St. John* the Evangelist, commanded *St. Peter* to be laid hold on, as the Chief of *Christ's* Disciples, and Prince and Captain of the Apostles. And because it was not a seasonable Time to execute him out of Hand, by reason of the Paschal Solemnity, he gave Order that he should be kept in close Prison, bound with two Chains, with two Soldiers always by his Side, besides a strong Guard that was continually watching at the Prison and City Gates, that there might be no possible Means for the Apostle to escape them. This was a terrible Blow, at which the whole Church shewed itself highly concerned, and with good Reason: Presently all the Faithful assembled together, and made fervent and continual Prayer, most humbly beseeching the sovereign and supreme Pastor not to permit his little Flock to be abandoned, and deprived of him, whom he had made his Substitute and Vicar, at a Time that it found itself surrounded by a Multitude of ravenous Wolves,

T O M. II.

ready to worry and tear it in Pieces. Our August Lord heard the Cries of his Servants; and the very Night before Execution was to be done, as the Apostle, between two Soldiers and bound with two Chains, was sleeping with great Security, as one that knew he was under the Wings and Protection of his dear Master, the Omnipotent Lord God, without whose Permission nothing could hurt and endamage him; an Angel entered the Prison, and by his Presence driving away Darkness, replenished the Place with a most bright and shining Light. Then awakening *St. Peter*, bid him put on his Cloathes and follow him. And the Apostle rising up, perceived his Chains to be fallen off; and having dressed himself, followed as he was bid to do: They passed the first and second Guard, and as they came to the Gate of the City, which was of Iron, it presently flew open; and the Angel having brought Saint *Peter* so far, that he was out of all Danger, vanished away; and he that hitherto thought he was in a Dream, or that he saw some Vision, was satisfied of the Truth, by seeing himself at perfect Liberty; and understood that Almighty God, by delivering him from the Power of *Herod*, had broken the Plots, obstructed the Designs, and frustrated all the Hopes of the Jews; that he had heard the Prayers of the Faithful, comforted his desolate Flock in their greatest Distress, and prolonged his Life, that he might employ and spend it with greater Fervour in his divine Service. And this is one Cause of the Institution of this Feast.

Another Reason is, that God will magnify his Servants, and make glorious the Afflictions and Pains they suffer and endure for his sake. For as nothing is more pleasing and acceptable to God, than great Persecutions and bitter Torments, constantly and courageously undergone by his Servants, for his Love; so doth Almighty God, according to the Measure of good Will and special

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Affection

AUGUST Affection wherewith he loveth his Friends, give to every one, his Part and Portion of, this Treasure; as appears by his dealing with St. Peter, whom he permitted to be imprisoned and afflicted by King Herod, that he might more esteem, and take for a more assured Token of God's Love and good Will towards him the Bands wherewith he was tyed in Prison, than the Power of making Cripples walk and run, of giving Health to the Sick, Life to the Dead, and of curing all manner of Diseases by his only Shadow. For this very Reason doth the Apostle St. Paul say, that the Philippians were Companions of his Joy for having seen him in Bands and Chains for CHRIST; and been Witnesses of the spiritual Joy and Exultation, which upon that Occasion he felt in his Soul. And when he exhorted the Ephesians to endeavour to attain all Perfection, and to become eminent in Sanctity by complying with their Vocation and Profession of a Christian Life, they had undertaken, the more to excite and stir them up to this holy Course, he speaks to this Purpose: Consider that I, who am a Prisoner, and in Irons and Fetters for CHRIST, do require and earnestly beg this of you; and there is nothing in the World more glorious for me, or more profitable for you, than are these my Bands and Chains. No less Esteem did St. Peter make of his Chains; and all the Saints who have had the Honour to be imprisoned and to suffer Torments for CHRIST, have been of the same Opinion and Judgment; that they could not be more honoured or become more glorious, than by being kept in Prison, and put to Torments for the Love of their Lord and Saviour JESUS CHRIST; who, like a good and liberal Pay-master, for their greater Comfort and Content, and to give them Part of their Reward in this World, will have not only their Bodies, Members and Bones, that have been imprisoned, whipt, tormented, burnt and broken in Pieces, to be in greatest Honour and Esteem; but will have also the Instruments of their Pains and Torments, such as are Prisons, Dungeons, Chains, Crosses and Gibbets, to be highly revered by all the faithful People. To which Purpose St. Chrysostome in a certain Sermon of the Veneration of St. Peter's Chains (or rather Proclus; for it seems to be his, though it be fathered upon St. Chrysostom) speaketh thus: With these Chains did the Apostle adorn himself as if they had been of Gold, or pretious Stones; with these he set himself forth and went rejoicing, as one attired with costly and Royal Robes; knowing that they were Instruments, no less of his Glory than of his Pain; and served more to crown than to torment him. The holy Church, the Spouse of CHRIST, keeps to this very Day these sacred Chains as Pearls and pretious Jewels, for her greatest and richest

Ornament; and all faithful People kiss and reverence them; hoping thereby to obtain Pardon for their Sins. Whence we learn, that St. Peter's Chains were always in great Honour and Reverence among the Christians; as we may likewise gather out of the Acts of St. Alexander, Pope and Martyr: For when the devout People, visiting him in Prison, kissed the Chains wherewith he had been tyed, he said to them, *Do not kiss these Bolts and Irons of mine, but go seek out those of my Master, St. Peter, and kiss them with all Reverence.* And St. Gregory the Great writeth that the Bishops of Rome used to send as a most rare and singular Present, some Dust sciled off these Chains, inclosed in a little Key of Gold, that had been laid for a While upon the holy Apostle's Sepulcher. And the same St. Gregory sent one of these Keys to Childebert, King of France, and writes in this Manner to him: *We send you also St. Peter's Key, and in it some Dust scraped from his Chains, that hanging them about your Neck, you may thereby be preserved from all Harm.* And in another Letter to Theodist, he saith: *I send you also as a Benediction from St. Peter, a Key that hath lain upon his sacred Body, by which God hath wrought the Miracle which I will here relate to you.* And the Miracle he speaks of, is; that one of Lombardy scoffing at that Key, went about to cut it with a Knife, to have the Profit of the Gold; and whilst he was doing this Sacrilege, he was seized upon by a wicked Spirit, and with the same Knife cut his own Throat, and died immediately. And the holy Church doth not only honour and reverence St. Peter's Chains, as it doth the Chains of St. Paul, and of all Martyrs; but it hath moreover instituted a particular Feast and Solempnity to be generally kept for the greater Honour of these his holy Chains; which Honour is not done to the Chains of any other Saint: For it seems that this Kind of Reverence and Worship, is proper to that glorious Apostle and Prince of the Church, to whom our Lord gave most ample Power to loose and untye the Chains of our Sins.

This Feast was instituted upon this Occasion: Eudoxia, Wife to Theodosius the Younger, went out of her Devotion to visit the holy Places of Jerusalem; and there found the two Chains, wherewith St. Peter was bound by Herod's Command, and which had been kept by one of the Soldiers that guarded the Apostle in Prison and was afterwards converted to the Faith, as writeth St. Chrysostom. Of these two Chains, which the Empress Eudoxia had given her by Jursenal Bishop of Jerusalem, one was carried to Constantinople; the other she sent, as a most pretious Treasure, to Rome, to her Daughter Eudoxia, Wife to Valentinian the third Emperor. And these two Chains

The Lives of the Seven holy MACHABEES, Broth. and Mart. 115

August Chains were received both at Rome and at Constantinople with so great Joy and Thanksgiving, that at both these Imperial Cities there was a particular Solemnity instituted in Honour of them: And as for Rome, there happened a most signal Miracle, which exceedingly heightened the Devotion of the People. For as Eudoxia shewed the Pope St. Peter's Chain, which had been sent to her by her Mother, the Pope caused another Chain to be brought, wherewith the same most holy Apostle had been tied at Rome, in the Time of the Emperor Nero; and whilst he was comparing one with the other, they both miraculously joined and were linked together, as if they had not been distinct, but one and the self-same Chain, made by the same Workman. For which Miracle, and several others that happened afterwards, Eudoxia built a stately Church in Honour of St. Peter, which was called by the Title of Eudoxia; but since hath changed its Name into St. Peter ad Vincula, where those Blessed Chains, which, as we said, miraculously joined and became one, are kept with exceeding great Reverence; and on the first Day of August (which is very solemn in Rome) all the City flocketh thither to touch, to kiss, and put about their Head and Neck, with singular Devotion, these most sacred Chains of the most glorious Apostle St. Peter. Many Years after, to wit in the Year MCCCCLXIX, it fell out that an Earl, who served the Emperor Otto II, being at Rome, was possessed by the Devil, and so unmercifully tormented by him, that he rent and tore off his own Flesh with his Teeth, and no Man was able to with-hold and refrain him from it. Whereupon the Emperor commanded that he should be led to the Pope, who was then John XIII; and desir-

ed him to put about his Neck St. Peter's Chains. Seeing no other Remedy was available. No sooner did the Apostle's Chain touch his Neck, but presently there appeared great and strange Effects. For the wicked Spirit made him roar out most fearfully, and foam at the Mouth; afterwards he grew calm and quiet, and in fine, came to himself, and was as free from any Molestation and Trouble, as if he had never been under the Devil's Tyranny. There was present at this Miracle Deodericus, Bishop of Metz, who laying hold of the Chain, protested, That he would never let go his Hold, unless they either cut off his Hand, or gave him at least one Link of that most sacred Chain. And after a long and earnest Entreaty and urging, his Holiness, at the Request of the Emperor, gave him one Link, wherewith he remained wonderfully well satisfied and content, and all the People much confirmed in their Devotion to St. Peter; and in their Affection and Desire of honouring him, and reverencing that holy Chain, which God made to be an Instrument of so many and so great and miraculous Effects. Let us humbly beseech his divine Majesty, by the Intercession of his most glorious Apostle to break the hard and miserable Chains of our Sins; for it is only his powerful Hand that can dissolve and break them. Cardinal Baronius in the fifth Tome of his Annals, and in his Notes upon the Martyrogy, writeth very certainly and learnedly of the Chains of St. Peter, and of the Institution of this Feast. Sigebertus also in his Chronicle in the Year of our Lord MCCCCLXIX. For some other Authors write divers Things that are very uncertain, or even contrary to the Verity of History.

The Lives of the Seven holy MACHABEES, Brothers and Martyrs.

UPON the same Day of St. Peter's Chains, or ad Vincula, the Church makes a Commemoration of seven Brothers Machabees, Hebrews, who died at Antioch, together with their blessed Mother, for keeping and defending the Law of God. The Story of their Martyrdom is set down at large in the second Book of the Machabees, and seventh Chapter, in this Manner:

When Antiochus Epiphanes entred into Jerusalem, prophaned and pillaged the Temple, sacked the whole City, put to Death the greater Part of the Inhabitants, and committed Excesses and strange Cruelties, to the End he might ruin the Jews, whom he hated to Death: The Prime of his mischie-

vous Villanies, was to force that chosen People of God to commit Idolatry, and to transgress their Laws; that our Lord provoked to Wrath against them, might abandon them, and put them out of his Safeguard and Protection. After he had cruelly tormented a venerable old Man, called Eleazar (who was one of the Chief amongst the Scribes, and chose rather to lose his Life, than to break the Law of God, or even to seem to have broken it; for Fear he should scandalize the People, and by his Example give Occasion to the younger Sort to fall, who might think that he had transgressed the Law) there was brought before him a virtuous Gentlewoman with her seven Sons. The Tyrant

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AUGUST Tyrant commanded them to eat such Meat, as was prohibited them by the Law; which they refusing to do, he made them be whipped with Sinews of Oxen; threatening to torment them more rigorously, if he found it necessary. The eldest of the seven Brothers, called *Machabæus*, made Answer: *Do not think, O King! to terrify us by thy Threats; for we are ready rather to suffer Death, than to do any Thing, which is contrary to the Commands of the Law of God.* The King full of Rage and Fury, made great Cauldrons of Brass and Frying-pans to be heated; then he caused the Tongue of him that had spoken so boldly to him, to be cut out, and the Skin of his Head flayed off: Moreover he commanded the Ends of his Feet and Hands to be cut off. After this he made him be put into one of the great Cauldrons or Frying-pans, without any Water, or other liquid Matter in it; where he was broiled to Death by little and little, in the Presence of his Mother and his Brothers, who encouraged one another to endure the like Torments; and humbly begged Grace of God to be able to support them; with Confidence that he would grant it them. The second Brother passed through the same Rigour of Torments; who, when he was brought to the last Gasp, turned himself towards the King, and said to him: *O wicked Wretch, thou takest away this present Life from us; but the King of Heaven will raise us up to an eternal Life; seeing we endure Death for Fear of breaking his Law.* When the second Brother was dead, they fell upon the third; of whom, after they had tormented him in a cruel Manner, they demanded his Tongue, that they might cut it off. He instantly put it forth; and also with a wonderful Constancy, stretcht out his Hands, saying: *I have received these Members of God; and with Joy I now offer them up unto him for the keeping of his Law; because I am sure he will restore me them again much better, in that Life which shall last for ever.* The King was astonished to see the Courage and Valour of the Youth, who, though he endured most cruel Torments, made no Sign of suffering any Pain. Then the fourth was brought to his Trial; who in the Midst of his Torments, said to the King: *It is far better for us to die by thy Hands, that we may be raised to live again eternally with God, than to suffer what thou art to endure at the Day of Resurrection; not in this World, but in Hell for ever.* They instantly fell a tormenting the fifth, who said in his Torments to the Tyrant: *Do not think, for that thou hast Power to torment our Bodies, God has therefore forgotten us, as he has done thee: One Day thou shalt see the Scourge of God fall upon thee and thy Children; one Day he will crush and break thee in Pieces with his omni-*

potent Hand. The sixth said to the Tyrant: **AUGUST** *Our Sins have well deserved the Torments which we suffer. But believe it, the Injury thou doest us, thou shalt buy at a dear Rate; and shalt pay for it a severe and rigorous Punishment.*

At these cruel Deaths, and dreadful Torments of her dear Children, was present their holy Mother, worthy of an eternal Memory. She saw them die; but the Hope which she had in God, surmounting her natural Love and Affection, she admonished them one after another, in the following Words, full of Courage and Wisdom: *My dear Children, I know not how you were conceived in my Womb; for I did not give you that Spirit, Life and Soul, which you have, nor did I fashion the Members of your Body; but Almighty God, the original Creator of all Things, made you out of nothing; and he of his Mercy, will, the second Time, give you Life; for that at present you condemn your Lives to keep his Commandments.*

Six of the Brothers being now dead, King *Antiochus* perceiving himself to be overcome by the young Boys, changed his Battery to encounter the youngest, who remained yet alive: He began to make much of him, and flatter him; swearing to him, and promising him, *That he would make him both rich and honourable, if he would but renounce the Law of his Ancestors:* Moreover, he called his Mother to him, and charged her to counsel her little Son, that he would not prodigally throw away his Life, as his Brothers had done. She answered, that she would persuade him to do his Duty. Then mocking the Tyrant, she approached near to her Child, and said to him in her own Language: *My Son, have Pity on me, who bore thee nine Months in my Bowels, and nourished thee, three Years with the Milk of my Breasts, and maintained thee hitherto to that Age thou now hast. I pray thee look upon Heaven and Earth, and whatsoever is contained in the vast Universe, and remember that God made all these Things out of nothing; and being fortified with this Consideration, thou wilt not fear the cruel Tyrant; but after the Example of thy Brothers, thou wilt endure Torments as courageously as they have done, to the End that I may for ever enjoy both them and thee.* The little Boy animated by this Discourse of his Mother, spake to the Tyrant thus: *O Author of all Mischief and Cruelty against the Hebrews, dost thou think to escape the Hands of God? We are justly punished for our Sins; but God, who at present is incensed against us, will shortly be appeased, and will shew us the Affection of a Father: Most wicked of Men, and cruel Thirster after Blood, do not vaunt thyself too much in thy vain Hopes; thou hast not yet escaped the Judgment of the Omnipotent God*
and

AUGUST 1. and Searcher of Hearts. My Brothers after having suffered a little, are now at Rest; but thou shalt be punished for thy Pride by the just Judgment of God. My Brothers and I have exposed our Lives for the keeping and defending the Laws which God has given us, beseeching him to turn away his Anger from us, and speedily to cast a gracious Eye upon his People; and to make thee confess by Force of Torments, that he alone is the true Creator of Heaven and Earth. The Anger of God against the Hebrews shall end in my Brethren and me, and shall be pacified by our Blood. The Tyrant redoubled his Fury upon this last of the Martyrs, and made him be tormented more than all the others together. But he suffered all most constantly.

After the Death of the seven Children, the Tyrant caused also to be put to Death their holy and valiant Mother; worthy of eternal Praise and Glory, not only for that she was the Mother of such Children; but also, and much rather, for that she educated them so well in the Fear of God, and so undauntedly saw them die before her Eyes; that she exhorted them to die willingly and cheerfully for the Law of God, of which she made more Account than of her motherly Affection; deeming, that to die for God, was indeed to live. And this is the Reason why the chiefest and gravest Doctors of the Church can never sufficiently praise this holy Mother, and her Children. St. Gregory Nazianzen makes an Oration in their Praise; St. John Chrysostom has a particular Homily of them; St. Augustin, St. Jerom, St. Ambrose, St. Leo, Theophilus of Alexandria, Gaudentius, Eusebius, Emisenus, and many others celebrate with Praise the Martyrdom of these seven Brothers and their Mother. Yea, which is more, the whole Catholick Church, although she be not wont to solemnize the Feast of Saints of

the Old Testament, yet she celebrates theirs, because their Martyrdom was so signal and illustrious, by their Example to incite Christians, to die courageously, when Occasion shall serve, for the Evangelical Law, seeing these happy Brethren laid down their Lives so freely, rather than they would violate the ancient Law. For if they were so courageous, and suffered such horrible Torments, rather than they would eat such Meats as were prohibited them by the Law, before the Coming of JESUS CHRIST into the World; what would they not have done for the Confession of the same JESUS CHRIST, had they lived after his Death upon the Cross, and after his shedding his Blood for them? Moreover the Church celebrates the Memory of these holy Brethren, to give us to understand, that all those, who were saved under the Old Testament, belong unto the New; and that the Courage and Strength of the Martyrs, who died for the Law and Truth of God, was given them by our Lord JESUS CHRIST; and that all the Just of the Old and New Testament, make but one Church, and are all Members of one and the same Body, of which JESUS CHRIST is the Head.

Josephus, a Jew, a grave Author, has written the Story of these Saints, and says, the Mother was called *Solomone*; the eldest Son of her Children was called *Machabæus*, the second *Aber*, the third *Machir*, the fourth *Judas*, the fifth *Achas*, the sixth *Arath*, and the seventh *Jacob*; and that they were born in a Village of *Jury*, called *Sofander*, and were all styled *Machabees*. The Roman Martyrology says, that their sacred Relicks were translated to *Rome*, and put in a Church under the Title of *Eudoxia*, which is, as we have said, that of St. Peter ad Vincula.

The Life of St. STEPHEN, Pope and Martyr.

AUGUST 2. THE glorious St. Stephen, first Pope of that Name, and Martyr, Son of *Judas*, was born at *Rome*, and having for his great Worth and Merits been made Arch-deacon of the Church of *Rome*, was after the Death of St. *Lucius*, chosen sovereign Pastor, and Vicar upon Earth of our Saviour and Redeemer JESUS CHRIST, in the Reign of *Valerian* and *Galien*, his Son; who did most cruelly persecute the Church of God, insomuch that a Multitude of Christians, by most exquisite Torments and unheard-of Cruelty, were massacred and cut in Pieces. For Fear of this horrible and outrageous Tyranny, some weak and faint-hearted Christians denied their Faith; others hid them-

selves in Caves and Holes under Ground, and even in the Sepulchers of the Dead, with whom they found better Company than among the Living. St. Stephen also thought fit to keep secret, and to retire himself with these. But understanding, that the Emperors had put forth a most wicked Proclamation, That whosoever would discover any Christian, should become Lord and Owner of his Goods, Lands and Possessions; and besides be preferred to some great Office and honourable Charge in the Army; he assembled the Roman Clergy, and spoke to them after this Manner: You have heard, my dear Brethren, and Soldiers of JESUS CHRIST, the impious and diabolical Edict that is come out

AUGUST 2. *against us, to dispossess us of all our Goods, and to take away our Lives. Now is the Time to contemn and set at naught, all the riches of the Earth, that we may secure those of Heaven. Do not fear the Princes of this World; but our Lord JESUS CHRIST, who is eternal God, and the sovereign and omnipotent Ruler and Moderator of the whole Universe; who by his Mercy will free and deliver us from all Miseries and Tribulations: And if you be condemned to die for his sake, esteem yourselves most happy and fortunate. With these, and other such Exhortations did this holy Pastor animate and encourage his Flock, that was frightened and dismayed, in that Cave, where he was continually preaching, baptizing, administering the Sacraments: He wrought also great Miracles in Testimony and Confirmation of our holy Faith. Among others he gave Sight to a young Lady, Lucilla, Daughter of the Tribune Nemefius; who became a Christian, and was ordained Deacon; and afterwards together with his Daughter, shedding his Blood most constantly for our Faith, deserved the Crown of Martyrdom. Which Happiness and Honour divers others were made worthy of; who having been baptized by St. Stephen, laid down their Lives to maintain their Piety and Religion. Among these was Sympronius, who had been Servant to the afore-said Nemefius, as also Olympius, with his Wife Exuperia, Tertullianus, and twelve of St. Stephen's Clergy; to wit, Faustus, Maurus, Primitivus, Columnius, John, Exuperantius, Cyrillus, Honoratus, Theodosius, Basilius, Castulus, and Donatus.*

But when the Emperors were informed, that Stephen was the Father and Master of all these that were so ready and willing to endure any Torments and Death itself for the Christian Faith; and that with greatest Eagerness he withstood their Commands; preaching this new Religion, and drawing all Men that he could to it, slighting and contemning their Proclamations and Edicts; they were enragedly offended; and dispatched a Troop of Soldiers to lay hold of him, and of all the Clergy-men, that they should find with him. St. Stephen was taken; and many Priests, Deacons, and others belonging to the Church, with him, and they were all brought before the Emperor Valerian; who after some Discourse gave Order, that the Pope should be led to the Temple of Mars, there to offer up Sacrifice; and in case he should refuse to obey, to be executed. When the holy Prelate was brought into the Temple, he lifted up his Eyes to Heaven, in Presence of all the Officers and Soldiers that were there to guard him; and with his Face bathed in Tears, and his Heart burning with a zealous Affection of God's Glory, he prayed thus aloud: *Lord God, Father of my Lord*

JESUS CHRIST, who with thy mighty Arm AUGUST 2.
didst ruin the Tower of Babel, I do humbly beseech thee to destroy this Place, wherein the Devil is honoured and worshipped for God; and where Superstition and Impiety is so freely exercised. Scarce had he pronounced the last Word of this Prayer, when behold a very extraordinary and dreadful Thunder, with a most dismal Noise, threw to the Ground a great Part of the Temple. Whereat the Soldiers being exceedingly affrighted, made all the Haste they could to save themselves, leaving St. Stephen at his Liberty, with divers Christians that had accompanied him thither. With whom he went straight to the Place where St. Lucilla was buried, and there exhorted the Christians to be constant and firm in their Faith; and not to fear the Threats or Torments of Tyrants, whose Power extends no farther, than to our Bodies and temporal Life. At the End of which Exhortation, to strengthen and hearten them the more, and to obtain for them the Grace and Assistance of our Lord, he intended there to celebrate the holy Mysteries, and offer up the holy Sacrifice of Mass. And whilst he was at the Altar, another Band of Soldiers, sent by the Emperor, comes to kill him. But the Saint, though he heard the tumultuous Clamours of armed Men, and was not ignorant of their wicked Design, was nothing troubled, nor altered his Countenance, but with great Security, Quiet, and Devotion finished those sacred and dreadful Mysteries at his Leisure. Then sitting down in his Chair before the Altar, expected the Officers to execute upon him their cruel and barbarous Design. And they coming up to him, cut off his venerable Head in the same Chair before the Altar, on the 2d Day of August, in the Year of our Lord cclx, in the Reign of Valerianus and Galienus. His sacred Body together with the Seat, in which he was martyred, was all imbrued with his Blood, was buried in the same Place, which is commonly called the Cemetery of Calixtus. He sat in St. Peter's Chair three Years, three Months, and two and twenty Days. He gave holy Orders twice in the Month of December; and ordained six Priests, five Deacons, and three Bishops. There is a Decree of this Pope, whereby he commands, That the Ornaments belonging to the Altar, in which Sacrifice is to be offered to Almighty God, be handsome, clean, and blest; and that none touch them, besides those that have received holy Orders; lest the same befall them that happened to King Balthasar, who felt the Rigour of God's Justice for his Rashness and Impudence, in prophaneing the sacred Vessels and Utensils of the Temple of Jerusalem. He ordained also, that no infamous Person should be promoted to Ecclesiastical Charges. In the Time of this holy Pope, there arose a great and

AUGUST and hot Dispute in the Church; for divers

2. Bishops and worthy Personages, and amongst them St. Cyprian in *Africa*, and St. Denis Bishop of *Alexandria* in the East, were of Opinion, that those who had received Baptism by the Hands of Hereticks, were to be baptized again, when they converted themselves to the Catholick Faith and Church; because they esteemed it not to be true Baptism, which was administered by Hereticks. But the holy Bishop Stephen opposed them with so great Authority of Respect and Majesty, that all of them did wholly submit themselves to what he, as chief and universal Pastor and Head of the Catholick Church, did decree and command, to be observed. Which was, that when Hereticks in administering Baptism, observe the Form and Intention of the Church, delivered to it, by JESUS CHRIST, the Baptism is good and certain; and that there is no Reason to re-baptize those, that are thus baptized. St. Vincentius Lirinensis, a very ancient and grave Author, above a thousand Years ago, writ thus of this Definition of St. Stephen: *When all rejected that Novelty, and all the Priests opposed that, which some would have introduced into the Church, Pope Stephen of blessed Memory; who at that Time sat in St. Peter's Chair, with more Constancy than all the rest, withstood it; persuading himself (as I take it) that he was to go as far beyond all others in Devotion and Zeal of Faith, as he was above them all in Authority and Dignity. He writ an Epistle of this Matter, wherein he says, that we are not to devise Noveltyes, but to conserve carefully, what we have received from our Fore-fathers: For we are not to accommodate Religion to our Fancy, but conform ourselves to our Religion; and it becomes Christian Modesty and Gravity not to go about to teach our Successors our own Inventions and Opinions, but to deliver faithfully to them, the Doctrine we have learnt from our Ancestors.* Thus writes that worthy Author of the Constancy and Resolution, with which St. Stephen opposed himself against all that would have

brought into the Church that Novelty of re-baptizing those, who had been baptized by Hereticks; although some of them were led with a good Zeal, and did verily persuade themselves, they were in the right.

It is good we should reflect, how severely Almighty God, chastized the wicked Emperor *Valerian* for his Cruelty towards St. Stephen Pope, and other Christians, Members of the Church. For whereas this Prince was at the Beginning very mild and favourable to them, God gave him for a Recompence great Prosperity, and a very flourishing State; but when suffering himself to be deluded by a Magician, he changed his manner of Proceeding, and set himself to persecute those whom before he had esteemed and favoured, there ensued upon him innumerable Miseries and Calamities; and Heaven, Earth, and all the Elements seemed to conspire against him; and at last he was defeated by *Sapores* King of *Persia*, taken, and loaden with Chains, and handled so opprobriously, that, as often as the King was to take Horse, he set his Foot upon his Neck, and served himself of him as of a Block; and though many great Princes interceded for him, and writ several Times to beg his Release, he continued in that barbarous and base Servitude, till at length *Sapores* made him be slayed alive, and his Flesh salted like a Hog. Behold the sad and woful Afflictions, which God sends upon those that persecute his holy Faith, sometimes in this World, for the Example and Warning of others; and the End which all their Plots, and cruel and crafty Designs bring them to. *Galienus* shewed not himself to be very much concerned at what his Father *Valerianus* suffered in that deplorable State of Captivity; at least used no great Endeavour to have him released. The Life of St. Stephen was written by the Notaries of the Church of *Rome*, and was translated by *Metaphrastes*, and recorded by Cardinal *Baronius*.



The INVENTION of the Bodies of St. Stephen the Protomartyr, of Gamaliel, Nicodemus, and Abido.

AUGUST 3. THE holy Body of the glorious St. Stephen, Proto-martyr, lay hid a long Time, without any one's knowing, where it was, till it pleased our Lord to discover it in the Time of the Emperors, *Honorius* and *Theodosius* the Younger, his Nephew; in the Year of our Redemption ccccxv. This Revelation was made to a Priest, called *Lucian*, who recounts the whole Story himself in an Epistle (of which many good Authors

make Mention) which he wrote in *Greek*; AUGUST and *Avitus* Priest, a *Spaniard*, turned it into *Latin*, which in brief contains thus much: That upon a *Friday* Night, upon the third of *December*, *Lucian* sleeping in the Chapter-house, or Place where Priests used to meet, as his Manner was, that he might better look to his Church, and help his Parishioners in their Necessities, a venerable old Man appeared to him, vested like a Priest, having

Augusting a long white Beard, and a Stole em-

3. broidered with precious Stones, enchased in Gold set in Form of a Cross, with a Rod of Gold in his Hand: With which, approaching to *Lucian*, he touched him, and called him three Times, saying: *Lucian, Lucian, hear me, Lucian*: After this he spoke to him in the Greek Tongue, and told him; *He must go to John Bishop of Jerusalem, and advertise him to seek out certain Saints Bodies, which were near to a Village called Cafargamala, and put them in a more decent Place: For God had been inclined by their Prayers, to do Good to the World, which was in great Danger to be destroyed by reason of the great Sins and Abuses which were daily committed in it. Lucian demanded of the venerable old Man, who he was, and whose the Bodies were, which he must seek after?* He answered him, *that he was called Gamaliel, he who at Jerusalem taught St. Paul, the Apostle of JESUS CHRIST; and that he who was in the Sepulcher with him on the East-side, was the blessed Martyr St. Stephen, who was stoned by the Jews, whose Body he had caused to be taken up, and had buried it in his own Land, about twenty Miles from Jerusalem: And that in another Sepulcher was the Body of Nicodemus, whom the Jews excommunicated, and banished out of their City, because he had received holy Baptism, and was one of the Disciples of JESUS CHRIST: But that he received him into his House, and provided him of all Necessaries as long as he lived, and after his Death honourably buried him near to St. Stephen: And that in the third Sepulcher, was the Body of his own Son, called Abibo, who was baptized together with him his Father; and departed this Life at the Age of twenty Years: And that he had buried him in this third Sepulcher, which was a little higher than the others, where he commanded that his own Body should be laid after his Death. Lucian demanded of him, the Place where these Bodies were?* And after he had designed it, the Vision disappeared. *Lucian* waking, and fearing that what had passed might be an Illusion, besought our Lord, *that if the Revelation came from him, he would make it to him the second and the third Time*: And that it might please God to grant his Request, he fasted a whole Week till Friday Night following, when the same *Gamaliel* appeared to him again in the same Figure and Shape, as before; and blamed him, *for not having fulfilled what he had commanded him, yet Lucian thought himself not sufficiently secure of this second Vision, but expected a Third; fasting and praying incessantly, beseeching our Lord, that he would not permit him to be deluded. Finally, upon the third Friday, Gamaliel appears to him, and shewed himself displeased and angry, for the little*

Faith and Credit which Lucian had given to AUGUST 3.

his Words, commanding him to do what he had bid him: And moreover adding, that he ought to esteem it a singular Favour of God, that he had made Choice of him as his Instrument, in a Matter of such Importance, laying aside many others, better and more deserving than himself, who would easily have been persuaded to do so good an Office. Lucian then confirmed in his Revelation, and frightened at the sharp Reprehension of the holy old Man, Gamaliel, as soon as it was Day, went to Jerusalem, and informed the Bishop John, of the Vision he had seen. The Bishop after he had given Thanks to our Lord, with Tears of Joy in his Eyes, for this great Favour of God to his Church, gave Order that what had been revealed to Lucian by Gamaliel, should be put in Execution.

After they had digged in a Field, near a Heap of Stones, which was there, without being able to find what they sought for; the same *Gamaliel* appeared to a religious Man, called *Nigesius*, and specified the Place where the Bodies were: In which when they had sought, they found three Tombs, covered with three Stones: Upon which were written three Names, *Celiel*, which signifies a *Servant*, and *Apaandardan*, that is to say *Nicodemus* and *Gamaliel*. The Bishop *John* came thither, accompanied with *Eleutherius*, Bishop of *Sebastie*, and with another *Eleutherius*, Bishop of *Jericho*; and followed by the Clergy and an infinite Multitude of People. When the Sepulcher was opened, where the Body was of the glorious *St. Stephen*, the Earth trembled, and a fragrant sweet Odor came from his holy Body, which so perfumed the Air about, that every one thought himself to be in Paradise. Many sick Persons, and many possessed by the Devil, were brought to this Spectacle: And the odoriferous Smell alone, which was diffused by these precious Relicks, cured no less than Threescore and Thirteen, of all kinds of Diseases: And the Devils were driven away by Virtue of the holy Martyrs, and those, whom they had possessed freed. The holy Bodies were translated into more decent Places. And that of *St. Stephen* was carried to the Church of *Sion*, in which heretofore he had been ordained Deacon. And this is that which *Lucian* says in his Epistle; and he adds, *that himself took some of the Finger-bones of the Hands of St. Stephen, which, though little in Bulk, he esteemed great in Price and Value, for that they were the Bones of the valorous Captain of Martyrs, and Soldier of our Lord, who had fought so courageously for JESUS CHRIST, and had taught all Martyrs by his Example, how to get a never-fading Life by dying. Lucian says moreover, that he took of the Dust to which the Body of St. Stephen was reduced, and sent these Relicks to one Avitus a Priest: And that*

AUGUST 3. *that this Translation was made upon the 26th of December; at which time the Earth was very dry: For it had not rained a long Season; and that at this very time, there fell such a Plenty of Rain, that the Earth was abundantly watered therewith; for which all the People blessed and praised our Lord, holding it for a great Miracle.*

At the same time that God discovered this so rich a Treasure to his Church, *Paul Orosius*, a Spaniard, went into *Africa*, to visit the famous Doctor *St. Augustin*, and to be satisfied by him in certain Difficulties, which he was not able to solve himself: And after this holy Father had answered the Questions he propounded to him, he sent him to *Jerusalem*, to confer with *St. Jerom* about other Doubts which he had, especially about the Principle and Origin of the reasonable Soul; from whom, as from a very learned Person, and exceedingly well versed in holy Scripture, he expected to learn, that wherein he could not satisfy himself by his own Wit and Knowledge: Such was *St. Augustin's* Humility and Modesty. *Paul Orosius* went to *Jerusalem*, and returning thence, was the first that brought into the Western Parts, the Relicks of the blessed *St. Stephen* Protomartyr, which a little before had been found out: With which he enriched the Country of *Africa*, where our Lord wrought very great and very many Miracles by the Intercession of his holy Martyr. By reason whereof many Churches were built in his Name, as is to be seen in divers Places of *St. Augustin*. *Euodius* Bishop of *Uzale* (who was the first in *Africa* that built a Church under the Name of *St. Stephen*) wrote two Books of many glorious Miracles, which God wrought by Means of his Relicks. Nor did *Africa* alone enjoy this Treasure, but also *Spain*, whither the same *Paul Orosius* brought them, who passing by the Island of *Minorca*, left some of them there, where so many Miracles and Prodigies were done by them, that all the *Jews* of that Island were converted, and received the Faith of *JESUS CHRIST*, as writes *Severus*, Bishop

of the same Island, and *Euodius*, Bishop of *Uzale*, in his first Book, and second Chapter. The Relicks of the glorious Protomartyr were carried also into *France*, where Almighty God has honoured them by innumerable Miracles, as we may read in *St. Gregory of Tours*. But that which is most remarkable of all, is a constant and perpetual Miracle, continuing even to our Days, which our Lord is pleased to do for the greater Honour of the sacred Relicks of *St. Stephen*. For when the *Vandales* wasted and ruined the Province of *Africa*, *St. Gaudiosus* Bishop, flying from thence, carried with him to *Naples* a Glass full of the Blood of *St. Stephen* congealed, which is yet kept very devoutly in the Church of *St. Gaudiosus* in the City of *Naples*. And it is a wonderful Thing to see, that setting it upon the Altar, whilst holy Mass is said, the Blood dissolves and becomes as liquid, as if it were but newly come forth of the Veins. Some while before, there was brought to *Ancona*, a City in *Italy*, one of the Stones with which the *Jews* stoned him: And it is said, that it hit him upon the Arm; by which Stone our Lord has wrought great Miracles, and divers times defended that City: To give us to understand what Reverence and Devotion we ought to have towards the Relicks of the Saints and Friends of God: And how great a Favour he does the World, when he discovers them, with an Intention by their Means to preserve and deliver it from great Calamities and Disasters: And with how good Reason the Catholick Church does solemnize the Day of the Invention of the Body of *St. Stephen* the first Martyr, by whom she has received, and does continually receive so many and so singular Benefits. In the Time of Pope *Pelagius*, the Body of *St. Stephen* the Protomartyr was translated from *Constantinople* to *Rome*, and laid in the Sepulcher of *St. Lawrence*, where he is honoured with great Devotion, on the Day of his Translation, which is according to the *Roman Martyrology*, on the 7th of *May*.

3.

The Life of St. DOMINICK, Founder of the holy Order of Friars Preachers, Confessor.

AUGUST 4. **T**HE glorious Patriarch, *St. Dominick*, Light of the World, Pillar of the Church, Bulwark of the Faith, Glory of *Spain*, Father and Founder of the sacred Order of Preachers, was born in the Bishoprick of *Osma*, at a Place called *Calaruega*, in *Spain*, of very honourable Parents, in the Year of our Lord *MCLXX*, *Alexander III.* being Pope, and *Frederick* Emperor, first of *Tom. II.*

that Name, surnamed *Barbarossa* or *Red-beard*, and *Alfonfus* King of *Castile*. He who afterwards gained the famous Battel, *Ad Tolosa Navas*. His Father was called *Don Felix* of *Gusman*, of the ancient and noble Family of the *Gusmans*, which was rendered much more Noble and Illustrious by the Birth of *St. Dominick*. His Mother was *Donna Jane* of *Aza*, equal in Nobility and Blood

AUGUST 4.

AUGUST 4 Blood to her Husband. The Place of their Abode was the Town of *Aza*, in the Bishoprick of *Osma*. They had three Sons, who degenerated in nothing from the Virtue of their Parents. The first was called *Anthony*, who took the holy Order of Priesthood, and having distributed his Goods to the Poor, retired himself into an Hospital, there to serve the Needy and Neccessitous: And persevered in that holy Exercise till his Death: And God wrought Miracles by his Intercession. The second was called *Manes*, who took the Habit of the Preachers, and lived and died holily in it. The third and last was *St. Dominick* of *Gusman*, whom from the Beginning they called so from the Name of his Father: *Donna Jane*, his Mother, being with Child of him, and making a *Novena* in the Monastery of *St. Dominick* of *Silos*, upon the seventh Day of the Devotion, at Night, as she was in Bed, before she fell asleep, there appeared a religious Man to her in his Shape and Habit, who foretold her, *that she should have a Son, endowed with many Gifts and Virtues*; by reason of which Revelation and good News, when the Child was born, they called him *Dominick*, after the Name of his Patron and Advocate, *St. Dominick* of *Silos*. Some Months before his Birth, his Mother had another Vision in her Sleep: To wit, *that she had a Dog in her Womb, who held a burning Torch in his Mouth, with which he enlightened and set on Fire the whole World*. As soon as he was baptized, his Godmother saw a Star in his Forehead so bright and shining, that it seemed to enlighten the whole Earth with its resplendent Raies: God Almighty discovering by these Signs the Office *St. Dominick* was to discharge, to wit, by barking and crying out against Vice, to hinder the Devil from entering into the Church; which he was to illuminate and inflame with his own holy Life and Doctrine, and that of his Children. It is said also, that as he was in his Cradle, a Swarm of Bees was seen to fly about his Mouth, as it is written of *St. Ambrose*, as a Presage of the Fluency and Sweetness of his Words.

From his Infancy he was instructed by his Father and Mother, and particularly by his Uncle, Archpriest in *Gamiel* of *Uza*, in the Fear of God, and in all kind of Virtue. He was naturally so docile and enclined to Good, that he had more need of a Bridle, than a Spur in Matters of Piety, and Devotion: In such sort that at the Age of seven Years he would rise out of his Bed, and lie upon the Floor; as if he would even then make an Essay of that Penance and Austerity, of which he was to make Profession afterwards. He grew in Virtue as he did in Age; was very temperate in Eating and Drinking, not taken those Pastimes with which Youth is wont to be delighted: He was composed

and modest in his Actions, he was sober like **AUGUST** 4 a Man in Years, and of a settled and mature Judgment; he was put to study, and took such an Affection to Learning and Singing, and to the divine Office, that he employed himself wholly in studying, reading, praying and serving in the Quire; and made it his only Recreation to dress and make neat holy Altars, and to assist before the most Blessed Sacrament. Afterwards his Parents sent him to *Palencia*, where at that time the general Studies of *Spain* did flourish, which afterwards King *Ferdinand* III. transferred to *Salamanca*. *St. Dominick* gave himself so entirely to the getting of Learning, that in a short time he was perfectly skilled in Logick, Philosophy, and Metaphysick, which are the most necessary for the sacred Studies of Divinity: Nor had he less Care of the Proficiency of his Soul in Virtue. He gave himself much to Prayer, and shunned bad Company, which is very dangerous and pernicious to Youth. And besides his other Virtues, he was very merciful: For the spiritual and corporal Necessities of his Neighbours did so afflict him, that he dissolved into Tears, when he could not redress them. He repented and deplored others Sins, as if they had been his own, chastizing his Body for them with rigorous Penances. He took upon him the Maintenance and Protection of the Poor and Orphans. And there happening a great Dearth, he sold all the Goods in his House, and all the Books in his Study, to relieve the Necessities of the Poor and Miserable, remaining rich in his Thoughts to see himself Poor with the Poor: And by the Example of this holy Youth, many also did sell their Goods to relieve the Poor. There came a Woman to him, weeping bitterly, and beseeching his Assistance, *for the redeeming of a Brother of hers, then Captive by the Moors*, and the Charity of this happy young Man was so great, that he earnestly besought the afflicted Woman, *to sell him for a Slave, and to exchange him for her Brother*: So great is the Force of perfect Charity in a pure and holy Soul. He was endowed with perpetual and inviolable Chastity, which he conserved all his Life: And to conserve it, had a care never to be one Moment idle, and to shun the Company and Conversation of Women, and all intemperance in Eating and Drinking. For these three Things are capital Enemies of Chastity.

There was then at *Osma*, a Bishop called *James* of *Azebes*, a Man of great Sanctity and Learning, who so took to Heart the Reformation of his Church, that in a few Years, of Secular, he made them regular Canons: And the better to accomplish his Design, with all Care and Diligence he sought after Men, that were very Spiritual and very Learned. And because the Fame of *St. Dominick's*

4. *August* *nick's* Virtue and Learning was more resplendent than any ones else; the Bishop endeavoured by all Means to draw him from *Placentia*, and to bring him to *Osma*, as he did. There the Saint took the Habit of Canon Regular, and the Bishop made him *Archdeacon* of that Church, and by another Name *Subprior*: For with the new Reformation, he had changed the Names of the Dignities. St. *Dominick* by Obedience accepted of the Charge: In which on the one side he was very humble, very mild, very affable, and familiar with every one: And on the other side, he was very zealous, and a strict Reprehender of Vice. Many Years did not pass before he returned back again to *Palencia*: Where finding certain Persons in great Necessity and Poverty, to relieve them, he once again sold all his Books, and began to preach the Gospel without them, now entering into the thirtieth Year of his Age: Imitating herein the Saviour of the World, who being the Wisdom of his Eternal Father, kept a wonderful Silence for thirty Years, and then began to display abroad in the World the Rays of his divine Light and Doctrine. From this Year, which was the Year MCC, to the End of the Year MCCII, the blessed Father went about the Territories of *Palencia* and *Osma*, teaching the Way to Heaven, with that Fruit which might be expected from so holy a Life, and so great Learning. At which time he read with great Diligence the Book of *Cassian's Collations*, taking it for a Pattern to draw Virtues by, and to imprint in his Soul the Perfection of those holy Fathers of the Desert, which is represented in that Book.

Whilst St. *Dominick* went on in his Preaching with great Fervour and Zeal, the Bishop of *Osma*, his Superior, had an Occasion offered him of taking a Journey for the Glory and Service of God. For *Alfonfus*, King of *Castile*, who a little before had married his Daughter, the Lady *Blanch*, to the Daulphin, and Prince Hereditary of the Crown of *France*, *Lewis VIII.* sent him Ambassador about Matters of great Importance into *France*; and the Bishop took St. *Dominick* along with him in his Company, both to guide himself by his Counsel, and also to profit himself by his holy and sweet Conversation: Our Lord so ordaining it for higher Ends of his Divine Providence. At that time sprung up a brutish and scandalous Heresy at *Albi*, in the County of *Toulouse*, whence the Hereticks, that followed it, were called *Albigenses*. St. *Dominick* entering with his Bishop into *France*, by the County of *Toulouse*, and hearing of the pernicious Poperies, which those miserable Men taught, and the Blasphemies they uttered against God and his Church; it cannot be expressed with what Sorrow and Grief it pierced his Heart. The first Night that they lay in the

Country of these Hereticks, it happened *August* 4. that the Master of the House, where they lodged, was infected with that pestilent Doctrine. The Saint entered into Discourse with him about Matters of Religion, and the Reasons which he brought him for what he asserted, were so strong, that of an Enemy of the Catholick Faith, he made him an obedient Child of the Church. This was the first Fruit he offered to God in this Expedition; and understanding, that this was his Vocation, and that our Lord had chosen him to reclaim those lost Souls, he endeavoured with all Speed to disengage himself, and to procure, that the Bishop of *Osma* might dispatch his Embassy as soon as might be, that he might speedily betake himself to cultivate that Field, to root out the Weeds, Thorns, and Cockle that had overspread it. Being come to the Court of the King of *France*, he found the *Infanta* of *Castile*, the Lady *Blanch*, in great Affliction and Desolation, for that she had no Children. Wherefore he advised her to take our Blessed Lady the Virgin Mary for her Advocates; and in her Honour to recite the Rosary with great Attention, and to distribute Rosaries, or Beads to all those that had a Devotion to say them; desiring them to offer up these Prayers for her Intention; and then to confide, that by this Means our Lord would comfort her, and accomplish her Desires. And so he did, for he gave her for Son the glorious St. *Lewis*, King of *France*. The Bishop having dispatched his Affairs, and given a good Account of his Embassy, went to *Rome* to see his Holiness, *Innocent III.* who then presided in that holy See: St. *Dominick* accompanied him to *Rome*. And the good Bishop besought the Pope, to provide another for his Bishoprick, that so himself being free and at Liberty, might wholly attend to the reducing of those Hereticks of *France*. But his Holiness would not grant his Request, nor deprive the Church of so considerable a Prelate: Wherefore the two Saints, the Bishop and *Dominick*, taking his Holiness's Benediction, returned Companions for *Spain* through *France*; and by the Way visited the Monastery of *Cisterce*, which was very famous for Sanctity. They stayed there three Days, and the Bishop, out of Devotion, took the Habit of those Monks, and carried some of them along with him, to instruct him in the Rule and Ceremonies of their Order, with Intention to lead a more strict Life at *Osma*, than that of *Canons Regular*, though that holy Order was also very austere. They arrived at *Montpellier*; where they met with twelve Abbots of the Order of St. *Bernard*, who were sent by Pope *Innocent*, to reduce the *Albigensian* Hereticks, that every Day increased both in Number and Authority. All these worthy and holy Personages, being

4- AUGUST ing now joined and united together, by the Advice and Counsel of St. *Dominick*, laying aside exterior State and Pomp, put themselves on Foot; and began with much Prayer, Fasting, and Penance, to wage spiritual War against the Hereticks; and by their good Example in the Practice of all Virtues; by Disputes, by private Conferences, and publick Sermons, to enlighten and convert them; and many of them detesting their Errors, returned to the holy Catholick Faith.

But those who remained obstinate, not being able to endure the Force of St. *Dominick's* Prayers, which he continually made to God, nor of the Arguments and Reasons wherewith he convinced them, hated him as their chiefest Enemy. They writ a Book, containing certain Propositions, and the Articles of their Sect. And the Saint wrote another in Defence and Proof of the Catholick Verity. And both these Volumes being cast into a great Fire, in the Sight of all the People, the Hereticks Book was straightways burned and consumed; but that of St. *Dominick*, leaping out of the Flames, flew through the Air without receiving any Hurt, and settled upon the Top of a Post thereby; and it is said to be kept to this Day in Testimony of the Miracle. Three several Times did the Hereticks presume, and dare to throw the Saint's Book into the Fire; and as many Times, by an evident Miracle, Almighty God made it leap out, untoucht and entire, as it was cast in; by which Miracle some of them were converted. At this Time that Province and Country was reduced to great Poverty and Want by the Ravage and Pillage the Hereticks had made; and it grew to that Height, that some noble Personages sold their own Daughters, and gave them to Hereticks to be brought up; compelled thereunto by the extreme Want they endured. To remedy this Inconvenience, and to elude this Stratagem of the Devil, St. *Dominick* procured, that in a Place conveniently situated for that Purpose, called *Prouille*, betwixt *Carcaffon* and *Tholouse*, there should be a Monastery built to harbour Persons of Quality that were in Distress; where in a short Time a great Number of Virgins inclosed themselves, living according to a certain Rule, which he gave them. And in Imitation of this Charity of St. *Dominick*, divers rich Catholicks erected such like Houses, which proved a secure Refuge to many Women, that ran Hazard of their Faith and Honour amongst Hereticks and Soldiers. *James*, the holy Bishop of *Osma*, resided two whole Years in the County of *Tholouse*, labouring, in that Manner, as we said. And although the Fruit he wrought, was great, yet the Obligation he had to repair to his own Flock, was greater. And

not being able any longer to satisfy his Con- AUGUST science otherwise, he returned to *Osma*, leaving for Captain of the spiritual Conquest, St. *Dominick*. But a little after, News was brought, that the holy Prelate was dead, to wit in the Year MCCVII. He was buried in the City of *Osma*, and God wrought many Miracles by him. Hereby St. *Dominick* became the chief Captain for the Reduction of the Hereticks; and although the Abbots that were in his Company, returned Home, being wearied out, and despairing to remedy this desperate Mischief; yet St. *Dominick* persevered ten Years in this great and hard Enterprize, with incredible Labour, and invincible Courage; being assisted therein by some virtuous and holy Men, who, for the Zeal of God's Service, joined themselves with him. He went bare-foot from Village to Village, inflamed with the Love of God and of his Neighbour; and as the wounded thirsty Stag plungeth himself into the Waters, so he exposed himself to any Danger with a great Thirst to be a Martyr. The Effect of these his Labours was, that by his most holy Life and heavenly Doctrine, and by many Miracles, which our Lord wrought by him, he converted almost a hundred thousand Souls, that were strayed and lost, to the true and Catholick Religion. And having taken upon him, by the Pope's Command, the Office of *Inquisitor* against the Hereticks, he exercised it with great Authority; making use of all spiritual Arms, to reduce, chastise and repress them. And afterwards Catholick Princes joined their temporal Arms with his spiritual; raising a strong and numerous Army against the Hereticks, and publishing against them the *Croisade* in *France* and *Italy*. The Catholicks, by the Prayers of St. *Dominick*, and by his Counsel and Industry, took many strong Holds from the Hereticks by Force. *Simon*, Count of *Montfort* (who was Captain General of the Catholick Army) sallied out of the Castle of *Marvel*, in which he was besieged, with about eight hundred Horse, and a thousand Foot; who having first confessed, and received the most holy Sacrament of the Altar, furiously assailed their Enemies, who were more than a hundred thousand in Number, and shamefully routed them, and killed above twenty thousand of them, besides many others, who, seeking to save themselves by swimming, were drowned. This was a very remarkable and glorious Victory, if we consider the great and numerous Army of the Enemies, and the Princes and Persons of Note that were in it; comparing them with the Handful of Men, commanded by the valiant Captain, *Simon* Count of *Montfort*, who resolved rather to die courageously in the Field, than pusillanimously to keep within the Walls of a Castle; seeing we

AUGUST we ought to behave ourselves so against the

4. Enemies of God, who gave Courage, to these few Soldiers of the Count, and so animated them by the Grace of the holy Sacrament of the Altar, that they resolved either like Soldiers to gain the Victory, or else to die like Christian Martyrs. The Blessed St. Dominick, whilst they were fighting, prayed for them; and lifted up his Hands to God, pouring forth Abundance of Tears; and, as *Moses* had done heretofore for the *Israelites*, fighting under the Command of *Josue*, obtained a great and glorious Victory for the Catholics, who lost in the Battel but six or seven Men only; that we may learn that it is in the Hand of God to overcome by a few, as well as by many, through the Intercession of his Saints, when they make Supplication to him with Faith, Confidence, and Love. *Simon* Count of *Montford*, and the Bishop of *Toulouse*, admiring the Sanctity of St. Dominick, and the strange and wonderful Things which God wrought by him, presented him with rich Gifts, to maintain himself withal and those that accompanied him; for as yet he had not begun his Order, which when he founded, he renounced all manner of Wealth, as we shall declare by-and-by. But the Saint was so intent on the Extirpation of Hereticks, that he omitted nothing that tended to enlighten them and disabuse them; in his own Person exercising most sharp and rigorous Penance, and praying Day and Night, and pouring out Rivers of Tears for them; preaching to them and teaching them the Verities of our holy Faith, and convincing them in Disputations; other whiles giving Counsel to the Captains of the Catholick Party, animating the Soldiers and exhorting the Faithful to amend their Lives, and to commend this Cause to God; and to be very devout to our Blessed Lady, the ever glorious Virgin *Mary*, and to recite in her Honour the Rosary with great Devotion, meditating upon the sacred Mysteries thereof; assuring them, that by this Means they should obtain the Victory over the Enemies of the Catholick Faith, and the happy Accomplishment of all their good Desires.

St. Dominick, as we said, had certain Companions in this great Enterprize, who joining themselves to him, aided him in it, with a great Zeal of Souls. And thus by little and little began a new Congregation and Order of Apostolical Preachers. For the holy Father seeing the wonderful great Necessity the Church had of such Persons, and the great Fruit already done by so small a Number of them; and that Almighty God put him in a fair Way, and disposed Things in that Manner, that he might well expect greater Fruit from a Company of so choice and stout Soldiers of our

T O M. II.

Lord, intended to go to *Rome*, moved there- AUGUST
unto by a special Instinct of the Holy Ghost, to give an Account to his Holiness *Innocent* 4.
III. of all he had done in the County of *Toulouse*, and of the present State of Affairs there with the Hereticks, and to represent to his Holiness, how necessary it was for him to take some speedy and efficacious Course for the beating down that detestable Sect. He resolved withal to offer himself and his Companions to be employed in the Service; and humbly to beseech him to take under his Protection, and confirm by his Authority, an Order, whose principal End and Design is the preaching of the Gospel, the Conversion of Sinners, and Salvation of Souls. And he had an excellent Occasion offered him, to undertake this Voyage: For at that Time the great and famous Oecumenical Council of *Lateran* was held at *Rome*, at which were present a thousand two hundred fourscore and five Prelates with the Pope, and the Ambassadors of the two Emperors of *Constantinople* and *Germany*, and of all Christian Kings. *Fulco* Bishop of *Toulouse* went also to this Council, a Man of a most exemplary and austere Life, and very zealous for the Glory of God, and who most dearly affected St. Dominick, who accompanied him to *Rome*, and helped himself much by his Testimony and Favour to obtain of his Holiness what he desired. But although the Zeal and Sanctity of St. Dominick was well known through the World, and the Testimony, which the Bishop of *Toulouse* gave of his most holy Conversation and great Miracles, gained him great Credit in that so famous and publick Theater of the World; yet the Pope, though never so well informed of all Things, would by no means give Leave for the Institution of a new Religious Order. For the Works of God meet with many Difficulties and great Obstructions at the Beginning, and are proved by the Fire of Contradiction, and are leisurely, and with all accurate Diligence to be sifted and examined; that their Foundation be not laid upon Sand, but built upon the firm and impregnable Rock of Constancy and Perpetuity. The Manner and Form of living, which St. Dominick proposed, seemed strange and new to the Pope; which caused him to be backward and unwilling to approve and confirm it. And the common Enemy of all Good, the Devil, fore-seeing how disadvantageous and hurtful to his Kingdom this holy Order would prove to be, laboured by all Means possible to hinder the Institution and Confirmation of it, till our Lord declared his Will to the Pope by a Vision, like to that which he represented to him, to move him to confirm the Order of St. Francis; and was in this Manner: One Night, as the Pope was resting in his Bed, he saw St. John La-

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teran's

AUGUST 4. *teran's Church to be much shaken, and ready to fall; and that St. Dominick held it up with main Force, and underpropped it with his Shoulders. By which Vision being much affrighted, he understood that the Divine Majesty would make use of this holy Man to support and sustain his Church. Wherefore the next Day he sent for him, and encouraging him in his good Design, bid him well consider and examine all the ancient religious Orders, that were approved and received by the See Apostolick, and then chuse a Rule, he should think to be most fit and proper to that Form of Life, which he had proposed to himself and intended to institute; which having done, he should return back to him, and he would grant him his Request. When the Council was ended, the blessed Saint, armed with the Pope's Blessing, returned very joyful into France to confer the Business with his Companions. They met all together at Provill, having first begged Light and Assistance from Heaven by much Prayer and Fasting; and resolved at length to make Choice of the Rule of the great Father and Doctor of the Church, St. Augustin, together with some particular Constitutions and Ceremonies of the Norbertians, which was then one of the most rigid and austere Orders. Having all agreed upon this Resolution, they began to build at Tholouse a Monastery or Convent, which they called from St. Romanus, there to retire themselves, and exercise their Functions of Devotion and Charity: And to the End they might be more free and disengaged for the preaching of the holy Gospel, which his Holiness had particularly recommended to them, with common Consent they renounced all Goods, Lands, and Inheritances which they possessed; and passed them over by a Deed of Gift to the Religious Women of our Blessed Lady de Provill. Then St. Dominick took a Resolution to go back again to Rome, confiding to obtain of the Pope the Confirmation and Approbation of his Order. But in the Way he had Notice that the holy Father and Pastor of the Church, Innocent III. (in Obedience to whose Command he went this Journey) was deceased at Perugia, on the 16th of July, in the Year of our Lord MCCCXI.*

The Death of this great Prelate gave no Obstruction to the Designs and Affairs of St. Dominick, for Honorius III. who succeeded Pope Innocent, entertained him very kindly, and with publick Solemnity confirmed his Order by his Apostolical Authority, on the 22d of December in the same Year MCCCXI, as appears by a Bull made of the Confirmation of it; which caused great Joy and Comfort in the Soul of the Blessed Patriarch, to see his desired Work happily accomplished; and put him into great and assured Hopes,

that by his Industry and Labours, seconded by those of his Children, God's Glory would be encreased; many Souls drawn from the Devil, and brought to eternal Bliss; and the holy Catholick Faith maintained and propagated throughout the World. And he had Reason to expect as much, having received as it were a Pledge or Gage thereof from the divine Goodness, in a heavenly Revelation that was made to him. For whilst he was praying one Night in St. Peter's Church before the Blessed Sacrament, according to his pious Custom, he fell in an Extasy of Mind, and saw our Lord in the Clouds, seated upon a Royal Throne in great Majesty. He held three Darts in his Hand, wherewith he threatened to destroy the World. And no body did oppose himself against his just Wrath and Indignation; till the Queen of Angels, our Blessed Lady, falling down at his Feet, besought him to spare those whom he had redeemed with his most precious Blood, and presented to him two Servants and Clients of hers, Dominick himself, that saw the Vision, and Francis, who at this very Time, guided by the Holy Ghost, was come to Rome, to begin his worthy and glorious Order. And the Mother of Mercy, shewing these two Saints to our Lord, her Son, said, *That the World would be reformed, and Sinners persuaded to do Penance by their Labours and Preaching.* And with this Intercession and Supplication of our Lady, our Saviour was appeased, and he accepted the Offer, which she made him of those two brave and valiant Captains. This Vision did wonderfully comfort and encourage St. Dominick in his great Enterprize. But it was a greater Encrease of Joy to him, when the next Morning going out of the Church, he met St. Francis in the Street, for they knew one another, having had no Acquaintance, nor ever seen one the other before; and St. Dominick accosting St. Francis, and embracing him, said, *We are Companions and Servants of one Master; we both of us manage the same Affairs, and have the same Designs. Let us be united together, and all the Power and Force that Hell can make, shall not be able to divert us from the Service of our great Lord and Master.* And there those two blessed Patriarchs entered a straight and constant League of Amity, and a most close Tie between them, resolving to embrace the whole World, to spread and dilate in it the Glory of God, as they did, and by their Example their Children and Imitators after them. For the same Lord, who had chosen them to be Captains and Heads of his Armies, furnished them abundantly with Courage, Weapons, and Strength, to encounter, beat, and subdue his Enemies, and to triumph gloriously over them. The like we may affirm of other Religious Orders; which God by his

August 4. his special Providence hath instituted and established in his Church, for the Benefit and Profit of it. For although the divine Wisdom hath made use of different Authors, and several Means for the founding and instituting of them, yet notwithstanding (as *Ferdinand de Castile*, of the Order of St. Dominick, doth prudently observe) in all Religious Professions; and in every one of them in particular, appears the Hand of God working in them with divine Wisdom and Skill, and making use of certain Men, whom for that Purpose he hath pickt out and chosen, hath framed and fashioned them all in that Time, and after that Manner, which himself liked best. St. Dominick was settled in his good Hopes, and comforted in his Spirit by another Revelation, which our Lord gave him, after his Order was approved by the See Apostolick. For one Day whilst he was in his Prayers, in the fore-said Church of the Prince of the Apostles St. Peter, humbly craving of the divine Majesty so to conduct and direct him, that both he and his little Company might serve him worthily in that great Charge, which was imposed upon them; the glorious Apostles St. Peter and St. Paul appeared to him, whereof the former gave him a Staff into his Hand, and the other gave him a Book; and they said to him: *Settle thyself about thy Business presently; begin thy Journey; go, and without Demur exercise the Office which God has given thee; preach the Gospel, both you and yours, since God hath chosen you for that Design.* No sooner was this spoken, but he saw his Children going about the World two and two together, and preaching the Gospel. With this Vision he was exceedingly comforted; and made what Haste he could, to dispatch his Affairs, and then presently put himself on the Way from Rome to Tholouse; whither as soon as he was arrived, he assembled together his Children, and telling them, *their Order was confirmed by the See Apostolick*, explicated to them the Dignity of their Vocation, which God had called them to, and exhorted them to be *Evangelical Preachers in good Earnest, and to be ready to go into any Part of the World, and to make no Difficulty to shed their Blood for the Glory of God.* But when *Simon the Count of Montfort*, the Archbishop of Narbon, the Bishop of Tholouse, and divers other great Personages resented extremely the Departure of the good Fathers, and the Loss the Country was to sustain by their Absence, and therefore omitted no Persuasions and human Motives to induce them to stay, St. Dominick, being full of the Holy Ghost, answered them in short: *I know what I have to do in this Country. Let no Body go about to stay me. God commands me, and his Orders must be obeyed.*

Having taken this holy Resolution, he August 4. called together all his Children on the Feast of the Assumption of our Blessed Lady, in the Year MCCXVII; to confer with them in what Manner henceforward they were to carry themselves in the Profession of their new Rule, and of the Constitutions which his Holiness had confirmed: And he carried the Matter so, that they all agreed to chuse for their Prelate and Superior, a holy Man, Friar Matthew a Frenchman born, whom they called the Abbot of the rest of the Religious; though this Name and Title of Abbot of the Order began and ended in him. And that which moved St. Dominick to procure that Friar Matthew should be elected Superior and Abbot, was the great Desire he had to go preach the Gospel among the Moors, where he hoped he should get the Crown of Martyrdom, by dying for the Name of Jesus CHRIST: And for this Voyage he let his Beard grow. Yet before he would begin his Journey, he sent his Religious through the World. Four of them he sent into Spain, to wit, Friar Gomez, Friar Michael d'Uzer, Friar Peter Madin, and Friar Dominick. To Paris he sent the Abbot, Friar Matthew with six Companions; and in like Manner dispatched others to other Places, prescribing to them the Manner they were to observe in Preaching; how they were to behave themselves according to their Rule; and what Course to hold for the Foundation and Building of Monasteries. But notwithstanding the Desire he had, and the Means he used, to go into the Land of the Moors, Almighty God still put a stop to his Journey, and, in fine, broke it off, not permitting him to go thither: For Men are not to dispose of themselves, nor to chuse their own Office and Employment in the House of God. Wherefore he found it was necessary for him to return again to Rome, after he had stayed sometime at Tholouse for the Building of his Convent of St. Romanus: Which being the first that was built in his own time, he would have it to serve as a Model and Patern for all other Monasteries of the Order: And caused it to be built with wonderful Poverty: For the Cells in it were so little, that they could every one of them hold no more than one Fagot of Oziers that served for a Bed, and a little Table to write upon, and study at. And the whole Building was so Mean and Poor, that therein did manifestly appear with what admirable Humility and Poverty this holy Religion was founded, and with what divine Light and Spirit the glorious Patriarch was carried on. When St. Dominick came back to Rome, it was the Pleasure of Almighty God to make him known to the World, and therefore he enriched him more bountifully with his Graces and Favours that his Virtue

AUGUST 4. Virtue and Sanctity shining most resplendently in that City, which is the Chief and Prime of all others in the World, might display a more radiant and illustrious Brightness through all the Parts of the Earth: Pope *Honorius* gave him for his Residence the Church of *St. Sixtus*, and disposed it in Form of a Monastery, himself liberally contributing towards the Building and Furnishing of it. It was a wonder to see the Confluence of People that resorted from all Places to the blessed Patriarch; some to receive Comfort in their Afflictions; others Counsel and Direction in their Affairs, Light in their Doubts, Help and Assistance in their Necessities. And so great an Esteem generally all Men had of him, that within a very short time above a Hundred joining themselves to him, became Religious of his Order. He undertook by Commandment of his Holiness a great and hard Exploit, and came off with it very successfully. For divers Nuns that lived promiscuously in several Places and Houses of the City among Seculars, and consequently could not observe the Solitude and Recollection which was befitting their Profession, were by his Means brought to live together in one Monastery, and keep Inclosure, and there Exercise the Duties of religious Women, and he procured them to be provided of whatsoever was necessary for the Good of their Souls, and of Accommodations for the Body. And his Holiness judging it convenient to give the House of *St. Sixtus*, which they were then preparing for *St. Dominick* and his Friars, to these Nuns, removed him and his Companions to *St. Sabina's*, which was one of the bravest Churches of the City, assigning them also, for their more commodious Habitation, some fair Buildings belonging to his own Palace. Here it was that *St. Dominick* gave to his Friars the white Habit and the Capuche which to this Day they wear. For the glorious Virgin our blessed Lady had revealed to *Reginaldus* that they should go thus apparelled. This *Reginaldus*, having been Dean of *Orleans*, and a famous Doctor and Master in the University of *Paris*, most eminent for his Knowledge in the Law, was newly come to *Rome* with Intention to resign himself up to the Service of God. And falling there dangerously Sick, the blessed Virgin cured him by *St. Dominick's* Prayers, and appearing to him, shewed him the aforesaid Habit, which he was to wear. *Reginaldus* being fully recovered, put himself into the Hands of *St. Dominick*, and taking this Habit, made his Profession in that holy Order. And at the same time the blessed Patriarch changed the Hoods and Surplices of Canons, which hitherto his Religious had used, into this white Habit with a black Cloak, as ever since they have worn; which is the very same that our Lady

was pleased to shew to Friar *Reginaldus*. St. AUGUST 4.
Dominick residing in the Monastery of *St. Sabina*, explicated to the People, that came from all Places to hear him, the Gospel of *St. Matthew* and *St. Paul's* Epistles: And was chosen *Magister sacri Palatii*, Master of the holy Palace, which was a new Office, which *St. Dominick's* Order has to this Day, succeeding therein to their holy Patron and Founder, who was the first that ever bore that Office.

The glorious Patriarch having lived some while in the City of *Rome*, which he sustained by his Prayers, adorned with his Sanctity, enlightened with his Doctrine, ravished with his Miracles, and persuaded by his Example, to abhor and detest Vice, condemn the World, and love God, sent Friar *Reginaldus* to *Bologna*; and divers others of his Children he dispersed through several Places of *Italy*: And intended himself for *Spain*, to communicate to the Kingdom of *Castile*, which was his native Country, the Light of his Doctrine, and to sow the Seed of Heaven in that Ground; hoping that the Dew of God's Grace would make it to grow up very plentifully, and bring forth a rich Harvest of choice Grain fit to be laid up in the Granaries of the great and sovereign Master of the Family. He came first to *Segovia*, where he preached the Gospel for some Days, and reaped great Fruit of Souls: And there is yet to be seen a little Oratory by the River, which was made expressly to conserve the Memory of the fruitful and wholesome Preaching of the holy Father in that Country: And in the Convent of the *Holy Cross*, which the Saint began to found in the City, there is shewn a Cave, into which he retired often to pray, and to afflict and mortify his innocent Body with Disciplines and other Austerities: Yea there are yet to be seen the Marks of his Blood. From *Segovia* he went to *Madrid*, where he found his Friars, whom he had sent thither before, exceedingly beloved and revered by the People for their virtuous Behaviour and Conversation. The good Father began to preach in this Place, and did a world of Good. For there was presently seen a great Change in the Manners of the People, who were ravished with Admiration of his Sermons, and were most ready to practice what he exhorted them to. There he built a Monastery of Nuns of his Order, which although it were but poor and little at the Beginning, came in time to encrease very much, both in Number of Religious, and also in Rents and Buildings. And is called *St. Dominick the Royal*. The City of *Madrid* for their Respect to this holy Father and most glorious Patriarch, shewed wonderful great Kindness and Affection to his Children, as well Friars as Nuns of his Order, and in consideration of him, did so lovingly cherish

4 AUGUST cherish them, and do them many and such great Favours, that his Holiness *Honorius III.* having Notice of it, writ to the said City expressly, to thank them for their Love and Kindness to the Friars. This Brief is set down by Friar *Ferdinand de Castile*, and is in this Tenor:

Honorius Bishop, Servant of the Servants of God, to our beloved Children, the People of Madrid, sendeth Health and Apostolical Benediction. It was very welcome and grateful News unto us, to understand, that you have very charitably entertained, and do still oblige with many good Offices of Piety, the Religious of the Order of Friars, that are at Madrid. Wherein we do think, that you do a Service very acceptable unto the divine Majesty. For amongst the meritorious Works, which we do for his sake, scarcely will there be found any Thing which he esteems more, than to relieve with Charity those, who being desirous of the Salvation of Souls, draw Waters with Joy from the Fountains of our Saviour, to distribute them, and make them run along through publick Places, to allay the Thirst of the Thirsty, and to give a wholesome Remedy for the Diseases of those, who have been annoyed with the Venom of the infernal Serpent. And that you may be the better satisfied of the sincere Affection we have for the afore-said Religious, we thought it good to entreat you all, to exhort, and command you by our Apostolical Letters, that, as you have already laudably begun, so you will continue your Liberality and Affection towards them, and assist them by your Alms, in Consideration of the See Apostolick, and for Love of us, who do beg this of you. And in so doing you will find the divine Bounty more propitious unto you, and will oblige us to be ever more ready to favour you. Given at Viterbo, on the 20th of March, and Fourth of our Popedom; which was the Year of our Lord MCCXX. The same holy Pope Honorius sent the like Brief to the City of Segovia. By which Favours from the See Apostolick, and much more by those, which our Lord daily bestowed upon St. Dominick and his Religious, many Monasteries were founded in a short Time, and his Order spread and dilated itself through all Spain for the Glory of God, and Profit of Men; whereof an innumerable Multitude was converted, and betook themselves to an austere Life to do Penance for their Sins. The holy Patriarch having well established his Order, and settled all Things belonging to it in the Kingdoms of Spain, departed for Italy, and passing by Saragossa, went to Tholouse, to see his first Monastery, which he loved very tenderly, because there God had given him the first Fruits of his Labours. And after he had comforted his Children there with his Presence, and given them those Instructions he thought fit, for

TOM. II.

the Observance of the Substantials and Ceremonials of his Order, he took his Way for Paris, where his Order began to flourish, and the Convent had thirty Friars in very good Observance. From thence he went for Italy, and arrived at Bologna in the Month of September, in the Year MCCXIX; and was received by his Children with great Joy, especially by the blessed *Reginaldus*, whom, for his Virtue and fervent Zeal of the Honour of God, he loved most tenderly. He found there many Religious, that were newly admitted to this holy Manner of Life, and the Matters of his Religion in so good a Condition, that they made Conscience of all Things, even of the most minute Ceremonies. He augmented their Number, admitting divers Personages of great Renown and Sanctity; whom he sent into several Parts, to encrease and dilate this holy Institution. And leaving all Things well ordered at Bologna, he departed thence for Rome, whither certain Affairs of great Importance called him; which, when he had dispatched, and sent blessed St. Hyacinth with other Religious to preach in Polonia, and instituted another Order of the third Rule, called the Militia of JESUS CHRIST, very useful at that Time for the Defence of the Authority of the holy Church, he left Rome to go visit some Convents in Italy, and returned to Bologna, where he celebrated the first general Chapter of his Order; in which were established many Things of great Importance for the good Progress of it. There he would have deposed and resigned up the Charge and Government, which, as Father and Founder of the Order, he bore, alledging (so great was his Humility) his Insufficiency, and the Obligation of that Office. But the Religious that were there assembled, would by no means consent thereunto. The Chapter being ended, he resided at Bologna, and sent Friar *Jordan* to Paris. Some Days after he went to visit certain Convents, and founded some new ones.

Finally, returning to Bologna, and having celebrated a second general Chapter, which was the last he celebrated in his Life, he fell sick of a grievous and mortal Disease, by which he soon understood, that the happy Hour was at hand, in which he was to be freed out of the Prison of his Body, and to go see our Lord. For a little before, being in Prayer, the same dear Lord appeared to him, and said: *Come, my Friend, come; now enter into the Possession of true Joys.* And understanding by this, that he was to die soon, he could not dissemble the Content he took, to see that blessed End approaching, at which our Life, and the Labours of it, do aim. He commanded all the Novices of the Convent, which were not a few, to be called to him, and lying upon the Boards, wrapped in

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AUGUST in Sack-cloath (for Bed he never had, nor would have any) he made them a loving and tender Speech, exhorting them to the Love of God, and to Perseverance in the State of Life they had begun. After this, he made a general Confession to the Prior, which being ended, he spoke to the more Ancient of the House, and took his Leave of them in this Manner. *My Children and my Brethren, whom I have ever had in my Heart, and will carry with me, be not troubled to see me depart from you. For the greatest Benefit a Man can expect here, for having renounced the World, is to depart from it, as I do now. The less we have to carry out with us, the better is it for us, and we must lose this Life, to enjoy the other. I am now come to the last Period of my Life: Wherefore I will discover a Secret to you for your Edification, and for the Glory of our Lord. To this very Hour God of his Mercy has been pleased to preserve my Virginity and Purity with which I was born. And if the Hand of God has been so liberal to me, as to this particular, assure yourselves, my Children, it will not be less liberal to you. But that which is worth so much, will cost you dear. You must watch and pray, and above all, you must shun Familiarity and Conversation with Women. Do not trust your Purity in Occasions of losing it. The least Occasion is great enough to rob you of it, and ruin you: And nothing is more dangerous than a Carelessness, or an Assurance founded upon your own Virtue, or the Virtue of the other Party. The venerable and holy Name of Chastity is like unto Life, which is lost very easily, and being once lost, can by no Means be recovered again.* After this he exhorted them to the Love of God, to the Observance of their Rule, and to the Propagation of their Order, with fervent, heavenly, and tenderly loving Words, like a true Father, that took leave of his dearest Children, and besought them to bury him at the Feet of his Brethren, that were dead before him. And although what he said concerning his Purity and Virginity, was spoken by him with an excellent and most holy Intention, for the Honour and Glory of God, without the least Shadow of Vain Glory; yet afterwards he had a Scruple of it, and calling for the Prior, confessed it, as if it had been a great Fault; such was the Purity of his Soul, and so careful, circumspect, and reserved he was in his Words. At his request, they brought him the holy *Viaticum*, and administered to him the Sacrament of Extreme Unction, both which he received with very great Devotion, helping himself, and performing what Duty he could by answering the Priest, and reciting the Psalms, which are wont to be said according to the Custom of the Church in that Office, together with the Religious: Who by the Abundance of Tears, which streamed

from their Eyes, gave great Testimonies of the Love they bore him, and of the Grief and Sorrow they had to be deprived of his most sweet Conversation, and to be left by his Death, desolate and afflicted. But he comforted them anew, and gave them Hopes that he would be more profitable and serviceable to them after his Death, than he had been during his Life: And thereupon commended them to our Lord with Words full of Love and burning Affection. Then he recommended to them again fraternal Love and Charity, profound Humility, and voluntary and evangelical Poverty. And immediately after desired them to say the Commendation of the Soul, and those Prayers which the holy Church useth to say for her Children at the Agony of Death. The poor afflicted Religious began to commend to God the Soul of their good Father: And whilst they were saying the devout Antiphon: *Subvenite, Sancti Dei; occurrite, Angeli Domini. Saints of God come to help him, Angels of our Lord come forth to meet him,* he rendered up his happy Soul, which the Angels carried into eternal Rest. The holy Confessor died on a Friday about Noon; on the 6th of August, in the Year MCCXXI, having lived one and fifty Years. His Body was buried with great Solemnity; the Cardinal *Hugolinus*, Legate Apostolical, who was a most dear Friend of the holy Father, performed the Obsequies, sung the Mass, and with his own Hands helped to put his Body into the Grave, which the Religious had made for him, in the Church, where himself desired of them before his Death, that they should bury him. The Patriarch of *Aquileia*, with several Archbishops, Bishops, and other Prelates, was there present, and an Infinity of People came flocking thither from all Parts to honour his Sepulcher, beg his Prayers, and obtain Mercy and Favours of our Lord by his Intercession. And the divine Majesty concurred to the Honour of his Saint by many Miracles, and by restoring Health to all sorts of sick Persons that came to his holy Tomb, at the same time also he manifested, by divine Revelations and Visions made to many of his Servants, the great Glory which this blessed Patriarch enjoys in Heaven, having merited it by his excellent Virtues, whilst he lived upon Earth. These heavenly Testimonies of St. *Dominick's* Glory, and the new Fervour and Devotion, which, by his Prayers Almighty God infused into the Minds of his Children, did exceedingly comfort them, and take away the Grief and Sorrow which was caused by his Absence. And they were all of them so animated and encouraged to serve God with all their Force and Power, and to follow the Example, and tread the Footsteps of their dear Father and glorious Patriarch, as if they had but even then begun

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4 His holy Body was translated afterwards to a more honourable Sepulcher, in the Year MCCXXXIII, which was the Sixth of Pope Gregory IX. who two Years after, to wit, in his eighth Year, on the 28th of August, canonized, and put him in the Roll of Saints, and commanded his Feast to be kept on the 5th of the same Month, which was the Day before that of his Death: But since Pope Paul IV. in our time ordained, it should be solemnized on the 4th of August, as now it is, because the 5th Day is taken up with the *Festivity of our Blessed Lady Ad Nives*. This was the Conclusion of the mortal Life and transitory Course of this most glorious Confessor of our Lord.

But who will be able to express or conceive the Excellency of his high Perfections, heroic Virtues and divine Treasures, which our Lord had consigned to his most precious Soul? Our Blessed Saviour made him become so perfect a Disciple and Imitator of his Life, and so excellent a Master for the training up of others, that the Church accounts him to be a most accomplished Model and Form of all Perfection and Sanctity. He was enflamed with so ardent a Love of God, that he seemed interiorly to nourish an immense and infinite Fire, and to cast forth Flames into the Hearts of all those that conversed with him. From this Charity it proceeded that he could never be wearied with Labours and Afflictions, which he was incessantly undergoing for the Love of our Lord. It was this Charity which pushed him on with a Desire of Preaching the Gospel amongst the *Moors* and *Infidels*; and of shedding his Blood for the Name of JESUS CHRIST. This fervent Charity exposed him to the many Dangers and Hazards he was continually in, without any Consideration of his Safety; and made the hardest Difficulties become sweet to him, whilst he laboured to persuade Men to love God: For he was wont to say, *That he did most passionately desire that all Men of the World, and the very Stones and insensible Creatures, yea the damned Spirits (were it possible) should love and serve the divine Majesty*. It was an Effect of the same Charity, to lament and bewail so bitterly the Sins and Faults of others, that no Body could more take on for his own: And to be so deeply wounded in Soul with Grief and Sorrow, that, to afford them some Remedy, he drew out his own Blood in great Quantity, by most sharp and rigorous Disciplines; and if by that Means he could have washed away all the Offences and Sins of his Neighbour, he would have shed every Drop of it. The Night, which Nature has appointed for Rest and Sleep, was the time he took for to do Penance for the Sins, committed in the Place where then he lived. Finally, this excessive Charity made him de-

fire and urge to be sold, and put into the Hands of the *Moors*, to redeem the Brother of a poor disconsolate Woman; and to be made a Slave for the ransoming of one that was in Bondage to *Infidels*. But what shall we say of the most earnest and longing Desire he had to die for the Love of JESUS CHRIST, not once only, but many times, nor by any light and ordinary kind of Death, but by most exquisite and bitter Pains, that might for a long time entertain him in Tortures: Death being more welcome to him than Life, and Martyrdom more sweet than Repose. For when one Day a certain *Heretick*, that had lain in wait to kill him, and by God's Providence mis'd his Opportunity, told him, *that if he had passed by such a way, he had been a dead Man*: The blessed Saint replied, *Alas! I know I am not worthy of that Honour; but if it did please the divine Goodness, that I should chuse a Death according to my own Desire, for the encrease of his Glory, it would be an infinite Contentment and Satisfaction to me, if stripping me first stark Naked, you would cut off my Hands and Feet, pluck out my Tongue and my Eyes, and after my Body had weltered for some time in my Blood, would at last dispatch me, by chopping off my Head*. From a Heart inflamed with such Desires proceeded his manner of Preaching, which did strangely astonish and set on fire the Minds of his Auditors. Whereupon a certain Priest that could not conceive how a Man could speak so divinely and efficaciously, asked him once, *Whence he gathered those his Discourses so forcible and so ravishing?* And he answered, *that he had them out of the Book of Charity, which is the best Book in the World*.

But to arrive to the height of this so admirable and so great Perfection, which consisteth in Charity, the blessed Father laid first a deep Foundation of Humility, desiring to be contemned and trampled upon by all the World, for the Love of God. Whilst he lived in France, preaching and labouring amongst the *Hereticks*, he took great Pleasure to visit and frequent the Villages, that were about Carcasson, for there they affronted and abused him; but he fled as much as lay in his Power from the City of *Tholouse*, for the Honour and Respect which the People there bore him. Before he entered into any Town, or Village, he put himself on his Knees, and besought our Lord, *to consider not his Sins, nor for his sake to be angry against the Place he was going to, nor to revenge his Sins upon the People*. See how far the Humility doth reach of a Man, who in good earnest doth abase and vilify himself. Three several Bishopricks were with great Instancy urged and pressed upon him, which he refused most constantly, thinking himself unworthy of that Preferment, and said, *he would sooner wander about the World like a Vagrant, with only his Staff in his*

AUGUST 4 *his Hand, than admit any Charge or Dignity in the Church.* He was a singular great Friend of holy Poverty, and delighted very much in the poorest and meanest Cloaths: And often, recommending this Virtue of Evangelical Poverty to his Friars, was wont to say, *That it was an infallible Sign of Vanity in a religious Man, to be curious in his Habit.* He begged Alms from Door to Door in Towns, and Villages, and took what was given him with a most profound Humility, thinking himself not to be worthy of it; and he was wont to kneel down to take the Bread that was given him in Alms, and kissing it, to say to him that gave it, *I thank you*, with so hearty an Affection, as if he had given him the Command and Empire of the whole World; for no less did he esteem and value the Quality of being a poor Man for the Love of JESUS CHRIST. This profound Humility and ardent Charity did also shine in the many and long Journeys, which he made in the sharpest Colds of Winter, and the scorching Heats of Summer, walking barefoot: Yet to shun Ostentation, and to conserve more carefully his Humility, he had a Custom to put on his Shoes when he entered into a Town, and take them off again, as soon as he was gone out of it. He shewed no less Zeal and Affection for holy Poverty, by alienating all the Rents and Possessions that had been given to the Convent of *Tboluse*; and by ordaining that this evangelical Poverty should be constantly observed in his Order, and giving his Malediction upon those that should not keep it. He testified the same Zeal as well by severely chastising certain of his Religious, who went about to obtain of the Pope a Dispensation in Matter of Poverty; as by the Manner he would have to be observed in the Building of his Monasteries; commanding that the Cells of the Religious should be so very little and narrow: But most particularly by stopping and hindering the going on in the Building of the Monastery of *Bologna*; because it was not conformable to that perfect Model of Poverty, which our Lord had drawn out in his Heart.

What shall I say of the Austerity of his Life, and Rigour of Penance? For besides that his Habit was, as we said, exceeding poor and abject, he wore also a rough Hair-shirt, and an iron Chain, wherewith he girded his Body, which had eaten into his Flesh. He had neither Chamber, nor Bed, nor any particular Place to rest in. His Bed was the Step of the Altar, or the bare Ground, or some Form or Bench. He disciplined himself three Times every Night with a Chain of Iron, with three Tags; and with this he beat himself always to shedding of Blood, the first time for his own Sins, the second for those of his Neighbours, and the third for the Souls in Purgatory. His Meals were continual Fasts,

he never eat Flesh, nor other Meats, but such as may be eaten in *Lent*, which also he took very sparingly. Whilst he lived in *France*, the *Hereticks* on a time had given out a Report, to diffame him, *that he was one that fared every Day very well, and made good Cheer.* The holy Servant of God, to disabuse them, to the end this Rumour might give no Obstruction to his Preaching the Gospel, and to the Salvation of Souls; took up a Lodging for himself and his Companions in a House that belonged to certain Ladies of great Quality, all *Hereticks*; and here they passed over the whole Time of *Lent* fasting with Bread and Water, and taking most fearful and rigorous Disciplines, and sleeping that little and small Time, which they allotted themselves for their Rest, upon the hard Floor; and with this Austerity and Rigour of Penance did they accompany the Zeal they had in Preaching and gaining Souls. And Almighty God did so bless their Labours and Pains, that all those Ladies together with divers other *Hereticks*, that saw or heard of this their Carriage and Manner of Living, became Catholicks, embracing our holy Faith. And so that scandalous Report, raised by the Malice of their Enemies, vanished away. But notwithstanding St. *Dominick* was so very rigorous and severe towards himself, yet was he sweet and indulgent to those that were under his Charge; and easily dispensed with them, without ever dispensing with himself. And when his Office of Superior and Prelate obliged him to rebuke and correct the Faults of others: He always waited for a seasonable Time and Occasion, to perform it with the greatest Mildness, and most to the profit of those whom it concerned. He saw sometimes Faults committed before his Face, and he seemed not to mind them; because he expected a good Occasion to take notice of them; and then also he tempered the Severity of a Judge with the Mildness and Charity of a Father.

He was so modest, and so reserved in his Discourse, that those who were very familiar with him, and kept him Company the greatest Part of his Life, did testify in the Process which was made for his Canonization, *That they never heard come from his Mouth all the Time of his Life, any one Word that was dishonest, idle, or too free:* And that which he recommended the most to his Religious was, *to speak always of God, or with God.* He bore a wonderful great Respect to all other religious Orders, and to every particular Person of them: Wherefore in Travelling, it was his ordinary Custom to visit Monasteries and religious Houses, and he used to say, *That his Soul found not so much Comfort in the Conversation of any others, as of those that made Profession of evangelical Perfection, and had renounced the World.* And he advised and exhorted every one to love and honour religious

AUGUST 4 religious Orders and Persons, as a most pretious and excellent Part of the Catholick Church.

Now for the other Virtues of this most glorious Saint, it would be a long Work to specify them all in particular: His vigorous and lively Faith; his most assured Hope and Confidence in God; his spiritual and divine Prudence; his Fortitude and most constant Perseverance in good Works, that he undertook; his virginal Purity; his admirable Patience; his most amiable Sweetness; his Contempt of himself and of the World; his restless and unsatiable Desire of heavenly Things; and the other Virtues of this most worthy Person, whom we may well style *an Angel in the Form of a Man, or a Man of an Angelical Life and Conversation*. It were never to make an end, to go about to recount, what many most learned and grave Authors write of his wonderful Prerogatives and Excellencies. But not to be too long, leaving the rest a-part, I will discourse only of his Gift of Prayer, and of the Familiarity which this holy Patriarch had with the divine Majesty, by Means of so sublime and rare a Gift. For from this Source and Fountain did flow all his other Graces, Favours and Prerogatives, together with the Wonders and Miracles, which our Lord wrought for his sake. He said holy Mass every Day with such Abundance of Tears, that they ran down to his very Feet: And a Man would wonder how it was possible for such Torrents to flow from the Eyes of any Man. Wheresoever he chanced to be at Midnight, whether it were in the Fields or in some retired Place, presently he awaked his Companions to praise God, and to say Matins with great Devotion. Whilst he resided in any Monastery, he was scarce ever out of the Quire; Night and Day he was the first that came in, and the last that went out: He was so continually praying, and performed it with so great Fervour, and with such Feeling, of the divine Presence, that often without ever minding it, he awaked the Religious with his Sobs and Sighs: So absorpt he was in his Prayers. And his Mind was in that Manner bent upon Almighty God, that sometimes he rose up as a Man out of himself, and not knowing where he was: Sometimes he seemed to have lost all feeling. Other times he was elevated up into the Air, and his Body hung there without touching the Ground, being only sustained by the Force and Vehemency of his Prayer: Wherein the Divine Majesty was so liberal and bountiful to him of his holy Favours, that he told once in Confidence a dear Friend of his, *that he never asked God any Thing which was not granted him*. Which ought not to seem strange. For he was most singularly devoted to the ever glorious Virgin, our Blessed Lady, in whose Protection he confided so much, that he never began nor

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ended any Business of Consequence, which August he commended not to her by long and continual Prayers: So that by her most gracious and powerful Intercession, he obtained all he desired of her most Blessed Son.

Hence it was that the Devil had a most terrible Spight and deadly Hatred against St. Dominick, whom he endeavoured with the very utmost of his Force to divert from Prayer; and whilst he was praying, did his worst to make him away and to kill him. For once when the Saint was passing over the Night in Prayer, before the Altar in the Church of St. Sabina, the Devil threw down from the Vault of the Church a huge and vast Stone, which touching his Capuche, did lightly glance upon his Head, and so falling upon the Ground was broken into sundry Pieces, which are yet kept in Memory of the Miracle: And St. Dominick notwithstanding, did not so much as stir, nor shew any Sign of Trouble. Another time praying in the same Church, he saw the wicked Enemy in the Shape and Habit of one of his Friars, kneeling by him, in Appearance very devout and recollected at his Prayers, but at a time, when holy Obedience should have employed him otherwise: And this the Devil represented to him, to interrupt and hinder his Prayer. Another time he saw Satan in human Shape; running up and down like a Man that was very busy, and had much to do. The Saint knew him, and says to him. *What hast thou to do there, thou savage Beast? I am doing my Office*, answers the Devil, *and I always gain something*. And St. Dominick, *What canst thou gain in the Dormitory of the Religious? I make them*, replies the Fiend, *sleep more, or less, than is fitting: I make them get up lazily and with an unwilling Mind, and sometimes even not rise up at all to go to Matins: And the more they yeild to me, and give me way to enter, the more Mischief I do them*. Then said the Saint, *What Harm dost thou do them in the Church? I make them go thither*, says he, *heavily, unwillingly, without any Spirit or Affection; and when they are there, I fill their Mind with Distractions, and with vain Thoughts of the World*. As to the Refectory, he said, that he tempted them there either to eat too much and greedily, or to leave more of their Meat than was fitting they should do. And being asked concerning the Place of Recreation, he answered with a great and scornful Laughter, *all this Place is my own: For here they tell impertinent News, here many idle Words are spoken, besides Murmuring and the like: So that the Religious come to lose in this Place as much or more than they have gained in all the rest*. Then the Saint would have led him to the Chapter, but the Devil recoiling back, said: *This Place I do detest more than Hell itself: For here it is that the Religious repair and re-*

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AUGUST 4. cover all the Losses they have sustained by me, during their whole Life. Here it is they are warned and corrected for their Faults, here they confess and acknowledge them, and here they get Pardon for them, and with this disappeared. Another time the Devil disguising himself in the Shape of a young Gallant, spruce, clad *à la mode*, well trimmed, and his Hair curled, came to the Monastery, and asked the Sacristan for a Confessor. The Sacristan called a Friar to him; and this counterfeit Penitent confesses some carnal Sins, but with such foul and filthy Circumstances, and so uncivil Language, that the poor Confessor was exceedingly troubled, and was forced to leave him before he had ended his Confession, for fear of staining his own Conscience: And the same happened to four other Ghostly Fathers, that were called to him one after another; for none of them could have the Patience to expect the end of that most loathsome and abominable hypocritical Confession; all of them fearing to defile their own Purity, by going about to cleanse that Sink of Filthiness: Yet the Devil persisted still to importune the Sacristan to bring him a Confessor that would hear all his Confession: And complained of the little Charity there was in that Monastery. At length St. *Dominick* came to hear his Confession; who entering into the Church, understood presently by divine Revelation, that it was the Devil that was so importune and troublesome. Wherefore rating him as he deserved, he commanded him *presently to get him gone from thence, and to come thither no more to disquiet and molest the Servants of God.* And with this he fled away, but left such a sulphureous Stench in the Church, that a Man might well see it came from the Author of all Uncleanness.

The Miracles which our Lord wrought by Means of St. *Dominick*, as well in his Life Time as after his Death, are so great and so many, that to relate them all, would take up a long and large Volume. He was adorned with the Gift of Prophecy: He freed many that were possessed by the Devil: He cured a world of diseased People of several Sorts of Infirmities, restoring them to perfect Health. He restored three dead Men to life: One whereof was Son to a Roman Lady called *Gontadona*, a very devout Woman, who came often to hear St. *Dominick* preach: And one Day, as she went home after the Sermon, she found her Child was dead: But being full of a strong Faith as well as of great Grief, she brought the dead Corpse to the Saint in presence of a Multitude of People. The holy Patriarch made upon him the Sign of the Cross; then taking him by the Hand, lifted him up alive and sound. *Honorius* Pope heard of this Miracle, and praising our Lord for it, commanded it *should be publicly preached in*

the Pulpit. But St. *Dominick* casting himself at his Holiness's Feet besought him, *not to permit it to be done, for otherwise he would leave the City, and go preach among the Infidels:* And although his Holiness gave him therein Content and Satisfaction, yet the Fame of the Miracle was no less spread about all the City of *Rome*, than if it had been publickly preached. And the People for their Devotion, cut off Pieces of his Garment, and kept them for Relicks, so that his upper Weed scarce ever came lower than his Knees: And when his Friars would hinder the People from so continually pulling him by the Coat, and cutting it, he said to them: *Let them alone: Let them satisfy their Devotion.* Another that he raised from Death was a Mason, who as he was labouring about the Building of the Monastery of St. *Sixtus*, and was opening certain Foundations, one Quarter of the Wall fell upon him, and stifled him: Whereat the Friars were much afflicted, and above all St. *Dominick*, who was the Author of that Building; and whom it grieved exceedingly that the Building should be begun with Blood. Wherefore by his Prayers to Almighty God, he raised the Workman from Death to Life. But in a third, whom he restored again to Life, the Miracle was far more remarkable and notorious, by reason of divers Circumstances that accompanied it. For it was a young Gentleman, called *Napoleon*, Nephew of the Cardinal *Stephen de Fossá nova*, and his Sister's Son: Who riding full speed, fell off his Horse, and bruising all his Body, died presently in the very Place, whilst St. *Dominick* was at St. *Sixtus*, discoursing with some Cardinals (amongst whom was he, whom we named before, Uncle of the unfortunate young Man) about settling the Affairs of the Nuns of that House. This Disaster caused great Sorrow and Affliction to all: And St. *Dominick* did very particularly resent it; who presently went to say Mass: And as he elevated the Blessed Sacrament for the People to adore it, himself in sight of all the Company was raised above a Cubit from the Ground. When he had ended Holy Mass, he went to the Place where the dead Body lay, and casting himself upon it, he composed and put in order the Hands, Arms, Legs, and other Parts that were miserably bruised and out of joint: Then standing again upon his Legs, he prayed most fervently: And his Prayer being ended, he made the Sign of the Cross upon the Corpse, and lifting up his Eyes and Hands to Heaven, said with a loud Voice: *Napoleon, rise up presently in the Name and Virtue of JESUS CHRIST our Saviour.* Presently the dead Man obeyed the Author of Life: And *Napoleon*, that had been dead from the Morning until Three of the Clock in the Afternoon, rose up alive in presence of the Cardinals

4. AUGUST nals and a Multitude of People that had flocked thither: And spoke and called for Meat. He eat and drunk as a sound Man, to the great Admiration of all that were Witnesses of the Miracle.

But notwithstanding this Miracle was so famous and so publickly known, and that the blessed Patriarch did divers others, which have been exceedingly profitable to the Church of God: Yet I will say, that the greatest and most admirable Miracle of all, was the Institution and Foundation of his most holy and most illustrious Order, with the Progress and Encrease it has made for the Glory of God and Good of his Church. For if we consider the Misery of the Times, wherein St. *Dominick* appeared to the World, the Wars, Dissensions and Divisions, and above all, the Sins that then ranged, we shall plainly confess, that he was chosen expressly by God, to illuminate the World with divine Light, and inflame it with the Love of its Creator, from the Knowledge and Worship of whom it was then so much estranged. Besides, if we reflect upon the Means, by which he managed so high and hard a Work, we shall see that one single Man, poor, barefoot, destitute of all human Favour and Assistance, but well furnished with a heavenly and divine Spirit, hath encountered the whole World, and struggled with Winds, Billows and Storms; and gloriously mastered them all. And what shall we say of the Fruits of this most happy and noble Plant? What shall we say of the Offspring, so glorious and so numerous, of this most worthy Patriarch? Of a St. *Thomas* of *Aquin*, the Light and Master of the whole Catholick Church? Of a St. *Peter* Martyr, the Defence and Buckler of the Faith, and Scourge of Hereticks? Of a St. *Hyacinth*, the Mirror of holy Confessors? Of a St. *Vincent* of *Ferreria*, who was the Apostle of his Age? Of a St. *Antonin* Archbishop of *Florence*, the Patern and Example of Prelates? Of a St. *Catharine* of *Siena*, so highly favoured and cherished by her sweet Lord and Spouse JESUS CHRIST? And of so many other happy Sons and Daughters of this blessed Father, who, for their Number and for the Lustre of their Virtue, shine in the Heaven of the Church, as the Stars in the Firmament. It is not possible to reckon up, much less to praise sufficiently, the infinite Multitude of holy Personages, who like so many Branches have sprung from this sacred Stock; and like fertile Boughs have flourished, and been loaden with Fruit in the holy and most famous religious Order of St. *Dominick*: The Martyrs, Confessors, and Doctors that have illuminated the Catholick Church; the Bishops, Cardinals, and Popes that have governed it; the religious Women, that under

4. AUGUST this Rule have conserved the Flower of Virginity, and surmounting the Weakness of their Sex, have triumphed over the Flesh, the World, and the Devil, leading a heavenly Life upon Earth. In a Word, the Children of this glorious Patriarch, for their Number cannot be counted; and for their Virtues and Perfections are so eminent, that one of them alone would be sufficient to make any religious Order whatsoever most famous. But if we look upon the Fruit and Benefit, which their most pious and glorious Labours have brought to the Church, and to the whole World; as well for the Amendment of Life and Reformation of Manners amongst the Faithful, as for the Conversion of Infidels to the Catholick Faith; and particularly for the fierce and vigorous War, which they have made against Hereticks, whom they have pursued and persecuted without ceasing by their holy Doctrine, their exemplary Life and Apostolical Authority: If I say, we look upon all this, we shall find it to be more expedient to admire it in Silence, than to speak less of it than it deserves, the Matter being so large and copious. The Glory of all which good Works, next after Almighty God, is to be ascribed to St. *Dominick*, as to the Father, Institutor, and Founder of this most holy Religion; which being the Work of such Hands, as his were, could not be but most compleat: Nor could he that was chosen by our Lord to accomplish such a Work, be otherwise, than most eminent in all Perfection, a wonderful great Friend of God, and most richly stored with heavenly Gifts and Graces, which are necessary for the perfecting of so great and admirable a Master-piece.

St. *Dominick* was of a middle Stature, and a most comely Person, his Face long, his Nose bowing like a Hawk's Bill, his Hair somewhat Red, the colour of his Face white, his Head more grey than his Beard, his Hair very thick, so that there was no Appearance that he would become Bald; his Voice was clear and shrill, yet withal grateful to the Ear; he was but of a weak Constitution, and his Body worn out and spent not so much with old Age, as with his great Penance: He seemed to dart sometimes from his Eyes and Forehead, resplendent Flashes or Rays of Light, which caused a great Reverence towards him in all those, with whom he conversed. Friar *Theodorick d'Appoldia*, a religious Man of his Order, by command of the seventh General, hath written eight Books of his Life: *Surius* writes of him in his fourth Tome, and St. *Antoninus* in his third Part: *John Gerson* in his Treatise of the famous Men of the Order of Friars Preachers. *Anibony Flaminus*, *Francis Diacecus*, Bishop of *Fiesoli*, and in our Time Friar *Ferdinand* of *Castile*, in his History of the Order.

The

The DEDICATION of the Church of our Blessed Lady, commonly called AD NIVES.

AUGUST 5. **T**HE holy Church solemnizeth the Feast of our Blessed Lady *ad Nives*, on the fifth Day of *August*, for the Reason, which we will now declare. Whilst Saint *Liberius* Pope sat in St. *Peter's* Chair, there was at *Rome* a worthy Senator, whose Name was *John*, equally noble and rich, that was married to a Lady, nothing inferior in Quality to himself; this good Couple having remained a long Time in Wedlock, yet had no Children; which Cross, notwithstanding their great Desire to propagate their Race, they bore patiently, as Persons that were no less godly and virtuous than wealthy and noble; and resigning their Will to Almighty God, relied upon his Goodness and Providence, and believed assuredly, that he deprived them of the Comfort of having Children, only for their greater Good. They were both of them wonderfully devout to the sacred and glorious Virgin *Mary*, our Blessed Lady; whom they purposed to make Inheritrix of all their Means and Wealth. And that this their pious Intention might be more acceptable to her, they employed themselves continually in Prayer, Alms-deeds, and other good Exercises; begging of her to direct them, and declare to them her Will and Pleasure, *in what Work of Piety it would be more for her Service and Honour, that they should bestow their Means.* The Queen of Heaven heard the most devout and fervent Prayers of *John* the Senator, and of his Lady. Wherefore in the Night before the 5th Day of *August*, when the Heats were greatest at *Rome*, the spoke to this devout Couple in their Sleep, bidding them *go the next Morning to the Mount Esquilin, and in that Place of it, which they should see covered with Snow, build a Church in her Honour, where she would be served and revered by all the Faithful; for in this Manner she desired to become their Heiress, and would accept of the Service they profered to her.* The next Morning these two virtuous Consorts conferred together about the Revelation sent them from Heaven, and went to acquaint the Pope with it, to whom our Blessed Lady had made the like Revelation. Hereupon the People were called together, and the Clergy were assembled; and there was a most devout Procession made. When they came to the Mount *Esquilin*, they found a Place, capable of a fair Church, all covered over with Snow. They took Notice of the Place, and measured out the Length and Breadth of a Church, to be built at the Cost of these two noble and devout Clients of the most Blessed Virgin; and pre-

sently set upon the Work, which in time August 5. was finished and compleat, and was the first Church that was built at *Rome* under the Name of our Blessed Lady: This Church was first called *our Lady ad Nives*, by reason of the Miracle, which we have related; also the *Basilica* or *Church of Liberius*, because the Miracle happened in his Time; afterwards it was called *Basilica Sixti*, because Pope *Sixtus*, who succeeded *Celestin*, repaired and renewed it, adorning it with rare and exquisite Pictures. It was also called *Sancta Maria de Præsepio*, from the holy Crib or Manger, wherein our Lord at his Nativity was laid in the Stable of *Bethlehem*, which was brought and placed in a Chapel of the said Church. But at length, when there came to be many great and stately Churches built at *Rome* under the Name of our Blessed Lady, this *Ad Nives* was called *Sancta Maria Major*, both to distinguish it from others, and also to declare the Excellency and Prerogative which it hath above the rest in the City of *Rome*; which holy City, as it is most eminent for Piety, so has it always testified a most singular Devotion towards the most sacred Virgin; excelling herein, as in other Prerogatives, all the Cities of the World. For certainly it doth cause no less Devotion than Admiration, to see the Multitude of stately Churches, which are at *Rome* dedicated in Honour of our Blessed Lady; so that all the Clergy, and in a manner all Religious Orders and Professions in the City, are under the Protection of this most holy and glorious Virgin; and have some particular Church dedicated in her Honour. For, to omit the Collegiate Churches of secular Canons, and of *Sancta Maria trans Tiberim*, *Sancta Maria Rotunda*, and *Sancta Maria in viâ latâ*; and to say nothing of *Sancta Maria de viâ*, which belongs to the Fathers of the Society of *JESUS*, and several other little Churches, not so much known or spoken of; the *Carthusians* have their principal Seat in the new Church called *Sancta Maria de Angelis*, the *Dominicans* at *Sancta Maria de Minerva*, the *Franciscans* at *Sancta Maria in Arâ Cæli*, the *Ermits* of St. *Augustin* at *Sancta Maria de populo*, the *Canons Regular* of the same holy Father at *Sancta Maria de Pace*, the *Carmelites* at *Sancta Maria Transportina*, the *Religious* of Mount *Olivet* at *Sancta Maria Nova*, in fine, the *Servites* at *Sancta Maria de viâ*. So that you will find, all Religious Orders are under the particular Favour and Protection, of our Blessed Lady; and almost all of them have Churches of her Name at *Rome*

5. *August Rome* (the greatest Part whereof are very sumptuous and magnificent) wherein this glorious Queen is honoured and served. But that wherein she is most particularly worshipped and revered, is her Church *Ad Nives*; the Dedication whereof we solemnize to Day, and for this Reason is called *Sancta Maria Major*: And God has wrought there great Miracles by the Intercession of his most holy Mother. It was to this Church *St. Gregory the Great* commanded a solemn Procession should be made of all Sorts and Conditions of Persons, when that dreadful Plague was so fierce at *Rome*, and killed so many of the City: And *Stephen II.* Pope ordered another Procession to be made thither, to pacify the Wrath of God: *Leo also the fourth*, in time of *Lotharius* Emperor, by a Procession made to the same Church from *St. Adrian's* the Martyr, freed the City from a most horrible and cruel Serpent, which infected all the Air. Moreover, as *St. Martin* Pope was saying Mass in this Church, *Olympius* the Exarch or Vice-Roy, entered the Church to lay Hands on him to kill him by Order of the heretical Emperor, his Master; but could not accomplish his wicked Design, but was struck Blind in the Place; for the Blessed Virgin would not permit so abominable a

Crime to be committed in her Church. Our *August* Lord has wrought there divers other Miracles, and doth even to this Day do many great and miraculous Favours, by the Intercession of his most pure and holy Mother, who is pleased in a particular Manner to protect that Place, which she hath chosen for her Habitation and Tabernacle: And hereby hath more obliged the good *Senator John and his Lady*, than if she had obtained for them Children, who would have been consumed to Ashes long since: Nor would the Memory of that worthy Couple have been now extant, but have perished together with their Lives. The same glorious Queen doth instruct us hereby, how fruitful and laudable a Thing it is to employ ones Means in building, adorning and enriching holy Churches, and how bountifully she doth recompence the Services, which are done to her by Men upon Earth. Let us therefore be devout, and bear a great Affection to the Queen of Angels; let us serve her with a tender Love; let us have recourse to her in all our Afflictions and Necessities, and confide in her Goodness; let us imitate her Virtues and follow her good Examples: For whosoever shall endeavour to imitate her, shall never be confounded.

The glorious TRANSFIGURATION of our LORD.

6. *August* THE Catholick Church celebrates upon the 6th of *August*, the most sublime and most comfortable Mystery, of the glorious Transfiguration of our Lord JESUS CHRIST. For indeed it is a great Testimony of the Mystery of the most holy Trinity, and of the Incarnation, and magisterial Doctorship of the Son of God, and of the Glory with which he is to come to judge the Living and the Dead, and to reform our frail and corruptible Bodies, and to conform them to his own; and also a Testimony of great Rest, and Ease to all the Children of *Adam*, who go sailing with great Labour and Danger, amidst the Waves and Tempests of this World, and sigh after the quiet Haven of our happy Eternity. The Occasion which our Lord took to transfigure himself, was this. When *St. Peter* illuminated from Heaven, confessed that our Saviour JESUS CHRIST was the Son of the living God, and our Lord in Reward of this Confession promised to give him the Keys of the Kingdom of Heaven, then he began to advertise his Disciples, that he was to suffer much at *Jerusalem* from the Scribes and Chief of the Priests, and that he was to be put to Death by them, and afterwards to rise from Death to Life. For having by the Mouth of *St. Peter* established his Divinity, and settled in

the Breasts of the Apostles that he was God, *August* and Son of the true God, he desired they should understand that he was so God as he was also Man, and that he had assumed our Flesh to suffer in it, and by his own Will to deliver himself up to Death, and by it to satisfy for our Sins: But after such a Manner, that the same Death which seemed to be Conqueror, should remain conquered, and under his Feet. And when *St. Peter*, out of the Love he bore him, not understanding the Mystery of the Cross, would have diverted him from that his Purpose, our Lord reprehended him for that carnal and human Affection, by which he went about to hinder him from suffering. And from hence took Occasion to preach to us the Abnegation and Mortification of ourselves, and every one to take up his Cross and follow him, and to lose our Lives for him to the end we may save them, and not to love them to the end we may not lose them. Adding moreover, that the Son of Man was to come in Glory and Majesty, to reward every one according to his Works, and that some of his Disciples, who were there present, should before their Death see him in his Kingdom. Then to confirm what *St. Peter* had confessed, by the Voice and Testimony of the Eternal Father; and that when they should see him

August die, they should not be scandalized, and might understand that he was Lord of Life and Death, and that he died because he would die, and was to rise again; as also that the Way to Heaven might not seem so sharp and rugged to them; and lest they should think the Doctrine of CHRIST was nothing but Mortification, Abnegation, Crosses, Bitternesses and Sufferings, and hereby be dismayed, and lose Courage in the many and great Difficulties, which are wont to occur in the following of him; our Lord would transfigure himself, and give them a short Taste of his Glory, and as it were a Pattern and Glimpse of the Reward they were to have, and of the Beatitude they were to obtain. To this purpose, the holy Evangelists say, that he took with him *Peter, James, and John* his Brother (who were his more tenderly beloved and familiar Disciples, and with whom he was wont to communicate more secret Matters, and those who afterwards were to see him disfigured, and in an Agony sweat Blood in the Garden) and led them into a high and private Mountain, and transfigured himself before them. Our Lord took three Disciples with him, which is a Number sufficient to bear Witness, and no more: Because he desired this sacred Mystery should be kept secret and hidden; but when many know of a Thing, it is easily divulged and made common. The Evangelical Text tells us not to what Mountain our Lord led them, but the common Opinion and Tradition is, that it was to *Mount Thabor*, which is near the City of *Nazareth*; and as *St. Jerom* saith, is in the Middle of the Plain of *Galilee*, round and very high. And the same *St. Jerom* and Venerable *Bede*, and *St. John Damascen* affirm, that the Transfiguration was upon *Mount Thabor*, which was glorious for the Victory which *Barack* and *Debora* obtained in it over *Sisara* Captain General of *Jabin* King of *Canaan*; and much more glorious for our Lord's having taught in it, and preached that long and admirable Sermon of the *Mount*, which is a Sum of all Evangelical Doctrine and Perfection. *St. Peter* also calls this Mountain, *the Holy Mountain*, for having been trodden upon by the sacred Feet of our Lord, and for his Divine Majesty's having wrought in it such sublime and excellent Mysteries. Our Lord went up into the Mountain, as he was wont to do at other Times, to spend all the Night in Prayer, and to teach us that Solitude and Silence are very proper for this holy Exercise, and that Unquietness and Noise greatly hinder it; and that to receive the Illustrations of divine Light, and to obtain Perfection, we must leave Valleys, and low Places, and ascend to the Top of Virtues; whereby the Soul transforms it self into God. Moreover our Lord ascended into a Mountain

to be transfigured, and there to shew himself in Glory: Because afterwards he was to ascend *Mount Calvary*, and there to be disfigured and crucified. Although on *Mount Thabor* he manifested the Glory of his Body in a private and retired Place before a few of his Disciples; but on *Mount Calvary* he manifested his Ignominy and Shame in the Presence of the whole City of *Jerusalem*, to teach us the right value of Things, and to curb and restrain our Appetite of Honour and Vain Glory, and to make us not to fear the Dishonour and Judgments of Men, for the Love of our Lord. Finally, he went into a Mountain, because ordinarily God is wont to shew his Glory in Mountains, which are nearer Heaven, and more remote from Men; as is to be seen in the Majesty of God, which discovered itself to *Moses* in *Mount Sinai*, which, as *St. Hilary* says, was a Figure of the Transfiguration. Our Lord then being in this Mountain (according to *St. Luke*) set himself to Prayer; and it seems it was in the Evening that this happened, for the Apostles were greatly furcharged with Sleep, and also the same *St. Luke* says, that the Day following, he coming down from the Mountain, a great Multitude of People met him; giving us hereby to understand that he was in the Mountain the Night before: And also we may presume it was a wonderful and grateful Spectacle to behold our Lord, amidst the Obscurity and Darkness of the Night, more resplendent than the Sun, as we shall now say,

As our Lord was making his Prayer he was transfigured before his Disciples, who awaking out of a deep Sleep, saw his Face glorious and all his Body brighter than the Sun itself, and his Garments whiter than dripping Snow. There was seen also together with him *Moses* and *Elias*, on each Side of him, and he in the Middle, full of Majesty, which they participated by Reflexion from the Light and Glory which came from our Lord, discoursing with him of the Excess and Death, which, to accomplish the Prophecies, he was to suffer in *Jerusalem*. Our Lord did not change the Substance of his Body, but only invested it with a new Clarity, which, either penetrated the Substance of his whole Body, and the most interior Parts of it, as it happens in the glorified Bodies of the Saints in Heaven, and in a pellucid and transparent Crystal, as *St. Jerom*, and *St. John Damascen* insinuate, when they say he was seen in the same Glory in which the Saints shall be seen at the Day of Judgment. Or else (which is more probable) the Clarity only in the utmost Superficies of his Face, which it embellished and made more resplendent than the Sun itself, as *St. Thomas*, and other Authors are of Opinion: And from the Face all that immense Light derived itself to

AUGUST 7 to the Hands and other Parts of our Lord's

6. Body; according to St. *Jerom*, St. *Augustin* and *Lyra*: Moreover the Clarity of his Body redounded also to his Garments, in such sort that they were whiter than Snow. Wherefore the Evangelist, that he may declare to us the Excellency of the Splendor of our Lord, and make us understand that it was in the highest Degree, and not to be comprehended, he says, it was like the Splendor of the Sun, for amongst all the Creatures there is nothing more resplendent than the Sun, and for the same Reason he compares the Whiteness of his Garments to the Whiteness of Snow, because we have nothing, which is whiter than Snow. And this our Saviour's shewing himself glorious with a new Clarity in the Mountain, the Evangelists call his Transfiguration of himself: Although he neither took new Form, nor new Figure, but only altered that which he had before, by giving it a new Splendor, and wonderful Clarity. Which, if we regard the passible and mortal Body our Lord then had, may seem to have been a Miracle; but if we consider the Fountain from whence that sovereign Light did flow, we shall find it was none; for it proceeded from his Divinity, and from the Glory, which his most Blessed Soul possessed. Which from the very first Moment, in which it was united to the Body, saw God, and was beatified, and from it there ought to have redounded to the Body a Participation of that Glory, and the four Gifts, which the Blessed enjoy in their glorified Bodies, to wit, Impassibility, Agility, Subtility, and Clarity; seeing, that to a glorified Soul is due a glorious and proportioned Body. But our Lord, that he might suffer in the Flesh, which he had assumed for our sake, withheld the Glory of his Soul from redounding to his Body, by a continual Miracle; and now to animate and encourage us in his Service, and for the Reasons above-mentioned, he took away the Stop, and permitted his most holy Soul, to communicate that to his Body, which it would always have communicated; if it had not been hindered for our Good. And this (as we said) was not a Miracle, but the Cessation of a Miracle. For if a Stone, which of itself is heavy, and inclined to its Center, should be suspended and detained in the Air, it would be a Miracle: But if, the Impediment being taken away, it should fall down, it would not be accounted a Miracle; because to do so, is natural and proper to a Stone, and to hang in the Air, was violent to it, and against its Nature.

But the holy Evangelist says, that *Moses*, and *Elias* appeared there with our Lord in Majesty, that they might be Witnesses of his glorious Transfiguration. *Elias* came from the Place where he was, both in Soul and

Body; and *Moses* (as St. *Thomas* says) came only with his Soul, taking a Body of Air, such as Angels are wont to take, when they appear. Although it seems more conformable to the Letter of the Holy Gospel, that *Moses* was resuscitated, and came in his own proper Body; and so say *Tertullian*, *Origen*, *St. Irenaeus*, *St. Cyril*, *St. Jerom*, *St. Augustin*, and other very grave Authors. Our Lord would have *Moses*, and *Elias* be present, because in *Moses* was figured the Law, and in *Elias* the Prophets; so the Law, and the Prophets give Testimony of CHRIST. And also, that the Disciples, who had heard say, that CHRIST was *Elias*, or *Jeremy*, or one of the Prophets, might believe the contrary, seeing *Elias* in his own Person at the Side of our Lord; besides also, that they might understand he was not *Elias*, but the Lord of *Elias*; and to shew, that he was Lord of the Living, and the Dead, seeing *Elias* was alive, and *Moses* dead. *Moses* was the Law-giver, and the Prophet most esteemed and revered by the Jews; and *Elias* was most zealous of the Glory of God, and of the Observation of his Law. And for this Reason these two amongst all the Prophets were made Choice of, that they might testify, that CHRIST did not contradict the Law of *Moses*, but rather did perfect it, and sought and procured in all his Actions the Honour of his eternal Father. St. *Jerom* adds, that, because the Scribes and Pharisees demanded of CHRIST our Saviour a Sign from Heaven, he would give one to his Disciples, making *Elias* come from Heaven, and raising *Moses* out of Limbus, to declare, that he could work Miracles in Heaven above and in Hell below. And if those, who fast most for the Love of God, deserve to be most of all regaled with the spiritual Dainties, which God gives to those who are his; who were to be called to this Table and Royal Banquet, but those that like our Saviour had fasted forty Days and forty Nights without eating any thing, as *Moses*, and *Elias* had done? But it is a strange Thing, that these two most excellent Prophets, our Lord being in so great Majesty, should discourse with him of the Excess and Death, which he was to suffer in *Jerusalem*. To teach us the Excess of the immense and incomprehensible Goodness of God towards us, seeing, that whilst he was in that glorious Representation, he would talk of the Cross, Passion and Death, which he was to suffer for us in *Jerusalem*. Which was an Excess of infinite Wisdom, by which he, who is the Wisdom of the Father, and in whom are hidden all the Treasures of the Wisdom and Knowledge of God, was treated and derided as a Fool, and held his Peace, as if he had been dumb before those that accused him, to save, by the Ignominy of the Cross, those who should believe in him; and

AUGUST and to shew, that all the Wisdom of the

6. World is Folly and Madness before God. It was an Excess of Charity, because the Lord so loved his Slave, who had offended him, that the Lord himself would die that his Slave might not die, and would pay by a reproachful and dolorous Death, the Pain which he deserved for his Fault. It was an Excess of Humility, of Obedience, of Poverty, of Patience, of Meekness, and of all the other most perfect and divine Virtues, which he taught us from the Chair of the Cross, as sovereign Master and Teacher sent from Heaven. The Apostles awaked, and saw that admirable Vision, and heard the Discourse, which *Moses*, and *Elias* held with our Lord; and knew they were *Moses* and *Elias*. For although they had never seen them, yet by divine Revelation, and by that Light of Glory which they had, they might easily know them; and perhaps by the Words, which each one of them spoke, talking with JESUS CHRIST, and discovering who they were. When they departed and took their Leave of CHRIST, St. *Luke* the Evangelist says, St. *Peter*, as more fervent, and who could less endure to hear speak of the Passion and Death of his Master, said to him: *Lord, we are well here, let us make in this Mountain three Lodgings; one for you, and another for Moses, and a third for Elias.* But the Evangelist adds, that he knew not what he said. The interior Joy, Gust, and Delight, which he took in that Celestial Vision, was so great, that, deceived by it and as it were out of himself, he spoke without knowing what he said, and forgetting all human Things, he desired never to part with that gustful Sweetness, which he felt. *Peter* knew not what he said, for the whole World being in Darknes, he would have hid and shut up in that Mountain the Sun of Justice, which was to enlighten it. He knew not what he said, for CHRIST being come into the World to suffer, he would not have had him suffer. He knew not what he said, for in the Distribution of the Lodgings, which he would have built, he made *Moses*, and *Elias* equal to CHRIST. He knew not what he said, for being a passible and mortal Man, he thought he might come to enjoy Beatitude, without passing the strait and troublesome Passage of Death. He knew not what he said, for he sought upon Earth, that which was not to be found but in Heaven. He would rest, where he was to labour, and rejoyce in a Place of Banishment, and get a Victory without fighting, a Crown without a Battle, a Reward without Service, and the Wages which is given to the Day-Labourer, without labouring in the Vineyard. He knew not what he said, because he was contented only with the Sight of the Glory of

our Lord's Body, and accounted it sovereign Felicity, it being only a Drop of that River, which makes glad the City of God; and as it were a Sup of that precious Wine, which inebriates the Inhabitants of Heaven. But if St. *Peter* said this, when he only tasted a Drop of that Celestial Wine; what would he have done, had he drunk a full Draught of that impetuous Torrent of Delights, and eaten his Fill of the most plentiful Table of those, who see and enjoy God, whose Repast is God himself? And it is no Wonder, that St. *Peter* missed in speaking; for he was troubled, astonished, and out of himself; and in high and divine Matters, and which so far exceed and surpass our Weakness, no Wonder if Men be out in speaking of them. But it is much to be wondered at, that there are Men (if they may be called Men, and not Beasts) so affected to the frail and transitory Things of this miserable Life, that they esteem Thorns Roses, Bryars Delights, Gall Honey, and Death itself Life; and that, if not with Words, with Deeds say: *We are well here*; and, if it would be permitted them, would gladly remain here for ever. Against whom the mellifluous St. *Bernard* exclaims thus: *How is it possible, that it should be good to remain here? On the contrary it is troublesome, grievous, and dangerous; because here is much Malice and little Wisdom, if there be any at all. All Things are pitchy, slippery, and full of Darknes and Snares to entrap us in Sin; Souls are in Danger, the Spirit is afflicted, and under the Sun there is nothing to be found but Vanity and Trouble of Mind.* Thus St. *Bernard*. But to return to St. *Peter*, in one Thing he was in the right, to wit in saying: *Si vis, Lord, if you please*; remitting himself wholly to the divine Will.

But whilst St. *Peter* was speaking, all on the sudden there came a bright and shining Cloud from Heaven, which over-shaddowed him, and a Voice was heard in it, which said: *This is my Beloved Son, in whom I was always delighted, bear him.* A Cloud came, because God is wont to shew his Majesty in Clouds, as in a high and sublime Thing, to make us understand, that he who speaks, or appears in them, is the sovereign Lord of Heaven, and true God. And also to assure us, that the Voice, which was heard in them, was the Voice of God himself, and of no other; and that the Eyes of the Apostles, which were weak, might the better endure, without being blinded, the Immensity of that Splendor and divine Light. And it was very convenient, that the Cloud should be most clear, and not obscure and dark, as that which appeared in Mount *Sinai*, as well because it did not come, as that did, to terrify, but to teach; as also, that it might be proportioned to the Glory of the Transfiguration

AUGUST on of our Lord, which was there represented.

6. There was heard from out of the Cloud the Voice of the eternal Father, which said: *This is my Beloved Son, in whom I have delighted myself; hear him.* As if he should have said: This is my natural, true, and consubstantial Son, in whom I am well pleased, and for whose sake I am reconciled to Man, and all Things, which are pleasing to me; please me for his sake. Him you are to hear, he is your Teacher and Master, his Words are Words of Life, his Doctrine is divine and Obedience to it is true Happiness. Him you are to hear and not *Peter*, who, in what he says now, knows not what he says; nor *Moses*, because he stammers; nor *Elias*, because he shuts up Heaven with his Tongue, and makes Fire come down from thence. He is the true Law-maker, the End of all the Prophets, the Guide and Way to Heaven, the Pattern of all Sanctity, the Figure of my Substance. Him you are to follow, him you are to obey and imitate, if you would be my adoptive Children, as he is my true and only begotten Son. The Apostles hearing this great and thundering Voice were afraid, and full of Fear and Astonishment, fell to the Ground upon their Faces, remaining as it were dead, and out of themselves; because human Weakness is not capable of so high and divine Things, unless God, who communicates them, do elevate and encourage it, as our Saviour did here, who coming to them, touched them with his Hand (as we are wont to do to those, who are dismay'd and in a Swoon) and bad them rise, and not be afraid; and afterwards going down from the Mountain, he commanded them not to discover, nor tell any one what they had seen, till he was risen again, and so the Apostles kept it secret, as St. *Luke* recounts. By means of this Silence, the rest of the Apostles had not Temptation to Envy, which they might have had, in case they had known what had happened; and the People were kept from Scandal, which they might have suffered, if having heard say, that he appeared glorious in the Mountain, they should after have seen him die upon a Gibbet; holding him for a Cheat and an Impostor, who by feigned Inventions and bad Arts, boasted himself to be what he was not, and made himself the Son of God; for which Reason some who saw him crucified, said: *If thou art the Son of God, come down from the Cross.* And withal our Lord would hereby teach us (as St. *Thomas* says) that high Mysteries are not presently to be proposed to all, but first of all to those of more Understanding, and by them in due Time to those of a meaner Capacity. And as St. *John Chrysostom* says, he chose these three Apostles, as more eminent Persons, that they should bear Witness hereof to the other Disciples,

TOM. II.

and to all the Church, with more Force and Authority, when they were afterwards filled with the Holy Ghost.

This is the Story of the sacred Mystery of the Transfiguration of our Lord, which the Church this Day celebrates, which I have set down in Brief for the Instruction of those, who were ignorant of it. For it was a sovereign Mystery, and a singular and divine Vision, to quicken our Faith, to awaken our Hope, to inflame our Charity, and to engender in our Hearts a holy Fear of our Lord. It revives the Faith of many Articles and Mysteries, which we believe: That of the most Holy Trinity, for here the Sun was transfigured, and the Voice of the Father was heard, and in the bright shining Cloud, which over-shaddowed the Apostles, was represented the Holy Ghost: The Mystery of the Incarnation, in the beloved Son, and in giving him us for our Master, and commanding us to hear and obey him: The Mystery of the Passion and Death of our Lord, in the Excess, of which *Moses* and *Elias* discoursed, which was to be accomplished in *Jerusalem*: The Mystery of the Resurrection and Glory, not only of *JESUS CHRIST*, but also of all his Members and true Children, was represented to us in the same Transfiguration; seeing, that where the Head is, there ought also the Members to be; and that our Lord transfigured himself, and cloathed himself with Glory, that we should know, that our Bodies are to be cloathed with the same Glory and Beauty in Heaven, and to animate us by this Hope to resist the Desires and Delights of our Flesh, which is that which makes War against us, and is allured by Creatures, and entertains itself with them. Moreover, those Words, which the eternal Father spoke: *This is my beloved Son, in whom I am delighted and well pleased, hear him;* teach us that the old Law is at an End, the Prophets are ceased, and the Old Testament abrogated, seeing the New is declared and published, and the Father has given us for our Master and Law-giver, his most blessed Son *CHRIST JESUS*. Also this Mystery of the Transfiguration preaches to us, that there is a Limbus, or Hell, whence the Soul of *Moses* came; and a terrestrial Paradise, whence it was believed that *Elias* came; and that there is a Heaven, whence the Voice was formed, which the Apostles heard; and that there is a Church militant, which contains married People, Virgins, and those who are continent, signified by *Peter*, *John*, and *James*; and to confirm all these Mysteries, he would that Heaven and Earth and Hell the Living and the Dead, should give Testimony of the Greatness and Glory of *CHRIST*.

Mount *Tabor* by reason of the Transfiguration of our Lord, became most glorious

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and

AUGUST and worthy of all Veneration and Reverence;

6. and the Faithful afterwards, in the Top of the Mountain, where this admirable Mystery happened, built three Churches, in lieu of the three Tabernacles or Lodgings, which St. Peter told our Saviour it was convenient to build, as *Bede* testifies; joining to the Churches was erected a fair Monastery, and the Christians always held that Place for a most devout Sanctuary, and went to visit it, comforting themselves in it, and by the Memory of that Benefit inflaming their Hearts with the Love of our Lord, and encouraging themselves to sustain the Miseries and Inconveniences of this Life, with the Hope of the eternal Life, which CHRIST our Saviour represented to us in his glorious Transfiguration. In Memory of this sacred Mystery, the holy Church instituted the Feast of the Transfiguration. The Authors, who treat of the divine Offices, say, that *Calixtus III.* instituted it, in the Year MCCCCLVI. The same says *Platina*, and some other Writers; and that the same Pope made the Office which is to be recited upon the Feast of the Transfiguration; and granted the same Indulgences which are gained upon the Feast of the most Holy Sacrament. The Occasion of his Holiness's doing this, was a famous Victory, which upon that Day, the 6th of August, our Lord gave the Christians in Hungary against the *Turks*, defeating their powerful Army, with which they besieged *Belgrade*, their King *Mahomet* escaping out of the Battle dangerously wounded, to the great Glory of CHRIST, and Exaltation of the Catholick Church. Although other Authors say, this Victory happened upon the Feast of St. Mary Magdalen, the 22d of July, in the same Year MCCCCLVI. But it is certain, the Feast of the Transfiguration is much ancients than these Authors make it; as is to be seen in the *Latin Martyrologies*, and very old Manuscripts; and in the Menologies of the *Grecians*, who also celebrate the Feast of the Transfiguration of our Lord; and in *Waldebertus*, who flourished in the Year DCCCL, who wrote the Martyrology in Verse, and puts in it the Festivity of the Transfiguration of our Lord upon the 6th of August. And in the ancient holy Doctors of the Church are many Sermons of the Transfiguration of our Lord, which are re-

counted by *Lipomannus* and *Surius*, of which August 6. also Cardinal *Baronius* makes Mention in his Annotations upon the *Roman Martyrology*. That which Pope *Calixtus* did, was this: He made the Office of the Transfiguration, and commanded it to be recited upon that Day, and granted the Indulgences we mentioned, to those, who should recite it; but the Institution of the Feast was in the Church long before *Calixtus*. Let us endeavour to make our Profit of it; and although all our Life long we are obliged to call to Remembrance our Country, and to acknowledge, that this World is a Place of Banishment, yet we ought more especially to do so upon this Day, on which the holy Church renews in us the Memory of this incomparable Benefit, and sets before our Eyes CHRIST our Lord glorious, and transfigured in the Mountain, to awaken our Sluggishness, and to inflame our Tepidity, with the Desire and Hope of our happy Immortality. Let us not permit ourselves to be mastered and overcome by our Appetites and Sensualities. Let us mortify our Flesh, take up our Cross and follow our Lord, and learn, that the Way to Heaven is not so rough and full of Thorns and Difficulties, as it seems to be at the first Sight; and that although it were much more rugged than it is, and we were to go to Heaven by Wheels stuck with Rasors, and to die a thousand Deaths every Day, yet all this were to be esteemed as nothing, and to be looked upon as a Pastime, to obtain that Vision and perfect Enjoyment of God, in which consists the Happiness of our Soul, from which will redound to the very Body so great Glory and Beauty, that St. Peter, having only seen a Glimpse of it in the Body of our Lord, was so absorpt and out of himself, that not knowing what to say, he desired of CHRIST, that he would permit him to stay for ever in that sacred Mountain. Our Lord of his Mercy give us Grace, so to live in this Valley of Tears, that we may deserve to see him in the high Mountain of Heaven, not transfigured, as the three Apostles saw him in Mount *Thabor*, but as he is in himself, and as he is the Glorifier and Rewarder of all his Elect, the Crown and eternal Glory of that holy and happy Company. Amen.

The Life of St. SIXTUS II. Pope and Martyr.

ON the same Day, the 6th of August, on which the holy Church solemnizes the glorious Transfiguration of our Saviour, it maketh also a Commemoration of St. *Sixtus* Pope, the second of that Name, and Martyr. This Man was a *Grecian* by Nation, born at *Athens*; and of a great Philo-

sopher made himself an humble Disciple of JESUS CHRIST. After the Martyrdom of St. *Stephen* he was chosen for his great Merits and Virtues to succeed him; and having governed the Church little less than a Year, he was martyred in the Persecution of *Valerian*, who hearing that St. *Sixtus* brought many from

6. AUGUST from Idolatry to believe in our Lord Jesus

6. CHRIST, as well by his Doctrine as by the admirable Example of his Life, and moreover exhorted them to die courageously for the same Faith, commanded him to be apprehended and brought before him; and when he was come, used all his Art and Force to persuade him to forsake CHRIST, and adore his Gods. But finding the holy Pope to express much Courage in the Defence of his Religion, and resolved to suffer all Torments and Death for the Love of his Lord, he committed him Prisoner to the Goal Mamertinum, and ordered, that, if this could not induce him to offer Sacrifice to Mars, he should be put to Death. As they were leading the Blessed Bishop to Prison, St. Laurence met him; who being all on Fire to bear him Company in his Sufferings and glorious Death, spoke to him these Words related by St. Ambrose: *Whither go you, Father, without your Son? Whither go you, holy Priest, without your Deacon? Go you to make a Sacrifice of yourself to God? And why then will you go alone without your Minister, contrary to your Custom? What have you seen in me, that now you should cast me off? Have you ever discovered in me any Signs of Cowardliness, or Want of Courage? You have entrusted me with the Charge of administering to the Faithful the Sacrament of the Blood of CHRIST; and do you deem me unworthy the Honour to be a Partner with you, when you are to shed your own Blood for the Love of CHRIST? Having been thought fit to be advanced by you to a greater Dignity, how come I to be since lessened in your Esteem, and put by, when I sue for a lower? Take heed, whilst all admire your Courage and Fortitude in dying, they except not against your Advisedness in making a prudent Choice; for the Scholar can not be set by, as a Non-proficient, without some Blemish to the Master that taught him. Stout Commanders get no less Credit by the Gallantry, wherewith their Soldiers behave themselves in the Service, than by their own Prowess; and esteem it sometimes to be a more spacious and glorious Victory, which is got by those they have trained up, than what they get by their own Conduct. In fine, Abraham offered up his Son: St. Peter sent St. Stephen before him; and do you, dear Father, shew the Valour and Vigour of your Spirit in your Son; take him with you to the Combat, whom by your Example and Encouragement you have taught to fight and overcome; that so being secure and assured of your Choice, you may go well accompanied to receive your Crown. When St. Laurence had spoken thus with a most burning Affection, accompanying each Word, that came from his Mouth with scalding Tears flowing from his Eyes, the holy Prelate Sixtus comforted him in this Manner: *I do not leave thee, my Son, nor cast thee off, as one**

degenerating and faint-hearted; no, there is a greater Combat prepared for thee; another kind of Conflict, far exceeding mine, as well for the Sharpness of the Torments, as for the length of the Time. I am an old Man, feeble and weak, and therefore am to be dispatched by a light Skirmish: But thou, who art young, able and lusty, shalt triumph more gloriously over the Tyrant. Thou shalt soon come after me; dry up thy Tears, fear not. Within three Days thou art to follow me. He does not say (as St. Augustin observes) give over weeping: The Persecution will cease, and you shall be secure, but do not weep: Thou shalt die also, and not long after me: Within three Days thou, the Deacon, shalt follow thy Priest. No longer a Term of Time than this shall keep us asunder. Why dost thou seek to have a Companion in thy Martyrdom? Thou standest not in need of a Master, or of one to help thee, who canst carry on the Business with thy own Conduct, and bear through the Midst of thy Enemies. Why dost thou seek to have a Part of my Sufferings? I'll leave thee the whole and entire Inheritance. Why dost thou so much desire my Presence? Let weak and faint Scholars go before their Master, that he may stand by to abet them: But as for those that are strong and able, let them go after him. He that has profited so well, that he no more needs a Master, deserves to encounter, to fight and get the Victory, without the Example and Encouragement of a Master. Elias left Elizeus behind him: Nor was Elizeus therefore less able and powerful in doing great Miracles: The like shalt thou do without me. Only I recommend to thee the Treasures of the Church, which are under thy Care, that thou distribute them among the Poor, as thou shalt think fit. Thus far out of St. Ambrose.

6. After a while, St. Sixtus being led again before the Tyrant Valerian, received this Sentence, *That if he should refuse to sacrifice to the God Mars, he should have his Head cut off.* As he was brought into the Temple, and stood before the Idol, he spoke in this manner, *JESUS CHRIST Son of the living God, destroy thee; and all the Christians that were there present, answered aloud, Amen.* And presently the Idol was dashed in Pieces. And a great Part of the Temple fell to the Ground. Yet for all this, the Infidels and Soldiers with an obstinate Animosity hardening their Hearts, took no notice of so great a Wonder, but led the holy Prelate out of the City, there to cut off his Head. St. Laurence followed him to the Place of Execution, and with great feeling and ardent Affection cried out: *Leave me not, holy Father, for now I have fulfilled your Commands, and distributed the Treasures of the Church among the Poor.* St. Sixtus was beheaded, and with him two Deacons, Felicissimus and Agapitus: And al-

AUGUST 6. **S**o four Subdeacons, *Januarius, Magnus, Innocent* and *Stephen*, as the *Roman Martyrology* recordeth on this Day. *St. Sixtus* was buried in the Churchyard of *Calixtus*, and his Deacons in that of *Prætextatus*. This holy Pope gave Orders once in the Month of *December*, and ordained two Bishops, four Priests, and seven Deacons. *Prudentius* in his Hymns seems to tell us, that *St. Sixtus* was crucified: For thus he writes: *Jam Sixtus affixus Cruci, Laurentium flentem videns Crucis sub ipso stipite. Now Sixtus being fastened to the Cross, and beholding Law-*

rence standing by at the Foot of it, and weeping. Yet the common Opinion of all other Authors is that he was beheaded, as we said, and *Baronius* doth observe. Several Authors make mention of *St. Sixtus*, as *St. Cyprian*, *St. Ambrose*, *Prudentius*, *St. Jerom*, *Eusebius*, *Nicephorus*, the *Roman Martyrology*, and those of Venerable *Bede*, *Ussuardus*: Lastly, Cardinal *Baronius* in his second Tome, where he says that *St. Sixtus* died in the Year of Grace CCLXXI, in the Reign of *Valerian* and *Galienus*.

The Lives of St. JUSTUS, and St. PASTOR, Brothers and Martyrs.

AUGUST 7. **A**MONG the glorious Victories, which our Lord God gained by his most valiant and invincible Warriors, over the Tyrants that persecuted his Church, those are very signal and remarkable, which he got in *Spain* against *Dacian*, President of the Country, and Instrument of the Cruelty of the Emperors *Dioclesian* and *Maximian*, two detestable, horrible and importune Monsters, that could never be satiated with the Blood of Christians. And of these triumphant Champions, two little Children and blessed Brothers, *Justus* and *Pastor* do in a particular Manner ravish our Hearts with the Brightness of their glorious Crowns. For in their tender Age and weak Bodies, being armed with Grace and a heavenly Vigour, they conquered the Tyrant, and taking their Flight to Heaven, left behind them the Trophy of their Victory.

Dacian coming to *Alcala de Hencres*, to pursue the same Cruelty, Slaughter, and opprobrious handling of Christians, which he had exercised in other Cities, forthwith published an Edict, wherein he commanded all sorts of People whatsoever, to honour with Sacrifice the Roman Gods, Protectors of the Empire: Which whosoever should contemn to do, should be put to Death by most exquisite and cruel Torments. As soon as this Proclamation came forth, many Christians withdrew themselves, and lay close for fear. But little Children, inspired by Almighty God, came out into the Field to encounter that hellish Monster. These were *Justus* and *Pastor*, Brothers, wherof one was but seven Years old, and the other Nine, as Pope *Pius V.* says in a *Breve*, whereby he gives order to have their Feast kept. They were of Christian and noble Parents and went then to School to learn to read and write, which was all that little Age was capable of. Upon the first News of this Proclamation there was infused into their ten-

der Brefts an extraordinary Valour and vigorous Zeal to lay down their Lives for the Faith of JESUS CHRIST: Wherefore laying aside their Books, they ran out of School, and went immediately to the Tyrant; and there publickly professing their Religion, desired to seal it with their Blood. *Dacian* informing himself of the whole Business, and finding that these two little Boys, without ever being called by any Body or cited or sought for or inticed by any ones Inducements or Promises, were come freely of their own accord with so much Confidence and Resolution to offer themselves to die for CHRIST, was infinitely surprized, amazed and confounded. But at length persuading himself that it was some Toy or childish Levity that took these little Boys in the Head, he commanded they should be whipped privately; nothing doubting, but this Correction, fit for that Age, would bring them again to their Wits. *St. Isidore* writes that these two sweet innocent Lambs, as they were led to the Place of Correction, exhorted and heartened one another, to endure for the Love of God any Torments whatsoever. And that *Justus* who was the younger, apprehending perhaps that his Brother *Pastor*, seeing him to be so exceeding young, might mistrust his Courage and Constancy, spoke first, and said: Fear not, Brother *Pastor*, this Death of the Body, they intend to put us to: And be not also dismayed at the Torments which we are to pass through, as if our tender Age had not sufficient Forces to endure them: Let not the Sword frighten us that is to pierce our Throats. For God, who doth us the Favour and Honour to have us die for him, will not refuse to give us the Patience and Constancy which is requisite for obtaining the Crown of Martyrdom. He will fortify our Hearts with a dauntless Vigor, and by his mighty Hand uphold this weak and childish Age, that it shall not bow under the Rigour of the most sharp and un-

AUGUST supportable Torments. He will guide us to
7. that eternal Bliss, where together with his
Angels and all his Elect we shall for ever en-
joy him in his Glory. This Speech of Justus
filled his Brother Pastor no less with Admi-
ration than with spiritual Joy: And he an-
swered him in these Terms; O my dear
Brother, with good Reason dost thou bear the
Name of Justus, being endowed with such
Valour and Vigour of Spirit, as appears by
this thy Exhortation made to me. Thou speakest
indeed like an upright and just Man, and
persuadest me to become like to thee. O how
sweet and easy will it be to me, to die in thy
Company, that together with thee I may go to
enjoy my Lord JESUS CHRIST: I shall never
apprehend Death, nor fear to make a Sacri-
fice of my Body, be it never so feeble and de-
licate to the Honour of God, seeing the Joy
and Resolution, wherewith thou offeredst thine.
O what a Content and Satisfaction is it to me
to shed my Blood for Love of that Lord, who
was so liberal, yea so prodigal of his Life and
Blood for my Salvation, that I may deserve
to enjoy him in Heaven, and to partake of his
Glory to all Eternity. Thus did these Bro-
thers encourage each other, giving evident
Proofs of the Virtue and Grace of our Lord
that spoke to them, who, according to the
Royal Prophet, draweth his Praise from the
Mouths of little Infants and sucking Babes.
The Officers heard all their Discourse, and
wondering that little Children should shew
this prompt Forwardness and firm Resolution
to die and suffer all Manner of Torments;
gave speedy Intelligence of all, to their Ma-
ster Dacian, that he might well consider
what course to hold. The Tyrant was e-
ven besides himself for wonder; fearing to
be overcome by those little Boys; fore-seeing
also, that this Example would infinitely heigh-
ten the Courage of other Christians, that were
grown in Years and more settled in Resolution,
that would henceforward more boldly offer
their Bodies to the Rack, and their Necks to
the Sword, commanded that without Delay
they should be secretly beheaded, in some pri-
vate Place far from the View of the People.
His Orders were obeyed, and the Children
were led forth into a Field, called Loable, and
there upon a great Stone were beheaded,
which Stone keeps to this Day the Print of
their Knees: And our Lord would give us
all to understand by that Miracle, that the
Hearts of Dacian's wicked and cruel Officers
were far more hard and stiff and inflexible to
Mercy and Compassion, than is a hard Rock,
which became soft and pliable in Favour of
those sweet and innocent Children, thereby
testifying their Candour and Purity, and the
Glory and Power of God. The Christians

TOM. II.

with singular Reverence and Devotion took AUGUST
the precious little Heads and Bodies of those 7.
blessed Brothers, and buried them in the
very Place of their Martyrdom; persuading
themselves, that no Place was fitter to harbour
them, than that which they had sanctified by
their Death, and ennobled by their glorious
Triumph; nor any sweet and precious Oils
more proper for the embalming them, than
their sacred Blood newly shed. Some say, that
CHRIST our Lord, to honour those who had
honoured him by sealing his Faith with their
Blood and Lives, came personally from Hea-
ven, and assisted at their Interment. There
was built in their Name a Chapel in the
same Place. They died on the 6th of Au-
gust, about the Year of our Lord cccvii,
in the Reign of Dioclesian and Maximian.
By reason of the various and great Perse-
cutions which the Church endured in Spain,
the Memory of these glorious Martyrs was
for a while lost: Till Asturius, Archbishop
of Toledo was warned of them by a particu-
lar Revelation from Heaven: And having
discovered where their blessed Bodies
lay, had so great a Devotion for them, that
leaving Toledo, he retired to Alcala, to spend
his whole Life in their Worship and Service,
as writeth St. Ildefonsus, Archbishop also of
Toledo. But when the Moors had wasted and
ravaged the Kingdoms of Spain, one Urbicius
(who in the City of Huesca, and in all his
Bishoprick is honoured as a Saint) translated
their Bodies from Alcala: Which after ma-
ny Revolutions of Affairs were at length
placed at Huesca. From whence in the Year
MDLVIII, by a Brief of Pope Pius V. and
Commandment of King Philip II. a great
Part of their holy Relicks were carried back
again to Alcala de Henares, where they were
received with a great and publick Solemnity
and most festival Joy, and placed in the
Collegiate Church of their Names. There
they are kept with singular Reverence and
Devotion in a Chapel, which is under the
high Altar; which is believed to be the Place
where they were martyred, and there is also
the Stone, upon which they were beheaded.
The Martyrdom of these most holy Children
is written by St. Isidore and Prudentius. The
Roman Martyrology, and those of Venerable
Bede, Ufuardus, and St. Ado make mention
of them; and so do divers other Authors.
Ambrose de Morales hath made a Book of
their Martyrdom and Translation. And
though they died on the 6th of August, yet,
in the Archbishoprick of Toledo, their Feast
is kept on the Seventh, because the Day be-
fore is taken up with the glorious Transfi-
guration of our Lord.

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The

The Life of St. DONATUS, Bishop and Martyr.

AUGUST 7. **S**T. Donatus Bishop of Arezo, a City in Italy, in the Province of Tuscany, was the Son of noble and wealthy Parents, and very holy and virtuous; for they suffered Martyrdom, as appears, under Dioclesian and Maximian, leaving Donatus, their Son, very young: Who, to avoid the Fury of the Persecution, went to Arezo; and there became Disciple of a good religious Man, Hilarinus, a great Servant of God, and one that did divers Miracles. St. Donatus became a Mirror of Virtue and Sanctity, and was well versed in all kind of good Learning. He was thought worthy to be promoted to holy Orders, and was made Deacon by Saturus, Bishop of that City; and after his Death, was chosen by the general Consent and Congratulation of all the faithful Inhabitants, his Successor and Bishop of Arezo. God did many great Miracles by St. Donatus; amongst which St. Gregory Pope recounts this: The Pagans having broken a Chalice of Glass, with which at those times, they used to say holy Mass, St. Donatus commanded, that all the Pieces of it should be gathered up, and put together; and then made his Prayer to Almighty God, and the Chalice was presently entire and whole, as if it never had been broken. Whereupon seventy nine Persons, that were Infidels embraced our holy Faith, and became Christians, as writeth St. Ado Bishop of Vienna. He cured divers that were sick of several Diseases: Freed many that were possessed with wicked Spirits: In a great Drought he obtained by his Prayers Rain from Heaven; and himself being then out of the City, and returning home in the Rain, was not wet. Eustachius, one of the Emperor's Treasurers, had received great Sums of Money for the Emperor, and gave it his Wife to keep, whose Name was Euphrosyna. Who in her Husband's Absence, being advertised that there were Soldiers coming to Arezo, for fear of being plundered by them, hid the Money in the Ground, and died before her Husband returned. When Eustachius came home, he found his Wife was dead, and knew not what was become of the Money. Yet he was called upon to pay it out of Hand; and not having wherewithal to discharge so vast a Sum, he was exceedingly troubled and perplexed; and at length had recourse to St. Donatus for Counsel and Help: Who going with him to the Woman's Grave, after he had prayed some while to our Lord, spoke thus: *Euphrosyna, I do conjure and command thee in the Name of God, to tell us where thou didst hide the Money thy Husband left with thee.* Presently there was heard a Voice from the Grave, which answered St. Donatus, and told him the Place

where the Money was hidden; bidding him *dig in such a Place, for there he should find it.* AUGUST 7. Presently they went to the Place assigned, opened the Ground, and found the Money; and Eustachius was freed from further Pain and Trouble. St. Antoninus recounts, that an honest and good Man, having borrowed of his Neighbour ten Pounds, and given him under his Hand a Bill for the Payment of it, at the Time appointed, payed it; but forgot to take an Acquittance of him, or call for his Bill, and not long after died: But the deceitful Creditor, being a Man of no Conscience, would not permit the Corpse to be buried, until he were satisfied, and the Money, for which he had the Man's Hand to shew, were payed him. The poor disconsolate Widow of the deceased Party, goes to St. Donatus, and assures him, *her Husband before his Death had payed the Money, but had forgot to take in his Bill, and therefore she was now unjustly troubled, and her Husband deprived of the last Rites and Obsequies.* St. Donatus went to the Body, that lay exposed upon the Bier; and says to him: *Rise up speedily, and answer for thyself; for this Man prohibits thee to be buried.* The dead Man forthwith arose, and sitting up strait on the Bier, convinced his Creditor of his Fraud in denying the Receipt of the Money, and making him deliver up his Bill, tore it in the Presence of all: And then begged of St. Donatus, *to let him return again to his Rest;* which the Saint granted him. By these and other Miracles he converted a great Multitude of Idolaters, and waged terrible War against the Devils. Which when Quadrancianus, a prime Officer of Julian the Apostate, had Intelligence of, he caused both Donatus and Hilarinus to be taken and compelled to sacrifice to the Gods: And when the blessed Saints laughed at his Menaces and Threats, he made St. Hilarinus to be so long and so often beaten with Cudgels, that he died in the Torment. But St. Donatus had his Mouth cruelly bruised with Stones, and was kept close for a while in a dark Prison, and at last beheaded. Their Bodies were buried near to the City. Their Martyrdom happened upon the 7th of August in the Year of Grace DCLXII, and the Second of the Reign of Julian. And although St. Donatus and St. Hilarinus consummated their Martyrdom on the same Day, yet the holy Church solemnizes the Memory of St. Donatus on the Day of his Death, and of St. Hilarinus upon the 16th of July, when his holy Body was translated to Ostia. The Martyrologies make mention of St. Donatus; to wit, the Roman, and those of St. Bede, St. Ado and Usuardus. St. Antoninus also, Bishop of Florence

St. CYRIACUS, St. LARGUS and St. SMARAGDUS, Martyrs. 145

AUGUST 7. *rence* writes of him: And *Baronius* in his Annotations upon the Martyrology observes, that the Acts of St. *Donatus* are confused, as he may see, that will read them in that Author. We have taken out that which seemeth to us to be most true, and agreeing with what Ecclesiastical and other Authors have written of the Reign of *Julian*. AUGUST 7.

The Lives of St. CYRIACUS, St. LARGUS and St. SMARAGDUS, Martyrs.

AUGUST 8. **T**HE famous Martyrdom of St. *Cyriacus* Deacon, and of the Saints *Largus* and *Smaragdus*, gathered out of the Acts of St. *Marcellus*, Pope and Martyr, which were written by the *Notaries* of the Church of *Rome*, was in this manner: *Maximian* Emperor being returned from *Africa* to *Rome*, to make a vain Ostentation of his Magnificence and Power, and to flatter *Dioclesian*, who had made him his Colleague and Associate in the Empire, set upon a most stately and sumptuous Work, which he intended to build for the Honour and Pleasure of *Dioclesian*: And because he saw he laboured in vain to extinguish and exterminate Christians by Death and Slaughter, and most cruel Torments, that were daily inflicted upon them; he commanded they should toil and drudge in this Work, as Slaves and contemptible People by carrying Stones, Sand, and other Materials necessary for the same; intending to weary them out, and consume them with a most long and tedious Martyrdom. This was executed without any Respect or Consideration of Gentry, Nobility, Charge or Dignity, either in the City or Army, or of any other Privilege whatsoever: For innumerable Christians of all Sorts were held to the Work Day and Night, and had no Respite given them. And it is a Thing worthy to be observed and reflected upon, that whereas so many other stately Monuments and most magnificent and costly Buildings, made at vast Expences of the Emperors, and with infinite Labour, have been so ruined and overthrown by length of Time, that there are but few and small Marks of them now extant in the World; this, which was made by the Sweat and Toil of so many glorious Martyrs, hath continued still, at least so much of it, as was sufficient to be turned into a most fair Church, dedicated in the Honour of our Blessed Lady and the Angels, and now belongs to the *Carthusians* at *Rome*.

There lived at that Time in the City, a powerful, rich, and most devout and faithful Christian, whose Name was *Thrason*; who compassionating the Christians, that were kept to that most painful and servile Work, secretly succoured them, and sent them what he saw they stood in want of, by *Sisinius*, *Cyriacus*, *Largus*, and *Smaragdus*, who were all Christians. St. *Marcellus*, or, according to some, St. *Marcelinus* Pope, having Notice of this great Charity, was exceedingly recreated and delighted with it; and ordained *Sisinius* and *Cyriacus* Deacons; who continuing their accustomed Function of Charity, and carrying the usual Alms, sent by *Thrason* to the poor Christians, were taken one Night by the Guards and Officers of *Maximian*; and condemned to labour, and carry Stones and Sand together with the rest. The holy Saints underwent this Labour very chearfully, and were detained there for some Time. And because among the other Christians that were working there, one was a very old Man, *Saturinus*, a great Servant of God, who being exceedingly weak and spent, could not carry his Burden with the rest without excessive Pain and Difficulty, these holy Deacons offered themselves most readily and chearfully to help and ease him, and carried his Burden besides their own. This so great Charity caused much Wonder among the Infidels, it being a Thing altogether new and never practiced by any of their Religion; for Virtue has that Force, that it makes itself be admired and loved even by its Enemies. *Sporius* a Tribune, that was to oversee the Work, came to have Notice of it, who told it to *Maximian* the Emperor. And he gave Order, that the holy Deacons should be taken from thence, and committed to the Custody of the Governor *Laodicius*. Whilst they were detained in Prison, it is wonderful, how many Miracles Almighty God was continually working by St. *Cyriacus*. And for the greater Manifestation of God's Glory, the Sanctity of *Cyriacus*, and Confusion of the Emperor, the Devil was permitted to enter into *Artemia*, *Dioclesian's* Daughter. The wicked Spirit tormented her most furiously, and cried out, that *he would not depart and leave her, till such Time as Cyriacus the Deacon came to drive him out*. *Cyriacus*, as we said, was in Prison, neglected and forgotten; when *Dioclesian* commands he should be set free and brought before him; and when he came, he requested of him to cure his Daughter. The holy Deacon with great Authority commanded the Devil in the Name and Power of JESUS CHRIST to depart from *Artemia*; which he did presently, but told him withal, that, *seeing he drives him away from the Emperor's Daughter, he will make him to take a Journey*

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AUGUST 8. *Journey into Persia.* Artemia remained not only free in Body from the Tyranny of that wicked and cruel Spirit, but also in Soul; for she was converted, and believed in CHRIST. And her Father for that Time was well pleased and content, and shewed great Kindness to Cyriacus, being chiefly persuaded thereunto by the Empress Serena, that was then secretly a Christian, and afterwards became a Martyr for the Confession of her Faith; and the Roman Martyrology makes Mention of her upon the 16th of August. Not long after there comes to Rome an Ambassador from the King of Persia, to desire the Emperor Dioclesian, for to send to him Cyriacus the Deacon, because a malignant Spirit had possessed one of his Daughters, and put her to excessive Torment, and said, that he would never depart out of her Body, unless the Deacon Cyriacus came to chase and expel him thence. The holy Deacon refused not to make this long Journey, seeing it to be the Emperor's Will; and that the Empress Serena desired him to undertake it. But his greatest Motive was, that he confided, that this Voyage would very much advance the Glory of God; for which he earnestly desired to expose himself to all manner of Labour, Toil, and Danger. There went very many in his Company, some on Horseback, and others in Coaches and Chariots; but Cyriacus travelled all the Way on Foot with his Pilgrim's Staff in his Hand, singing Hymns, and Psalms, and Praises to our Lord, till he arrived at length in Persia, and was conducted to the King, who fell at his Feet with great Humility and Reverence; and told him the Reason for which he had sent for him, and besought him very earnestly to succour and deliver his Daughter Jobia, that was possessed by the Devil; and at the very same Time that enraged Spirit cried out, and roared most fearfully. But the Blessed Saint prostrating himself on the Ground, prayed to our Lord with abundance of Tears. Then rising up, in the Name of JESUS CHRIST commanded the Devil to depart, and leave that poor Princess. And he presently obeyed, not daring, nor being able to make any Resistance. This Miracle moved both the King, and his Daughter Jobia to become Christians; and they were baptized together with four hundred and twenty, or (as it is in the Roman Breviary, reformed by Pope Clement VIII.) four hundred and thirty others. The King offered many rich Presents to Cyriacus; but he would accept of none of them, saying, that Christians did not use to sell the Gifts of God, which are unvaluable, and cannot be prized or esteemed, but only by Faith. He eat only a little Bread, and drunk Water with Largus and Smaragdus that had accompanied him; and after five and forty Days Stay in Persia, he de-

parted, with Letters from the King of Persia to the Emperor Dioclesian, and came to Rome by Sea. The Emperor received him kindly, and gave him a House to dwell in; where he lived for a While quietly without being molested by any. Not long after Dioclesian retired from Rome, and Maximian remained still there, executing continually his accustomed Rage and Cruelty upon the poor Christians, of whom he made a most lamentable Slaughter. Among others he commanded Cyriacus, Largus, and Smaragdus to be taken. And one Day, as he was going with great State and Splendor to some festival Shew, he made Cyriacus be stripped naked, and to walk loaden with iron Chains before his Coach, thinking thereby that he did highly affront Christian Religion. Then he committed them all three to Cartafius his Lieutenant, charging him to put them to Death, if he could not persuade them to worship his Gods. And that cruel Judge having employed all his Art and Power to draw them from the Confession of CHRIST, and bring them to the Superstition of the Gentiles, and despairing to prevail with them, poured boiling Pitch upon the Head of St. Cyriacus. In which Torment the Martyr, lifting up his Face to Heaven, said: *Glory be to thee, Lord God, who makest me worthy to suffer for thy holy Name.* The Judge not content with this, used other no less cruel and barbarous Means to torment St. Cyriacus, and disjointed every Limb and Member of him upon the Rack, and he perpetually demanded the Grace and Assistance of Almighty God, to bear courageously and overcome his Pains and Torments; which the divine Goodness granted him, and made him Conqueror over the Tyrant and all his Inventions and Stratagems, whereby he thought to oppress his Faith and Courage. At length Maximian gave Sentence, that he should be beheaded together with Largus, Smaragdus, and twenty others, Men and Women. The Sentence was executed without the Walls of Rome in the Way Salaria, near the Gardens of Salustius. Their Bodies were buried by a Godly Priest, named John, on the 16th of March, which was the Day of their Martyrdom. Afterwards St. Marcellus Pope, with the holy Matron Lucina, translated them on the 8th of August, into a more decent Place in the Way Ostia. And the Church keeps their Feast on this Day of their Translation. The Roman Martyrology, venerable Bede, Uuardus, and St. Ado make Mention of them. Cardinal Baronius speaks of them in the second Tome of his Annals. And what we have said here, is taken for the greatest Part, as we said in the Beginning, out of the Acts of St. Marcellus, whose Feast is on the 16th of January.

The Life of St. ROMANUS, Martyr.

AUGUST 9. **T**HE holy Church, our Mother, maketh a Commemoration of St. *Romanus*, Martyr, on the Eve of St. *Lawrence*, which is the 9th of *August*. This blessed Man was first a Soldier of *Valerian* Emperor; and assisting at the Martyrdom of St. *Lawrence*, was amazed and astonished to behold that stout and valiant Champion to be full of Courage and Joy in the Extremity of Torments; and to hear him *thank our Lord, for having the Honour to suffer for his holy Name*, at the very Time that he was stretcht upon the Rack, and his Limbs were pulled asunder, and his Flesh torn from the Bone with Scorpions and Claws of Iron. Immediately after he beheld a most beautiful young Man to stand by the Martyr, and to swage and bath his Wounds, and wipe away the Sweat from his Face, caused by the Vehemency and Sharpness of the Torments. St. *Romanus* was strangely moved by this Sight, and thinking that young Man to be an Angel sent from Heaven to comfort and encourage St. *Lawrence*, was convinced in his Mind, that Religion must be true and most excellent, which afforded so much Strength and Joy to those who made Profession of it, amidst such horrid and unsufferable Pains and Torments. Whereupon drawing as near as he could to St. *Lawrence*, he told him what he had seen, and that he was resolved to become a Christian; and begging his Assistance, humbly besought him *not to neglect, or forsake him*. The **AUGUST** glorious Martyr felt greater Joy than can be expressed, for what *Romanus* had told him; and not being then in Case to return him an Answer in Words, shewed by the Serenity of his Countenance, that he would satisfy his Desire. After a While St. *Lawrence* was taken from the Torture, and committed to the Custody of *Hippolytus*, who secretly was a Christian. Whilst he was here, *Romanus* found Means to come to him, and casting himself at his Feet, with wonderful Earnestness and Devotion, made humble Request to him, that he would baptize him; for which Purpose he had brought with him a Bason of Water. St. *Lawrence* took the Water, blessed it, and baptized *Romanus*. Whereof *Valerian* came to have speedy Intelligence, who gave Order he should be first beaten with Cudgels, and then brought before him. And as he came, before the wicked Tyrant spoke one Word to him, *Romanus* cries out aloud: *I am a Christian*. Which put the Emperor into such a Chase, that he gave Sentence presently to have him beheaded. Which was executed accordingly: For they led him out of the Gate *Salaria*, and there cut off his Head on the 9th of *August*. And *Justinus* a holy Priest secretly in the Night took away his Body, and buried it in the Field *Verano*. This is in brief the Martyrdom of St. *Romanus*, related in the Acts of St. *Lawrence*.

The Life of St. LAWRENCE, Martyr.

AUGUST 10. **T**HE Martyrdom of the most gallant and invincible Warriour of *JESUS CHRIST*, St. *Lawrence*, the Honour and Glory of *Spain* is so remarkable, so famous and renowned in the Church of God, that the great Doctor and holy Father St. *Augustin* speaks thus of him: *St. Lawrence is so glorious for his Martyrdom, that the universal Church has been enlightened by his Passion. St. Lawrence hath given Light to the Church and to all the World, by that living Flame which burned within him; and by the Fire that exteriorly consumed his Body, he has warmed the Hearts of all faithful Christians*. This Doctor, and divers others, have set down in their Writings many particular Things of his Sufferings; out of whom, as likewise out of the Acts and Martyrologies, which treat of his Life and precious Death, we will gather this Relation.

Tom. II.

St. *Lawrence* was a *Spaniard*, born at **AUGUST** *Huesca* in the Kingdom of *Arragon*. His Father's Name was *Orentius*, and his Mother's *Patientia*, both of them Saints, and the Church *Huesca* keeps their Feast; the *Roman Martyrology* makes Mention of them on the first of *May*. Of his Infancy, his Youth, and how he came to *Rome*, no Mention is made. We only know, that he was Arch-deacon of the Church at *Rome*, and that Pope *Sixtus II.* committed to him the Custody of the Treasures of the Church, which consisted of certain Sums of Money designed for maintaining the Clergy and Ministers of the said Church, and the Relief of the Poor; as also of some rich Vessels of Gold and Silver, and precious Utenfils for the Service of the Altar. The Persecution was at that Time very hot and furious against Christians under the Tyrant *Valerian*; who seized upon Pope St. *Sixtus*. And,

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AUGUST as the Officers led him to Prison, St. Lawrence, desirous to be Companion and Partaker with him in that Sacrifice, as a Deacon with his Priest, a Child with his dearest Father, met him in the Way; and being all on Fire to die for the Love of JESUS CHRIST, with infinite Sobs and Tears begged of him, *that he would not leave him behind, but take him along with him, that by a temporal Death he might purchase an eternal Life*; and alledging divers other Motives and Reasons, which are recorded by St. Ambrose, and have already been set down by us in the Life and Martyrdom of St. Sixtus. His Prayers and Tears moved the holy Pope to great Tenderness and Compassion, and comforting him, he fore-told with a Prophetical Spirit, *that he was also soon after to die for our Lord; and that his Sufferings should be great, his Torments very sharp, and his Victory over the Tyrant most glorious*: Then recommending to him to distribute the Treasures of the Church among the Poor, took his Leave of him. St. Lawrence, to comply with the Commands of the chief and sovereign Pastor, and to rid himself of farther Care of temporal Goods, that they might put no Stop to his desired Crown of Martyrdom, went presently to seek out with all Diligence the poor Christians that lay hidden for Fear of the Tyrant, to relieve and comfort them with the Alms of the Church. He entred first into the House of Cyriaca a holy Widow, that was sadly afflicted with a most intolerable Pain in her Head; and maintained secretly in her House many Christians, and some other of the Clergy, that had fled thither. The first Thing St. Lawrence did here at his Entrance, was to cast himself at the Feet of these Christians, and to wash them with wonderful great Humility; which when he had done, with the same Hands, wherewith he had washed the Feet of the Servants of God, he first made the Sign of the Cross, and then touched the Head of Cyriaca, and presently wiped away all the Pain that tormented her, leaving her whole and sound. And having given large Alms among the Poor that were there, he went to the House of Narcissus, also a Christian, where finding a great Multitude of the Faithful, that were much affrighted, troubled, and perplexed by reason of the horrible Persecution, he comforted, exhorted and encouraged them; then washed their Feet, and distributed good Alms amongst them, and gave Sight to one Crescentius a blind Man, by making the Sign of the Cross upon his Eyes. From thence he betook himself to the Cave of Nepotianus, where seventy three Christians, Men and Women, lay hidden. Whom he saluted with the Kiss of Peace, shedding many Tears; and having washed the Feet of the

Men, there between them disposed of what August he had yet left of the Treasure of the Church. Here among others he espied Justinus, a holy Priest, who had been ordained by Pope Sixtus. St. Lawrence fell down at his Feet to kiss them, out of his great Respect to the Degree of Priesthood, superiour to his of Deacon: Justinus likewise threw himself upon the Ground, to kiss St. Lawrence's Feet; and in this Manner both of them lay prostrate with a holy and religious Strife, whether of them should do the other that Honour and Respect, to kiss his Feet. At last St. Lawrence prevailed; and Justinus permitted him to satisfy his Devotion; persuading himself, that *this was the Will of God; and that it was not fitting by standing longer out, to contristate the Saint, who by this Humility was preparing himself for Martyrdom*. In these holy Exercises did St. Lawrence spend that Night, performing exactly the Commands and Orders of St. Sixtus; whom the next Morning he saw to be led to Execution; and presently running up to him, cried out with a loud and doleful Voice: *Leave me not, O holy Father; for I have already executed your Commands, and distributed among the Poor the Treasures you committed to my Charge*.

The Officers of Justice hearing St. Lawrence speak of Treasures, laid Hands upon him presently, and when they had secured him, gave Intelligence of what they had heard him say, to the Emperor. This was most joyful Tidings to the Tyrant, who expected now to satisfy his most covetous Mind with the Wealth and Riches of the Church; and withal, to deprive St. Lawrence of a more rich and precious Treasure of Faith, by making him to adore his false Gods; and by his Example to draw the rest of the Faithful to the same Impiety. St. Lawrence was given in Custody to Hippolytus a Gentleman; and he committed him Prisoner together with divers others. In this Prison was one Lucilius, who having been detained a long Time in that sad and loathsome Goal, did so continually lament his Misfortune, that with much weeping he became quite blind. St. Lawrence counselled him to believe in our Lord JESUS CHRIST; and he following this wholesome Advice, recovered the Sight both of Body and Soul. The Fame of this Miracle was presently noised abroad, and the Report of it made many blind Persons have Recourse to the Prison where St. Lawrence was, to demand Remedy of him; and he cured them all by making upon their Eyes the Sign of the holy Cross. Hippolytus beholding the Miracles which St. Lawrence wrought, took an Affection to him, and discoursing with him familiarly, desired him to discover, where he had hid his Treasures. This was an excellent Occasion for

AUGUST for the holy Deacon to preach to Hippolytus
10. the Faith of JESUS CHRIST. Wherefore
he says to him: O Hippolytus, *if thou wilt believe in God the Father Almighty, and in his Son JESUS CHRIST, I do promise thee, I will both shew thee the Treasures, and which is more, also eternal Life, which thou shalt be made Partaker of;* and so by little and little opened to him the Mysteries of our Faith, and the unvaluable Treasures, which God hath laid up in Heaven, and keeps for his Servants. And with this Discourse the Light of Heaven entring into the Soul of Hippolytus, he was in fine converted, and with all his Family, that consisted of nineteen Persons, received holy Baptism; and our Lord was pleased to favour him so much as to let him see the Condition of those happy Souls, that were regenerated by Baptism; which he beheld most joyful and most beautiful. Soon after Valerian sends for St. Lawrence; and Hippolytus, who was now a Christian, gives him Notice of the Emperor's Order. The Saint looking chearfully upon him, says, *Come let us go; for there is a Crown of Glory preparing for us both.* The Tyrant asked of him the Treasures of the Church; and the Saint replied with a divine Prudence, *If he desired so much these Treasures, he should give him three Days Time to gather them up, and then he would bring them to him.* The Tyrant was well content therewith, and commanded Hippolytus, to keep Lawrence Company whithersoever he went, and never to let him go out of his Sight, during these three Days. In which Time St. Lawrence gathered together all the blind, lame, and poor People he could find, and, as Metaphrastes says, put them upon Camels and into Waggons, that were sent him for to bring to the Emperor the Treasures; and coming with them, said: *Behold, Cæsar, the Treasures of the Church; for, as St. Ambrose speaks, those, in whom the Divine Majesty doth reside, those that are adorned with the Faith and Grace of CHRIST, by whose Hands our Alms are conveyed into Heaven, to purchase for us there eternal Wealth and Riches, are truly the Treasures of the Church.*

A Man cannot conceive what a Rage and Passion the Tyrant fell into, seeing himself thus laughed at, and frustrated of his greedy Hopes; and with what Fury and Cruelty he commanded St. Lawrence to be stripped and torn with Whips, called Scorpions. And the more to terrify and daunt his Courage, he caused all manner of Instruments, which used to be employed in the Torments of Martyrs, to be brought thither before him, that he might assure himself, that he was to experience the Rigour and Extremity of them all, if he did not by a timely Submission pacify the Emperor's Wrath; but the stout and experienced Warriour of

JESUS CHRIST was nothing daunted at this AUGUST
horrid and frightful Sight. For his Heart 10.
was so on Fire with the Love of his Lord, that whatsoever Pain and Torture he could be put to, seemed light and easy to him in regard of what he desired to endure; as with a resolute and generous Courage he told the Tyrant: *Doeſt thou think, wicked Wretch, says he to him, to daunt me with these Torments? I would have thee know, that they are Torments for thee, and Comforts for me; which for a long Time I have desired in my Heart. I have ever wished to be sitting at this Board, and feasting upon these Dainties.* Then he was led to the Palace, loaded with iron Chains, where after the Tyrant had demanded of him the Treasures, and bid him *sacrifice to the Gods, and not to confide in the Wealth and Riches he had boarded up, for that they could not deliver him from the Torments prepared for him.* The Martyr answered with a quiet and stayed Mind: *I confide only in the Treasures of Heaven, which are the Goodness and Mercy of my God: Wherewith I am certain, that he will protect and secure my Soul; though my Body be exposed to the Rigour of Torments.* Upon this the Tyrant made him be most cruelly scourged with Rods and Wands, and after that to be lifted up in the Air, and Plates of Iron fiery hot, glowing and sparkling, to be clapt to his Sides; whilst the glorious Martyr in the mean Time derided him for venting his Malice in vain, and told him, that *he felt not his Torments.* Then turning himself to Almighty God, he gave him Thanks, and prayed in this Manner: *My Lord JESUS CHRIST, true God, and Son of the living God Almighty, have Mercy on thy poor Servant; who being accused, hath not denied thee, and being examined, hath confessed thee.* The greater Demonstrations of Patience and Joy the Martyr gave, the more did the Tyrant swell with Rage; and imputing the Effects of heavenly Grace to Art magick, exclaimed against him, and said: *Thou art a Magician, and by the Force and Slight of that black Art thou mockest and makeſt a Jest of these Torments; but I do swear by the immortal Gods, that either thou shalt sacrifice to them, or shalt be put to so many and such horrible and fearful Torments, that never Man hath yet endured the like.* To whom the brave and stout Champion replied very calmly and courageously: *Thy Torments will have an End, and I, in the Name of my Lord JESUS CHRIST, have no Fear nor Apprehension of them. Do what thou haſt a Mind, and relent not, or weary thyself in the Outrage thou canſt practice upon me.* This Answer cast him into an intolerable Chafe and Fume, wherefore he commanded the Martyr to be beaten with Plummets Staves, till his whole Body was bruised and rent. St. Lawrence renew-
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AUGUST 10. ing his Prayer, begged of the divine Majesty to receive his Soul. And presently there was heard a Voice coming from Heaven, which told him, that there remained yet much more for him to suffer. This Voice was heard by all that were there present, and by the Tyrant himself, who turning himself to the People, said: O Romans, do you not see how the Devils abet and encourage this sacrilegious Fellow, who derides both Gods and Emperors, and has no Respect for their Deity and Majesty, nor for the Sovereignty and Power of the others, nor any Fear or Apprehension of Torments? Then being quite out of himself, and mad with Anger and Indignation, he commanded he should be stretched out again upon the Rack, and have every Member disjointed, and his Flesh torn in Pieces with iron Hooks and other Instruments. And the Martyr in the mean while with a cheerful Countenance thanked our Lord, and from a Heart full of Love and Confidence, uttered these Words: *Blessed be thou, my God, the Father of my Lord JESUS CHRIST, for thy great Mercy towards me; who do so little deserve it. Grant us, O Lord, for thy only Goodness, thy Grace, that all here present may know that thou abandonest not thy Servants, but givest them Comfort and Consolation in their Sufferings and Afflictions.* And immediately there comes an Angel from Heaven, that refreshes St. Lawrence, and gives him Ease in his Torments, and with a soft Linnen Cloth wipes away the Sweat from his Face, and the Blood from his Wounds. Romanus, one of the Soldiers, beheld this Spectacle, and saw the Angel exercising this charitable Office towards the Martyr: And being inspired and enlightened by the Holy Ghost, took his Occasion to draw near to St. Lawrence, and to demand of him holy Baptism, which he received from his Hand, and not long after was crowned with Martyrdom. The most unhuman and barbarous Tyrant, not content to have so often and so horribly worn out the invincible Champion with Variety of Torments, for to drench himself in his Blood and Pain, which he so passionately loved, resolved to spend the whole Night in taking Revenge, and wreaking his utmost Malice upon him. And for this Purpose calls for all sorts of Instruments wherewith they used to torment Martyrs, and made them be laid at his Feet, intending to make use of them all in renting, tearing and misusing, with all Manner of barbarous Cruelty, the Body of the constant Martyr, which scarce hung together, so spent and consumed it had been with former Outrage. The Tyrant then sitting in his Chair, asked St. Lawrence, *what Country Man he was?* And the Saint replied: *As for my Country, I am a Spaniard, but have been brought up at Rome from my Childhood, baptized and instructed in the holy and divine*

Law. A divine Law indeed, says the Tyrant, which hath taught thee to mock at the Gods, and make Slight of Torments. And the holy Martyr replied: *In the Name and Virtue of JESUS CHRIST, I fear not thy Torments.* And when the other threatened that he would spend that whole Night in inflicting on him new Pains, if he stood out, and refused to offer Sacrifice to the Gods, the Martyr made answer, *If it be so, then will this Night be most clear and resplendent to me, full of Joy and Contentment, and free from all Darknes or Sadness.* At at last the Tyrant commanded a Bed of Iron, in Form of a Gridiron to be prepared, proportionable to the Saint's Body, and a slow Fire to be made under it, that by Degrees he might burn and waft away in it, and die a lingering, but most painful Death. The Executioners with all Expedition prepare this hard Bed, and rake out Coals to put under it; then stripping the blessed Deacon, discover to the View of all there Present his sacred Body, most pitifully mangled, torn, and gaping with wide Wounds, made in it by former Torments. And so laid him down and stretched him upon the Gridiron. The Tyrant's Countenance was chang'd and as a savage Beast, thirsting after Blood, he roared and foamed at the Mouth with Rage and Fury. The Executioners were busy and most active in kindling the Fire; the Spectators stood amazed at the Martyr's Constancy; the Angels rejoiced, beholding such a Miracle of Virtue and Fortitude. And the Heart of St. Lawrence was most meek, humble, loving and resigned to the good Pleasure of our Lord, with whom he entertained himself amidst these most violent and searching Torments, and said to him; *Receive, O my God, this Sacrifice of mine in Odour of Sweetness.* And the Divine Majesty, which is most faithful, furnished his Champion with Vigour and Courage to resist the Tyrant's Fury, and the Rigour of the Torments; upholding the Weakness of his Flesh by the Patience which he communicated to his Mind; and by his Champion, St. Lawrence, made Life to master Death; and the Faith of JESUS CHRIST to triumph over all the Powers of Hell. To behold the undaunted Courage and generous Resolution of St. Lawrence, a Man would not have thought he was stretched out upon a hard Bed of Iron, and that he was broiled with a slow Fire; but that he was lying at his Ease in a Bed of Down, and entertained with all sorts of Regalios. For looking upon the Tyrant, he spoke to him with wonderful Magnanimity and Valiantness of Heart: *Come hither, miserable Man, and see that my Body is sufficiently roasted on one Side; turn now the other, and eat of my Flesh what thou findest to be best roasted and most tender: For*
thou

10. *thou mayest sooner glut thyself of this Meat, than satisfy thy insatiate Hunger and Greediness of the Riches and Treasures of the Church, which are already conveyed into Heaven by the Hands of the Poor.* O glorious St. Lawrence! O stout and invincible Solder of JESUS CHRIST! Is your Body made of Stone, or your Flesh of Iron or Brass? Have you lost all Feeling, and are become insensible of Pain? Can Torments cause you no Dolours? Alas, blessed Saint, you are capable of Pain, and feel your Torments as much as other Men. You felt the iron Hooks that flayed your Body; and the flaming Torches, and glowing Plates that burnt your Sides; and you feel now the slow Fire that with lingering, but yet intolerable Torment consumes your Body. But the Love you have for your Master and Captain, and your ardent Desire of dying for his sake, who lost his Life for you, is so great and so powerful in your Soul, that in smarting Pangs you find Comfort, in Torments Delight, and in a cruel and painful Death, a most happy Life. For by the Light of Faith you discover that eternal Happiness which expects you, and having tied yourself fast to your beloved, you will never quit the Hold you have once taken. This Light doth so fortify you, and this Love doth so transport you into God, that the excessive Greatness of Content and Joy of Mind doth surpass, overcome, extenuate, and in a manner annihilate the Violence and Rigour of that Outrage, which the Tyrant by all his Torments practiseth upon your Body. The holy Doctor St. *Augustin*, considering and admiring the Spirit and Constancy of St. Lawrence, speaketh thus: *Lawrence did burn with the desire of JESUS CHRIST, and therefore felt not the Torments of the Persecutor. For the greater the Fervour of Faith is, so much less becomes the Rigour of the Pain. The material Fire burned the Body of St. Lawrence; but the Love of our Saviour which was burning in his Heart, allayed the Fury of those raging Flames. And though his Body was consumed into Ashes, the Strength of his impregnable Faith was nothing at all abated.* And St. *Ambrose* hath the like Discourse of him: *The glorious Martyr was broiling in the Flames of the barbarous Tyrant. But the Flame of divine Love was far more active and piercing than inwardly burned his Heart: And notwithstanding the wicked Emperor fomented the Fire with new Fuel, to encrease as well the Flames as his Torments; yet St. Lawrence burning in a hotter Furnace of Faith, slighted the Pains which were caused by other Fire. And whilst he revolved in his Mind the Commandments of God, he esteemed his Torments to be a Refreshment and a Comfort.* When the Hour was at length come, that our Lord intended to crown him for so signal and glorious a Victory, which him-

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self had granted him the Grace to win, St. *Augustine* began anew to praise JESUS CHRIST, and to rejoice and exult in him, saying; *I give thee Thanks, my Lord and my God, that thou hast made me worthy to enter the Gates of eternal Felicity.* And having said this he ended his Life, and rendered up his blessed Soul, which mounted victorious and triumphant into Heaven, to receive the Recompence and Reward which it had merited upon Earth, and blazeth forth a greater Brightness and Lustre, than did the Fire and Flames that consumed his Body. Early in the Morning, *Hippolytus* and *Justinus* a Priest took his sacred Corpse, and buried it in a Manour belonging to the Widow *Cyriaca*, whom St. Lawrence had cured, in the Way to *Tivoli*. Some other Christians repaired to the same Place, and remained there three Days, fasting, watching, praying and weeping continually at the Sepulcher of the holy Archdeacon, who had been so charitable and beneficial to them. At the end of three Days, *Justinus* celebrated Mass, and communicated all that were there present: After which they separated themselves, because some Notice was taken of their Meeting.

This is the Martyrdom of St. Lawrence, so renowned and so illustrious, that it serves to enlighten and inflame the whole World, and leaves to the Catholick Church so famous a Triumph and remarkable a Trophy of his Glory, that all faithful Christians have in it a lively Pourtrait of his Virtues and Perfections for their Example and Imitation. For how great and admirable, do we think, was the Chastity of this holy Levite, who in his Youth was esteemed worthy in regard of it, to be made Archdeacon of the Church of Rome, Disposer of the Blood of JESUS CHRIST, and Distributer of the Church's Treasures? How commendable his Fidelity in dispensing the Goods that were committed to his Charge? How wonderful his Prudence in disabusing the Tyrant, and making him understand that the Treasures of CHRIST are neither Gold, nor Silver, nor precious Stones, but the Souls of the Faithful, in whom he abideth? What an ardent and inflamed Desire had he of dying for JESUS CHRIST, his Lord? What Tears did he shed, that he was not permitted to be Partner and Companion with St. *Sixtus* in his Martyrdom? What profound Humility did he testify in washing and kissing the Feet of the Poor? What an assured Hope of eternal Life, and how many Pledges and Earnests had he of the same? What Patience in his Sufferings? What Joy in his Torments? What Contempt of all that is upon Earth, and what an Esteem and passionate Desire of Heaven? What a cordial and vehement Love of God? How grateful was he to him, and what an inestimable Bene-

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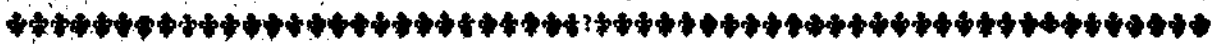
10. AUGUST fit did he esteem it, to be made worthy to lose his Life for him, who for his Love had first given his own; and to be consumed with a slow Fire upon a Gridiron for his Glory, who burning with the eternal Flames of his divine Love, died for his sake upon a Cross? These are the Virtues we are to imitate in St. Lawrence; with the fragrant Odor whereof the Church is perfumed even to this very Day, rejoicing and entertaining herself with his holy Memory; which lives and flourishes, and shall continually flourish in the World; whereas the wicked Judges, and most cruel Princes and Tyrants, that tormented and put him to Death, are buried in eternal Darkness, never mentioned or spoken of but to their Infamy, with Reproach and Detestation. It were never to make an End, if we would gather together the Praises, wherewith the holy Fathers and Doctors do most highly extol this most stout and valiant Warriour and Martyr of JESUS CHRIST. St. Ambrose and St. Augustin have written very largely and copiously of him. St. Leo Pope writes, *that Rome is no less honoured by the Martyrdom of St. Lawrence, than Jerusalem by St. Stephen's.* St. Maximus equals him with the Apostles. St. Peter Chrysologus, Metaphrastes, and others write of him with infinite Commendation and Admiration of his Virtue and Courage. And Aurelius Prudentius hath elegantly described in Verse his brave Combats and Victories; and adds, *that St. Lawrence's Death proved the Death and Destruction of idolatrous Superstition, and of the vain and sacrilegious Worship of false Gods. That from the Day, in which he suffered, Paganism began to decay and fall, and Christian Religion to gain Ground and to flourish; for although fighting like a valiant Commander and Captain of our Lord, he died in the Battel, yet he gave an utter Defeat and Overthrow to the Enemy in the Field.* And perhaps this is the Reason why the Church keeps his Feast solemnly, with Vigil, Octave, particular and proper Masses and Prayers; for the Benefit she received by his triumphant Death, and the Victory, which thereby she gained against Idolatry. The Emperor Constantine built in his Honour a most stately Church at Rome in Agro Verano, where he lies buried, which is one of the seven Churches and principal Stations of the City. St. Damasus Pope built him another very famous and Collegiate Church. And besides, there are yet three more, one in the Prison where he was detained, another in the Place where he was burnt, and the third in a Place where is kept a great Part of his most precious Relicks; to say nothing of divers others, that bear his Name, and which anciently were dedicated to him. In Italy several Cities have the Cathedral Church dedicated in the Name and

under the Protection of St. Lawrence. St. August 10.
Pulcheria Empress built him a very magnificent Church at Constantinople; and placed therein some of his sacred Relicks; which was afterwards enlarged and beautified by Justinian Emperor. This worthy Levite and glorious Martyr is highly revered with most singular Devotion in Spain, in France, and other Countries and Provinces of Christendom. And in our Time his Catholick Majesty of Spain, Philip II. made a most sumptuous and magnificent Church for him in the Escorial, worthy the Greatness and Piety of so powerful a Monarch. For in this Church there are so many rare Things, that a Man knows not which to admire most; whether the great Virtue of so many Religious Persons of the Order of St. Jerom; or the stately Buildings of the Place, or the Number of most precious Relicks that are honoured there, with the most costly and magnificent Shrines, wherein they are kept, or the excellent Books of an incomparable Library, which this great Prince caused to be most plentifully stored and furnished; or in fine, the College and Seminary, which he founded there; besides innumerable other Rarities, which exceedingly adorn and beautify the Place.

St. Gregory Pope gave for a great Treasure and most precious Relick, a Piece of the Gridiron, whereon St. Lawrence was broiled; and the same holy Father writes a very remarkable Thing, to shew with what Reverence God will have this holy Martyr honoured upon Earth; to wit, that when Pelagius Pope, his Predecessor, went about to repair and adorn St. Laurence's Tomb, it happened, that the sacred Body came casually to be discovered and seen; but all who soever beheld and saw it, whether they were Religious or Seculars, or Workmen, or of what Condition soever, died within ten Days, not one of them surviving any longer. St. Gregory of Tours relateth divers Miracles of this holy Martyr, and amongst them, one, which Venantius Fortunatus, a grave and ancient Author describes in Verse. In a certain Village of Italy, called Brionas, the Pastor of the Place intending to repair the Church, which was dedicated to St. Lawrence, commanded all Materials to be procured, necessary for the Work; among the Timber there chanced to be a Beam or Rafter so short, that it could not be serviceable. The Curate addressed himself presently to St. Lawrence, and besought him humbly with many Tears; that seeing he had in his Life Time been wonderfully charitable to the Poor, he would now take Compassion of his Poverty, and supply his Want; for he had not wherewithal to buy another Piece of Timber. Immediately the Beam became even longer than was necessary for the Place, for which it

AUGUST 10. it was destined, so that they were forced to cut a Piece off to make it useful; and the People gathered up the Chippings, and kept them as Relicks, and our Lord wrought great Miracles by them, giving Sight to the Blind, and curing several Diseases. The Martyrdom of St. Lawrence was on the 10th of August in the Year CCLXI, in the Reign of Valerianus, and his Son Galienus; as appears by an Epistle of St. Cyprian to Succellus, in Number the Eightieth, wherein he writes, that St. Sixtus was martyred that Year, and as we said before, he suffered but three Days before St. Lawrence. Also the holy Deacon Pontius, Companion and Disciple of the same St. Cyprian, who hath written his Martyrdom, says, that he was also martyred in the same Year with St. Sixtus, which was the seventh of the Reign of Valerian; as is well observed by Cardinal

Baronius. Whence it is evident that they are mistaken, who will have St. Lawrence to have been put to Death under Decius. Let us all beg of this holy and glorious Martyr, to obtain for us of our Lord that lively Faith and heavenly Light which himself had, that our Soul being enlightened with the Fire of divine Love, may look upon all Things of this World, not as they seem to be, but as in real Truth they are; and esteem them accordingly, aspiring always to that Honour and Wealth, which is heavenly and permanent; that in his blessed Company we may come to enjoy that sovereign Light, and divine Fire, that ever burns without consuming, and transforms into itself the Souls of those who serve God, and who pass by the Fire of Tribulation into the eternal Repose and Felicity of Heaven.



The Life of St. TIBURTIUS, Martyr.

AUGUST 11. THE glorious Martyr St. Sebastian, by his preaching, converted very many of the prime Gentry and Nobility at Rome, to the Faith of CHRIST; and amongst the rest persuaded also Chromatius, Governor of the City to become a Christian. This Chromatius was of a most noble Extraction, wonderfully honoured and respected by all for his great Authority, Power, and Wealth, and kept a vast Family. Who coming to understand, that Tranquilinus, the Father of the holy Martyrs Mark and Marcellian, was become a Christian, and by means of holy Baptism was cured of the Gout, where-with he had been a long Time and most intolerably pestered, was very desirous to obtain the like Remedy, being sorely afflicted with the very same Disease; and by the Advice and Persuasion of St. Sebastian he renounced all the great State and Pomp wherein he had hitherto lived, to submit himself to the sweet and easy Yoke of our Saviour, and was baptized together with all his Family, Servants and Slaves, both Men and Women, in all a thousand and four hundred Persons; and Part of his Means he distributed among his Bondmen, whom he enfranchized and set at Liberty, saying, that seeing they had Almighty God for Father, it was no ways fitting they should be held in Bondage to a mortal Man. Chromatius had a Son, by Name Tiburtius, a young Man of great Expectation, endowed with a rare Wit and Judgment, and very forward in Learning, of a gallant Behaviour and a most sweet Temper; who, moved by his Father's Authority and Example, had a Mind also to make himself a Christian. And took this holy Profession so much to Heart, that he

was an Example and a Pattern of all Virtue and Sanctity to the rest of the Christians, and deserved, that the divine Majesty should make use of him, as of an Instrument, for the working of several Miracles; whereof this was one: Passing one Day thorough a certain Street, he saw a poor Youth that had fallen from a high Place, and was so broken and bruised by that Fall, that his Parents, despairing of any Remedy, were thinking how to bury him. Tiburtius comes to them, and desires them to give him Leave to speak a Word or two in their Son's Ear, for that perhaps he might do him some good, and heal him. Presently they made him Way, and he drawing near, said over him the Pater noster and the Creed, and immediately the Youth recovered, and stood upon his Legs whole and sound; and Tiburtius took hereupon Occasion to preach as well to the Parents as to their Son, Christian Religion; which as they were willing to embrace, he brought them to Pope Caius to be baptized. Moreover St. Tiburtius was exceedingly charitable, zealous, and desirous, that all Christians should be very exemplary in their Life and Conversation, and eminent in all Manner of Virtue, that God might be glorified in them, and that the Gentiles seeing their Modesty, Piety and Sanctity, might thereby discover the Excellency and Perfection of Christian Religion. Among the Christians there was one Torquatus, a false-hearted and deceitful Man, that had nothing in him of the Staidness and virtuous Behaviour of a Christian and Servant of God, but conformed himself to the Customs and Practices of the World and of Paganism. His Hair was always curled and perfumed, he frequented

Augusted Plays and Feasts, haunted much the

11. Company of Women, and was much pleased to see them in their Bravery and gallant Attire, had no mind to fast or pray, but lay long in Bed every Morning; and was scarce ever seen praying in Churches or singing the Praises of Almighty God with the rest of the Christians. St. *Tiburtius* did often warn him of his Duty, with great Charity and much Liberty, for the great desire he had to see him by his Works and Conversation make good the Title and Profession of a Christian. And although *Torquatus* for the present dissembled the Malice of his Heart (because *Tiburtius* being a Man rarely qualified was in greatest Esteem and Reputation with all sorts of People) and seemed to take kindly and be grateful for his wholesome Advice and charitable Reprehension: Yet as the Root and Soul was infected and cankered, he fomented inwardly in his Mind a most wicked Rancour and Spleen against the holy Man, and was earnestly bent upon Revenge: Which at length he took, by accusing him to the Governor *Flavianus* for being a Christian. And yet to carry on his Plot more covertly, and not to seem to have a Hand in so foul a Fact; he agreed with the Governor, that he should give Order to have as well himself as *Tiburtius* apprehended for Christians: For such deceitful Practices doth the Malice of Men make use of, the better to work their mischievous Designs. *Tiburtius* and *Torquatus* then were both seized upon, the Saint and the Sinner, the true and faithful Christian with the perfidious Dissembler; and as they were brought before the Judge *Fabian*, he first demanded of *Torquatus*, what was his Name, and of what Profession and Religion he was? And he answered, that his Name was *Torquatus*, that he was a Christian, and that *Tiburtius* was his Master, whom he endeavoured always to imitate, and hoped to do so for the Future. Then says the Judge to *Tiburtius*: Do you hear what *Torquatus* says? It is true, replies St. *Tiburtius*; that *Torquatus* hath for some time given himself out for a Christian, but hath never behaved himself like a Christian: For he is a Man that seeketh after his Pleasures, combs and frizels his Hair like a Woman, useth high Fare, entertains himself in playing and dally-

ing with Women that are not of the best Re-
pute, and doth other very unbecoming Things, which cannot consist with the Sanctity and Gravity of Christian Religion: And JESUS CHRIST acknowledges no such Monsters for his Servants. In fine, after many Discourses that passed between them, the Governor commanded a certain Place to be strowed with burning Coals, and said to *Tiburtius*, that either he must offer Incense to the Gods, or walk barefoot upon those glowing Coals: St. *Tiburtius*, immediately made the Sign of the Cross, and then walked upon them as if he had trod upon Roses. Whereat whilst the Governor stood amazed, the Martyr said to him, away now with thy obstinate Infidelity, and confess JESUS CHRIST to be true God, whose Commands all Creatures obey: Or if thou wilt not, yet believe in him, put thy Hand into a Cauldron of boiling Water, and call upon thy Jupiter, whom thou takest to be thy God, and thou shalt see whether for Jove's Respect the Water will forbear to scald thee. For as for my part I feel not the Heat of this Fire: And in the Name of JESUS CHRIST these Coals seem to me to be Roses: For every Creature is subject and obedient to its Creator. The Governor being offended at this Liberty answered: Who does not know that your CHRIST taught you Art-magick, and that all you Christians are Magicians and Sorcerers? But St. *Tiburtius* not being able to endure such an Affront offered to our Lord and Saviour, answered: Hold thy Peace thou wicked and miserable Man, let me not bear that accursed Tongue utter such Blasphemies against this so sweet and holy a Name. These Words extremely incensed the Governor and Judge, *Fabian*. Wherefore he presently gave Sentence that *Tiburtius* should be beheaded. Which was executed about a Mile from Rome in the way *Lavicana*; where also the Martyr's holy Body was entered, and God wrought great Miracles by his Intercession. His Martyrdom was on the 11th of August in the Year of our Lord cclxxxvi, under *Dioclesian* and *Maximian*. Mention is made of him in the Roman Martyrology, and in those of St. Bede, *Ufuardus* and St. *Ado*, on the 11th of August, and in the Acts of St. *Sebastian* on the 20th of January; and in the second Tome of Cardinal *Baronius*.

The Life of St. SUSANNA, Virgin and Martyr.

ON the same Day, together with St. *Tiburtius* Martyr, the holy Church solemnizes the victorious Martyrdom of the blessed Virgin *Susanna*; whose Victory and Triumph was in this manner; as is to be seen in the Acts registered by the Roman Notaries, and cited by *Syrinus*, as also in the Ro-

man Martyrology, and that of St. *Ado*, and in Cardinal *Baronius*. The Emperor *Dioclesian* declared *Maximian Galerius*, surnamed *Armentarius*, his Successor in the Empire, adopting him for his Son, and the more to honour and oblige him, gave him in Marriage his Daughter *Valeria*, who died soon after she

was

11. AUGUST was married, without Issue. Wherefore *Dioclesian* intended to marry him the second time, and himself would chuse him a Wife. He understood that there was a young Lady at Rome of an incomparable Beauty, Modesty and Prudence; which rare Parts received a wonderful Lustre from the Knowledge she had in good Sciences. She was called *Susanna*, and was Daughter to *Gabinus*, who, after his Wife's Decease, took holy Orders, and was made Priest, being Brother to Pope *Caius*: Both of them were a Kin to *Dioclesian*, though for his excessive Cruelty, and the never to be quenched Thirst of Christian Blood, they had retired themselves not only from his Court, but from all Conversation and Commerce with him. *Dioclesian* little suspecting *Susanna* to be a Christian, resolved to match her with *Maximian*, for he was informed that she had all the good Parts and Talents in their Perfection, that could be desired in a Lady or Princess. He committed the Business to *Claudius*, a near Kinsman of his, who presently came to *Gabinus*, to give him Notice of the Emperor's Choice and good Pleasure, and to congratulate him upon this so good Fortune, and the great Happiness which he might well expect by this near Alliance with the Emperors. *Gabinus* acquainted his Brother, St. *Caius*, Pope, with this Design of *Dioclesian*: And both of them together proposed it to *Susanna*, to know her Mind therein. But the pure and holy Virgin, making more Account of the Faith of JESUS CHRIST than of all the Glory and Dignity of the Empire; and chusing rather to remain chaste to God, to whom she had wholly dedicated herself, than to be Lady and Queen of the whole World, answered with great Resolution, *That by no Persuasions she would ever be brought to marry Maximian, for that he was a Pagan and Infidel; no nor any other mortal Man, seeing she had vowed virginal Integrity to the Sovereign Lord and King of Heaven, who had chosen her for his Spouse, and would keep it inviolably for him.* She added withal, *that she hoped this Treaty of Marriage, with Maximian would be an Occasion to her, to adorn her Virginity with the Crown of Martyrdom.* Both the Father and the Uncle highly commended *Susanna* for her brave and generous Resolution, and exhorted her to be constant and perseverant in it, and to dispose herself by Fasting, Prayer and good Works to suffer Death for the Glory of God. Some three Days after, *Claudius* returns again to *Gabinus* his House, to know what Account he should give to the Emperor, about this Business, so carefully recommended to him: And leaving his Followers at the Door, entered alone, and finding there *Susanna*, offered to salute her, as his Kinswoman, with a Kiss according to the Roman Custom in those Days; but she re-

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tired back with some Shew of Indignation, saying, *That never in her Life had she given her Cheek to Man, and much less would she give it to him that was a Pagan and an Idolater, and had his Mouth polluted with the abominable Sacrifices of false Gods.* And pursuing this Discourse, she spoke to him so effectually, that *Claudius* became a Christian, together with his Wife *Prepedigna*, and his two Sons *Alexander* and *Cutius*: And he employed himself in Works of Charity giving large Alms to Christians that were restrained in Prison for the Faith of JESUS CHRIST; and casting himself at their Feet, humbly besought them to obtain for him Pardon of his Sins, and of his Cruelty in persecuting and misusing them. And although all his Offences were washed away by Baptism, and he was admitted to the Grace and Favour of God, yet he wore continually a Hair Shirt. After some Days were expired, *Dioclesian* sent one of his principal Courtiers, whose Name was *Maximus*, to enquire of *Claudius* what he had concluded with *Susanna* about the Match. *Claudius* came with him to *Gabinus*'s House, that there he might certify himself of *Susanna*'s Intention. *Maximus* found *Susanna* wholly averse from marrying, and heard her speak so pertinently and solidly against the Worship of many Gods, and of the assured Truth of Christian Religion; that being convinced in his Understanding, and forcibly moved by the Grace of God he went immediately to the Pope *Caius*; and falling down at his Feet besought him most earnestly to baptize him and admit him into the Number of Christians; and then distributing all his Means among the Poor by a certain Friend of his named *Tbraison*, who was secretly a Christian, he led a most holy and perfect Life, giving himself entirely to the Service of our Lord. There was a wicked Sycophant, and a most malicious Man, by Name *Artifius*, who gave Intelligence of all these Conversions, to the Emperor *Dioclesian*; who being extremely enraged, commanded all that holy Company and Assembly of Christians to be apprehended, save only Pope *Caius*: As for *Gabinus* and his Daughter *Susanna*, they were committed to Prison: The rest, to wit, *Maximus*, *Claudius*, and his Wife *Prepedigna*, with their two Sons, *Alexander* and *Cutius*, were carried to *Ostia*, and there were burnt, and their holy Ashes cast into the River: And Mention is made of them in the Roman Martyrology on the 18th of February. These were the first Fruits of *Susanna*, which by her Prayers and Merits, and the great Love and Esteem she had of Chastity she brought forth on Earth to be gathered for Heaven; and the same love and desire of conserving this Pearl of Virginity made her to trample under her

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Feet

AUGUST Feet, as Dirt and Dung, all the Glory and

11. Majesty of the Roman Empire.

But *Dioclesian*, in Pursuit of his Design, not despairing to draw *Susanna* to condescend to his Desire, sent for her to his Palace, and commanded the *Empress* *Serena* to deal with her, and persuade her to accept of *Maximian* for her Husband. The *Empress* was secretly a Christian, and opened herself to *Susanna*, with whom she had many long and private Discourses, in which she exhorted the holy Virgin to persist constantly in her good and laudable Resolution, and to contemn the fading Pleasures of the Flesh and Vanity of the World; and not to apprehend the Menaces of the Emperor or even Death itself; that so she might come to possess God for an Eternity, and enjoy that unspeakable Happiness, which Christians expect in Heaven. Such like Discourses had the good *Empress* with *Susanna*, whom she kept many Days with her under Pretence of complying with the Emperor's Orders, and in the mean while they spent together the greatest Part of the Day and Night in Prayer, and other holy Exercises of our Religion. And *Serena* by this Conversation and Communication with that blessed and most pure Soul, profited so much in Holiness and Perfection, that she deserved to be honoured after her Death as a Saint: And her Memory is recorded in the *Roman Martyrology*, and those of *Bede*, *Usuardus* and *Ado*, on the 16th of August. After some Time, *Dioclesian* enquired of *Serena*, how *Susanna* stood affected and whether she were content to marry? The *Empress* replied, that she had no Mind at all to it, and added, that seeing *Susanna* had no Affection or Love for his Son, it would be the best Way to trouble her no more about it, but to seek out some other Match for him, there being other Ladies nothing inferiour for Birth and other Parts to *Susanna*. *Dioclesian* sent *Susanna* home to her own House, being unwilling that in his Palace she should suffer Violence from *Maximian*, who was most heinously offended to be so slighted by a young Maid. The holy Virgin apprehended well the Danger her Chastity was in; wherefore being retired into her Chamber, she prostrated herself upon the Ground, and most humbly besought the Divine Majesty not to permit her Integrity and Purity, which she had so carefully maintained and kept for Love of him, to be stained. *Maximian* failed not to come that very Night with a cursed intent of satisfying his brutish Desire; but entering into the Room, where the Virgin

was praying, he saw she was environed with a great and heavenly Brightness, which made him return much frighed and amazed; though he thought it was an Effect of Witchcraft. He presently acquaints *Dioclesian* with what he had seen; and he, to inform himself the better, dispatches thither one *Curtius*, a Courtier, to see whether it were so indeed, or only an Imagination and Fancy of his Son *Maximian*. *Curtius* goes, but returns back in a greater Fright than the other had done. Then *Dioclesian* seeing all the Labour and Industry he had used to win *Susanna*, was to no Purpose; for she could not be persuaded by any Inducements or Threats, to marry; and thinking that for being a Christian, she was also a Sorceress; gave Scope to his accustomed Cruelty; and put one *Macedonius*, a wicked fellow, and most worthy to have such a Commission from a bloody Tyrant, in Charge, to force *Susanna* to offer Sacrifice to the Gods, or else, to put her to Death. *Macedonius* omitted no manner of Means which he thought conducing to work upon the Virgin's Mind; and brought with him an Idol of *Jupiter* for her to adore and worship; Which Idol by the holy Virgin's Prayers immediately vanished away, and was found broken and lying in the Dirt in the Street. Whereof the Emperor being certified by *Macedonius*, commanded that *Susanna* without Delay should be beheaded in her own House, which Sentence being executed, the holy Virgin gave up her most pure and unspotted Soul into the Hands of her beloved Spouse, from whom she received a double Crown of Virginity and of Martyrdom. The *Empress* *Serena* came that Night, and with great Joy and Reverence taking up the holy Body, with her own Hands wrapped it up in fine and perfumed Linnen, with a great Quantity of aromattick Spices; and buried it in a Grot in the Churchyard of *Alexander* near to some other holy Bodies that were interred there: And with a Linnen Cloth gathered up her sacred Blood the best she could, which she kept as a most precious Treasure in a little Shrine of Silver in her Closet; and spent what Time she could, of the Day and Night, in praying before it. St. *Caius* Pope often said Mass in Honour of this Saint; his Neece, in the same House wherein for the Confession of CHRIST she had been put to Death. The Church keeps her Memory on the Day of her Martyrdom, to wit, the 11th of August in the Year of our Lord ccxcv, in the Reign of *Dioclesian*.

The Life of St. CLARE, Virgin.

AUGUST
12.

THE Life of the admirable Virgin St. Clare, Light and Mother of the poor Religious of St. Francis, was written by a grave Author (who conceals his Name) by the Command of Pope Alexander IV. who canonized her, and by St. Antoninus Archbishop of Florence, and by him, who wrote the Chronicle of the Seraphical Father St. Francis, and is as follows: St. Clare was born in the City of *Affisum*, in the Province of *Umbria* in *Italy*, of noble and rich Parents. Her Ancestors were employed in honourable Offices in the Wars. Her Mother was called *Ortelana*, which signifies a Gardiner, and her Name agreed well with her, since she gave so fruitful and fair a Plant to the holy Church, as was her Daughter *Clare*. *Ortelana* was much given to Works of Piety, and her Devotion was so great, that she went in Pilgrimage to *Jerusalem*; visited the Church of St. Peter and St. Paul at *Rome*, and that of the Archangel St. Michael in the Mountain of *Garganus*, in the Kingdom of *Naples*. Being great with the glorious Virgin *Clare*, and fearing the Dangers of Childbirth, she besought Almighty God before a Crucifix, to preserve her from them; and as she was a praying she heard a Voice, which said to her: *Do not fear, for thou shalt bring forth a Light, which with its great Clarity shall illustrate the whole World*. When she was delivered, she gave her Child the Name of *Clare*, confiding that the Voice, which she had heard from Heaven, would be accomplished in her. The Child soon began to shine in the Night of this World with a singular Grace, she was very amiable, and very prompt to learn from the Mouth of her Mother the Principles of our Faith. She was charitable to the Poor; she gave them of what she had; and oftentimes deprived herself of Part of her Food and Sustenance to give it them. She was much inclined to Prayer, and was recreated in it, and felt most sweet and heavenly Delights, in the Consideration of the Life and Passion of our Lord JESUS CHRIST; and because she had not a Pair of Beads, wherewith to count the Number of her Prayers, she counted them in that tender Age with certain little Stones. She rejected all Bravery and prophane Dressings. And although to comply with the Will of her Parents, she put on costly Apparel, conformable to her Quality, yet underneath she wore a rude Hair-shift. She offered to God her Virginity, and made great Resistance to her Parents, who would have her marry. At this Time God Almighty sent to the World, to renew it, the Seraphical Father St. Francis, Native of the same City of *Affisum*, where

he also lived, and dispersed to all Parts that Spirit and Fire, which was given him from Heaven. The holy Damsel much desired to see him, and to discourse with him; and the blessed Father, moved by an Instinct and Impulse from our Lord, did also desire to have some Conference with her, to communicate to her more Light, and to draw her from the Dangers and Vanities of the World. She found Means to speak with him, and he persuaded her to contemn the World, and to take for her Spouse that most sweet Lord, who being God, for Love of us made himself Man, and was born of a Virgin, to exalt Virginity, and to imprint the Love of it in pure Hearts and Souls. And the Virgin *Clare* being of herself so well inclined, and thirsting so ardently after Perfection, very easily submitted herself to the Counsels of the holy Man, taking him for Guide and Master of all her Intentions; and resolved to espouse herself to JESUS CHRIST by an indissoluble Band.

Palm-Sunday being come, the Servant of God was so inflamed with his Love, that every Hour seemed to her a Year till she forsaked the World, and began a new Life; wherefore she desired St. Francis to tell her, what he thought she ought to do, for she desired to delay no longer. The Saint illuminated with Light from Heaven, ordained, that she should depart secretly out of her Father's House, and decently accompanied come to his Convent, where he would give her the Habit. The holy Virgin did so, leaving her City, her Parents, and her Kindred, and went to the Church of St. Mary de *Portiuncula* (which is about a Mile from *Affisum*) where the holy Father was expecting her with his Religious. They received her with lighted Tapers, singing the Hymn, *Veni, Creator, Spiritus*. There she put off her secular Garments, and cloathed herself with the poor Habit of her rich Religion, and gave a Bill of Divorce to all the Poms and vain Delights of the World. And the same holy Father cut off her Hair with his own Hands; our Lord making Choice of the holy Patriarch St. Francis, and his blessed Daughter *Clare*, to plant in Earth the Spirit of Heaven, and Contempt of the World; and that one of them should be the Father of so many worthy Sons, who under the Name of *Friars Minorites* fight under his Banner; and the other should be the Mother of so many young Virgins and Ladies, poor in temporal Riches, but very rich in spiritual Gifts, and well stored with heavenly Treasures. St. Francis carried her to the City of *Affisum*, and put her into the Monastery of St. Paul,
of

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12.

AUGUST of *Benedictin* Nuns, till our Lord should

12. provide him of another Monastery. The blind World could not endure so great a Light, and the Devil our capital Enemy, fearing some grievous Damage from the Example of the holy Damsel, resolved to wage War against her, taking for his Instruments her own Kindred (which are the domestical Enemies of Religious Persons.) It seemed to them a new and an unusual Thing in that City, that a young Virgin well born, beautiful and rich, should in the Flower of her Age renounce all Bravery, Pleasures and Entertainments, and wed herself to Austerity and Penance, and in a vile Habit and rigid Hair-cloath triumph over the World; and they looked upon it as a Disgrace to them, that *Clare* should live in that Manner. They came to the Monastery; they used all Means, that foolish Vanity is wont to invent, to persuade her to leave off what she had begun. They served themselves of all Kinds of Weapons, of Sweetness and Rigour, of Flatteries and Threats. But our Lord, who had chosen the holy Virgin for his Spouse, gave her Force to resist; and approaching near to the Altar, she shewed them her Head shaved, and very resolutely told them, that she could by no Means leave JESUS CHRIST, to whom she had dedicated herself, and for whose Love she had renounced the World. In fine, seeing the Constancy of the Virgin, and that all the Means they made use of to draw her to their Will were to no Purpose, they grew weary, and discontented left her.

The Blessed Father St. *Francis* removed her from the Monastery of St. *Paul* to the Church of St. *Damian*, which by his Order had been repaired, and in which himself had resided some Time, and was out of the City, far from Noise and Stirs. In this Church St. *Clare* enclosed herself for the Love of her heavenly Spouse. She took this Church like a Dove for her Nest, and from hence began to spread abroad the bright Rays of her Life and Sanctity. She prayed to God, that he would give her a Sister of hers, called *Agnes*, younger than herself; that acknowledging the Vanity of the World, she might leave it, and come and live with her. God granted her Request; for seventeen Days after her Conversion, *Agnes* came to St. *Clare*, and discovered to her her Intention, which was to live with her in Poverty and Chastity. St. *Clare* embraced her with great Joy, and praised our Lord for having heard her, and bestowed so signal a Favour on them both. By little and little the Fame of the Sanctity of this worthy Virgin dilated itself, and the sweet Odour of her Virtues was diffused over all Parts, in such sort, that many noble, and rich young Virgins, moved by her Example, condemning all the Delights

of the Flesh, resolved to take the King of AUGUST Heaven for their Spouse, and to live a chaste 12. and religious Life. Many married Persons, by common Consent, parted from one another; and the Men went to the Convents of the Friars, and the Women to the Convents of Nuns. Such Fervour and Spirit came from Heaven upon the Women of the City of *Affisum*, that Daughters offered themselves to their Mothers, and Mothers invited their Daughters to be Religious, and Brothers their Sisters; a holy Strife there was, who should run fastest to Perfection; and those who had any Impediment, endeavoured in their Houses to observe the Rule of St. *Clare* as far as they were able. And not only in that City, and in all *Umbria*, and other adjacent Provinces, but also through the whole World the Splendour of this new Light dilated and extended itself; and innumerable young Virgins of good Parentage, and great Princesses and Ladies, held for truer Greatness the Sack-cloath, Poverty, and Nakedness of St. *Clare*, than the Estates, Delights and Riches, which they possessed, seeing that they left them all, to become humble Disciples of so holy and admirable a Mistress. And with great Reason might they more glory so to be, than to command as they did before.

Who can sufficiently explicate the excellent and heroical Virtues of this most holy Virgin? Who can declare that profound Humility, which she laid as a firm and solid Foundation, whereupon to build all other Virtues? For having for the three first Years shunned the Name and Office of Abbess, desirous rather to be a Subject than a Superior, when the glorious Father St. *Francis* compelled her by Obedience to accept of it, Fear increased in her without Presumption, and she remained more a Servant than Abbess, esteeming herself in her own Opinion more vile and imperfect, than any of her Subjects. She oftentimes poured Water upon their Hands, and stood whilst they sat, and served them, when they were eating. She washed the Feet of the Servants, and with great Humility kissed them; and thus by her Example she planted in the Hearts of her Subjects Humility, the Root and Foundation of all perfect Works. From this Humility sprung a true Love of holy Poverty, which her Father St. *Francis* had taught her by his Example. This made her sell her Inheritance, and give the Price of it to the Poor, without reserving any thing for herself. And she would not permit her Subjects to receive more maintenance than was necessary; it seeming to her, that a Religious Person, the more Care she has to gather and conserve Riches, the less Care she has of Virtues. One Day it happened, that there was but one Loaf of Bread in the Monastery,

August 12. ry, she commanded half of it to be given in Alms to the Friars, and the other half to be set upon the Table before fifty Nuns under her subjection; St. Clare made her Prayer to Almighty God, and he so multiplied the Bread, that they all eat of it, and were satiated. Another Time there being no Oil in the House, the Saint took a Vessel and washed it with her own Hands, and then commanded her, whose Office it was to beg for them, to take it and beg Oil in it in Alms; who when she had taken the Vessel, found it was full of very good Oil. The holy Virgin took such Content in holy Poverty, that she was more delighted when the Alms-Sister brought to the Convent only Crusts and Scraps of Bread, than when she brought whole Loaves. The Rule which St. Francis left St. Clare, and which Pope Gregory IX. confirmed, was of so strict Poverty, and she accepted it so devoutly, and observed it so precisely, that Pope Innocent IV. judging it to be above the Forces of weak and delicate Women, would have moderated the Rigour of it, and absolved the holy Virgin from the Vow she had made of so rude and hard Poverty. But the Saint besought him that he would not do it, and told him, *that she desired he would absolve her from her Sins, but not from the Observance of Poverty.* And so although certain Prelates, and other Persons did counsel her to make a more moderate Rule; and she at the first, considering human Frailty, enclined to do so; yet afterwards having better considered the Matter, and commended it more earnestly to our Lord, she resolved that the first Rule given by the seraphical Father St. Francis, and confirmed by Gregory IX. was to be kept; confiding in our Lord, that he would give Forces to those whom he should call to this Institution, to be able to observe it. Her treating of her own Person, and her Austerity towards herself was very conformable to her Love of Poverty. She wore only one single patched Garment; together with a poor Mantle of coarse Cloth, which served rather to cover her delicate and virginal Body, than to defend it from Cold. She always went barefoot; her Bed was ordinarily the Ground, or when she would treat herself more delicately, a few dry Sticks. The Pillow on which she rested her Head, was a Piece of Wood. She fasted *Advent* and *Lent* with Bread and Water. And upon *Mondays, Wednesdays* and *Fridays* in *Lent*, she eat nothing at all. She wore a rude Cord with thirteen Knots next to her Skin, and over it a Hair Shift of Bristles of Camels, so large that it reached to her Girdle, and so painful, that one of her Children desiring the holy Virgin to permit her to wear it, she was not able to endure it, but returned her it again, admiring how so delicate a

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Body, as that of St. Clare, could abide it. In fine, her Penance was so extraordinary, that the holy Father St. Francis, and the Bishop of *Assisum* commanded her under Obedience to moderate it.

She lived by Prayer, and was so fervent and so continually in it, that she seemed to have no other Thing to do, but that, nor other Affairs, or Necessities of the Body to attend to. She prostrated herself upon the Ground, kissed it, and watered it with Abundance of Tears, and always imagined herself to have before her Eyes CHRIST crucified. When the other Religious took some Repose, to refresh their wearied and spent Bodies, she would be watching in Prayer, and recreating herself with the delightful Entertainments of her Spouse. She was the first, that rose and went to the Quire, and rung the Bell, and lighted the Candles, awaking and exciting the rest by her Example. One Night as she was in Prayer, and melted into Tears, the Devil appeared to her in the Shape of a *Blackamoor*, and told her, she did not well, to weep so much, that it would make her Blind, and she would do God better Service by governing her Monastery, than in shedding so many Tears. But the Saint perceiving it was the Instigation of Satan, she made him this Answer; *If I should become Blind, and not be able to govern this Convent, there would not want another that would do it better than I. Thou, and those of thy Troop, are truly Blind, seeing you shall never be able to see the incomprehensible Light of God.* And with this the Devil left her, and went away confounded. Another Time upon a *Christmas* Night, she desiring very much to be present at Mattins, and not being able, by reason of her Infirmary, she heard from her Bed what the Friars of St. Francis sung in their Convent, which was so far distant, that humanly speaking, it was impossible to hear them; God Almighty recreating by this Means his Servant, and granting her what she so much desired. When the holy Virgin had ended her Prayer, she came from it with her Face so inflamed, that it dazzled the Eyes of those that beheld her, and they straight perceived by her Words, that she came from Prayer; for she spoke with such Spirit, Pervour and Devotion, that she enflamed the Hearts of those that heard her, and engendered in them a great Esteem of heavenly Things. But amongst the other Devotions, which the holy Virgin used, that towards the Blessed Sacrament was very wonderful. She communicated very often: She spun with her own Hands, even when she was sick in Bed, most fine Linnen for Corporals, and the Service of the Altar, which she distributed through all the Churches of the City of *Assisum*, and some of them are yet kept in

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August the Church of Toledo. One Night before

12. *Holy Thursday*, upon which the holy Church celebrates the Institution of the divine and wonderful Sacrament of the Altar, St. Clare contemplating the excessive and immense Love with which our Lord left us himself in it, and the Torments he suffered for us, she was so transported and ravished herewith, that she remained absorpt in an Extasy, and without Sense all that Night, and the next Day, those that saw her, judged her to be dead.

And as her Devotion was great towards the Blessed Sacrament, so our Lord by Means of it, wrought divers Miracles in her Favour. Upon a Time the Army of the Emperor Frederick, a great Enemy of the Church, passed by the City of *Affium*; there were many *Infidel Moors* in the Army, and the Monastery of St. Clare being out of the Walls of the City, they, as Enemies of God and Christian Religion, set upon it to rob and destroy it, and to do it all the Mischief they could. The Nuns, affrighted and weeping ran to their Holy Mother to advertise her of it, who then was Sick in the Infirmary: She comforted them with great Calmness and Confidence, and made them carry her to the Gate of the Monastery, and place her in the Sight of the Enemies, having before her the most Holy Sacrament in a *Pyx*. Where falling down upon her Knees, with great Devotion and many Tears she besought our Lord, that he would not permit those his Servants, brought up in his Love, and who for his Love had renounced all worldly Loves, to be delivered up to the Will of those Beasts there present. As she ended her Prayer, there was a Voice heard from Heaven, which said, *I will always defend them*. And immediately the Infidels who had gotten upon the Walls, affrighted and astonished, fell down, and fled away, leaving the Prey which they seemed to themselves to have had in their Claws. And the Saint commanded her Children, that, during her Life, they should conceal this Favour which God had done them, together with the Voice from Heaven. And for this Devotion which St. Clare had to the most Holy Sacrament, she is painted with a Remonstrance in her Hands. Another Time the City being besieged by an Imperial Army, under the Conduct of *Vitalis* of *Aversa*, a cruel and proud Man, who said he would not depart, till he had taken, and destroyed the City. St. Clare called her blessed Children to her, and commanded Ashes to be brought, which she in the first place put upon her Head, ordaining that they should do the like; then all prostrate in Prayer, they besought our Lord, that he would be pleased to deliver that City, which for his Love had done them so much good. Our Lord heard the devout Suppli-

cations of St. Clare and her Children: And August the Night following all that Army was undone, and a little after their furious Leader ended his Life by a violent Death. Nor were these the only Miracles, which God wrought by the Merits and Prayers of St. Clare, but there were many others, and those very remarkable: For by only making the Sign of the Cross, she tormented the Devils, and cast them out of the Bodies they possessed, and cured many of grievous and dangerous Infirmities, who flocked from all Parts to her Monastery for Remedy.

St. Clare lived forty two Years in that Convent, governing it with that admirable Sanctity of Life, which we have recounted: And the chiefest Proof of her great Virtue, was, the Patience and Cheerfulness she shewed in twenty eight Years Sickness, which she suffered; in which, though oftentimes she was much oppressed, yet was she never seen with a sad Countenance, nor ever heard to complain: For our Lord who tried her as his Spouse, did also strengthen and comfort her in the Pains she endured. And once having been seventeen Days without eating, she animated and comforted those that came to her, that heavenly Spirit, with which she was filled, overflowing to those who visited her. Her Weakness and Sickness so increased, that she understood the Hour was at hand she so much desired, of being freed out of this Prison, to go see and enjoy her most sweet Spouse. She received from the Hand of the Provincial, the same Lord hidden in the Sacrament, whom she hoped to see openly and Face to Face. The same Day Pope *Innocent IV.* (for the great Esteem that he had of her Sanctity) came to visit her, and gave her his Benediction, and a Plenary Indulgence of all her Sins: The Virgin was much rejoiced in our Lord, and invited, and besought her Children to help her to give him Thanks, for having that Day vouchsafed to communicate to her his most sacred Body, and to favour her with the Presence and Visitation of his Vicar. Amongst the other Nuns was *Agnes*, Sister of St. Clare, who seeing her Sister and Mother drawing near her End, besought her with great Affection and many Tears, that she would take her along with her, and not leave her here on Earth, seeing they had been so faithful Companions together, and so united in the same Spirit and Desire of pleasing and serving our Lord. The holy Virgin comforted her, telling her it was the Will of God, she should not at present go along with her, but withal bad her be assured, that shortly she should come to her; and so it happened. All her Children wept to see her die: And she animated, and exhorted them, to all Virtues, but especially to Humility, and the Love of holy Poverty.

After

AUGUST 12. After this she began to discourse with her own Soul, and to say to it: *Go confidently, my Soul, go confidently, thou hast a good Guide to conduct thee in this Journey. Go, for he that created thee, has sanctified thee, and has always defended thee; and has loved thee with a tender Love, as a Mother is wont to love her dearest Child.* And she added: *Blessed be thou, O my Lord, who hast created me.* One of the Religious asked her with whom she talked? And she lovingly made Answer: *I talk with my Soul, that has been prevented with the Benedictions of our Lord.* Her sweet Spouse visited her in the Hour of her Death; and the most glorious Virgin Mary our Lady, accompanied with a Quire of resplendent Virgins, clothed in White, and with Crowns of Gold upon their Heads. Amidst these heavenly Favours and Cherishings, having caused the Passion to be read to her, she rendred up her most blessed Soul to God, exchanging Hair-cloth and a coarse Habit, for the Stole of Immortality; Poverty for Riches; Ashes and Penance for that beatifical Vision and Joy, which never shall have an End. Her Death caused great Sorrow in all the City, and in the Pope's Court, who was then at *Affsum*. All Sorts of People, Men and Women, young and old, flocked to her Funeral; and Pope *Innocent IV.* with the College of Cardinals was present at her

Burial. The Quire being about to begin a Mass of *Requiem*, he commanded them to sing one of a Holy Virgin, giving to understand he would canonize her, before her holy Body was put in the Grave. But because the Cardinal of *Ostia*, much devoted to St. *Clare*, advised him, that although what his Holiness commanded, was very just and equitable, considering the great Merits of the Virgin, yet it was fitting it should be done with mature Counsel and Deliberation; and for this Reason a Mass of *Requiem* was said, and the same Cardinal of *Ostia* preached, and said many rare Things of the Glory and Virtues of St. *Clare*. To the end that her Body might be more secure, they carried it into the City, and entered it in the Church of St. *George*, where a little before her Father St. *Francis* had been enterr'd. This glorious Virgin departed out of this Life in the Year of our Lord *MCCCLII*, upon the 11th Day of *August*, and was buried upon the 12th of the same Month, upon which her Feast is celebrated. God wrought many and very great Miracles after her Death through her Intercession, for which, and for her holy Life, Pope *Alexander IV.* canonized her the first Year of his Popedom, and the second after the Death of St. *Clare*, in the Year of our Lord *MCCLV*.

The Life of St. HIPPOLYTUS, Martyr.

AUGUST 13. THE invincible Martyr of CHRIST St. *Lawrence* being taken, he was committed to the Custody of a noble Roman called *Hippolytus*; who having seen the Miracles which St. *Lawrence* wrought whilst he was tied with Chains in Prison, and that only with the Sign of the Cross he gave Sight to the Blind, and did wonderful Things, was converted to the Faith of CHRIST, and baptized by the same St. *Lawrence*, with all his Family, to the Number of nineteen Persons. Afterwards *Hippolytus* was so fervent, and so desirous to die for CHRIST, that seeing St. *Lawrence* suffer, to the end he might accompany him, and die with him, he would have proclaimed openly, that he was a Christian; and that he should not do so, it was necessary for St. *Lawrence* himself to hinder him, and to command him to hold his Peace, and to reserve himself for God's Time, which would shortly come. St. *Lawrence* having gloriously finished his Course, and been broiled to Death upon a Gridiron, with that Constancy and admirable Courage, which we have recounted upon the Day of his Martyrdom, *Hippolytus* together with *Justin* a Priest, taking his Body, honourably enterr'd it. This being divulged, and

coming to the Knowledge of the Emperor, August three Days after *Hippolytus*, by his Command was taken in a House, as he was sitting down to Table; and being brought into the Emperor's Presence, he said to him: *Art thou also a Necromancer and Magician, as was Lawrence, and hast thou enterr'd his Body?* *Hippolytus* made Answer: *It is true that I have enterr'd it, but not as a Magician, but as a Christian.* The Tyrant was enraged beyond Measure, and causing many Blows to be given him upon the Mouth with a Stone, made him be despoiled of the white Garment of a Christian and one newly baptized, which he wore; and St. *Hippolytus* said to the Tyrant: *Thou hast not despoiled me of my Garment, but clothed me.* After some Reasonings *Valerian* commanded him to be stretched upon the Ground, and to be cruelly beaten with Rods and thick Cudgels; and the Saint gave Thanks to God, that he had made him worthy of that Torment. The Tyrant said: *Hippolytus does not feel the Cudgels; let his Body be torn with Combs and Cards.* And so it was done; and *Hippolytus* cried out: *I am a Christian, and I suffer for CHRIST.* The Executioners being weary with tearing his Flesh, and tormenting him, the

AUGUST the Tyrant commanded them to take him up
 13. from the Ground, and cloath him with his ancient military Habit, and then began to speak mildly to him, entreating him to leave his Obstinacy, and then he should be his Friend, and enjoy that military Honour, and the other Favours he had done him. *Hippolytus* laughed at the Proposal, and with a loud and clear Voice made Answer: *My Honour and military Glory is, to be a constant Soldier of CHRIST, and to die under his Banner.* The Tyrant commanded his Goods to be confiscated, and all his Family to be laid hold on, and brought before him; for he knew they were Christians. Amongst other Persons of his Family, there was a holy Woman called *Concordia*, who had been *Hippolytus's* Nurse, and had brought him up; the Tyrant advertising her, that she should consider her Years, and not expose herself to die with her Master *Hippolytus*, she answered; *I, and the rest that are here present, would rather die courageously with Hippolytus, than live Cowards and Dastards without him.* The Tyrant swelled, and said: *Slaves and Servants are not amended but with Stripes;* and commanded *Concordia* to be scourged, and so cruelly beaten with Whips

tagged with Plummets of Lead, that the AUGUST gave up her Soul to our Lord in the Torment, *Hippolytus* being present, who much rejoiced to see he had sent before him to a Crown of Glory, her that had given him the Breast, and suckled him with her Milk. Finally, *Valerian* commanded, that *Hippolytus* and all his Family should be carried without the Walls of *Rome*, and that the others should be beheaded in the Presence of *Hippolytus*, and *Hippolytus* himself tied to the Tails of fierce and wild Horses, should be dragged about the Fields; and so, torn in Pieces by this horrid and cruel Martyrdom, he gave up his Soul to God, and his Body was buried in the Night by *Justin* Priest, and other Christians, in the Field *Verano*, not far from the Body of *St. Lawrence*. His Martyrdom is celebrated by the Church upon the 13th of *August*, and it happened in the Year of CHRIST CCLXI, in the Reign of *Valerian* and *Galienus* his Son. The Roman Martyrology, and also the Martyrologies of *Beda*, *Ussuardus*, and *Ado*, make Mention of *St. Hippolytus* Martyr, and it is treated of him more at large in the Acts of the Martyrdom of *St. Lawrence*.

The Life of St. CASSIAN, Martyr.

ST. *Cassian* Martyr was Bishop of a City in *Germany*, in the *Alps*, called *Brescia*, out of which having been ejected, he put himself in the Way to go to *Rome*; and being come to the City of *Imola*, which is in the Province of *Romana* in *Italy*, he stayed there, and opened a School, out of a Desire to serve our Lord, and to profit Youth, and began to teach little Children Learning and good Manners. The Persecution at that Time was hot against the Christians; and the Judge having understood that *Cassian* was one, he commanded him to be apprehended, and asked him if he were a Christian, and what his Employment was? The Saint confessed with great Freedom and Boldness, that he was a Christian, and said his Employment was to teach little Children to read and write. Then the Judge sent for all those Children, that *Cassian* taught, and told them that their Master was sacrilegious against the Gods, and a Violator of the Imperial Laws, and worthy of Death, and therefore he delivered him up to them, to punish him as they pleased. The Boys incited by the Judge, and desirous to revenge themselves of their Master for his whipping and chastizing of them, fell upon him, every one striking him with what he could, and as he could. At that Time they used to

write in certain Tables covered with Wax with sharp-pointed Irons for that Purpose, which they called *Styles*; with these they stabbed the Saint in all the Parts of his Body, and made the Blood run out. He bad them not to be afraid, and to strike him with greater Force, out of the Desire he had to die for CHRIST; and also that the lesser his Wounds were, the longer he was detained from seeing himself with CHRIST in his Glory. By this Martyrdom the Saint ended his Life upon the 13th Day of *August*; and according to some in the Reign of *Julian* the Apostate. The Roman Martyrology makes Mention of *St. Cassian*, and that of *Bede*, *Ussuardus*, and *Ado*, and Cardinal *Baronius*; and before them all *Aurelius Prudentius* wrote a Hymn in very elegant Verse of the Martyrdom of *St. Cassian*, in which he says, that himself being at *Imola*, and praying before the Altar of *St. Cassian*, he saw there a Picture, in which the Saint was represented naked, with a great Number of Boys about him, who stabbed and wounded him with their *Styles*, or iron Pens; and the People there declared to him what we have now related; which he wrote in Verse, and another translated into Prose, as Venerable *Bede* writes.

The Life of St. EUSEBIUS, Priest and Confessor.

AUGUST
14.

IN the Time of the Emperor *Constantius* the Heresy of the *Arians* raged furiously in *Rome*, by reason of his Favour and the Strength that he gave them, and for this Cause a grievous and terrible Storm was raised against the Catholicks, and many Bishops and holy Priests were banished, afflicted, and put to Death for the Catholick Faith. Amongst whom was one *Eusebius* a *Roman*, a Priest, and a most holy Confessor, who, because he defended most constantly the Faith and true Religion, with more Freedom and Zeal than *Constantius* desired, was by his Command shut up, and as it were immured in a Corner of his Palace, so strait and narrow, that it would hardly hold him, nor could he stretch himself out in it, or turn either one Way or another. Here the holy Man remained seven Months, praying continually to our Lord, and beseeching him, that he would give him Strength and Constancy to die for him. And our Lord so granted him his Request, that at the End of seven Months he died, and rendred up his Soul to him that had created it, in that (as we may call it) Sepulcher, in which he was. *Gregory* and *Orosius* Priests took his Body, and buried it in a Cave of the Churchyard of *Calixtus*, near the Body of St. *Sixtus*

Pope, with this Inscription upon it: Here August
lies *Eusebius*, a Man of God. When *Con-*
stantius understood of the Death of *Eusebi-*
us, and how *Gregory* and *Orosius* had enter-
red his Body, he was enraged above Measure,
and commanded them to be apprehended.
They laid hold on *Gregory*, and buried him
in a manner alive in the same Cave, where
St. *Eusebius*'s Body was. *Orosius*, who had
escaped their Hands, knew it, and in the
Night went to him, and although he found
him alive, yet he was then so weakened, that
he died there in his Hands; and so he left him
buried in the same Place. The Church ce-
lebrates the Death of St. *Eusebius* upon the
14th of August, and it happened in the Year
of our Lord CCCLVII, under the Empire of
Constantius. In *Rome* there is a Church of
St. *Eusebius*, very ancient and of great Devo-
tion, where his holy Body is, and the Bodies
of *Orosius* and *Paulinus*, and many other
Relicks of holy Martyrs; and St. *Zachary*
Pope commanded it to be repaired and adorn-
ed. The Martyrologies make Mention of
St. *Eusebius*, the *Roman*, those of *Bede*, and
Ussuard, and more largely that of *Ado*; as
also Cardinal *Baronius* in his Annotations up-
on the Martyrology, and in the third Tome
of his Annals.

The Feast of the ASSUMPTION of our BLESSED LADY.

AUGUST
15.

CHRISt our Saviour went to Heaven, and left his most blessed Mother, and our Lady upon Earth. He would not take her along with him, because it was not expedient for his Church, to be left as it were an Orphan without either Father or Mother; it was too great an Affliction for her, to lose at the same Time the corporal Presence both of her Father and Master, who was both Mother and Advocatress. He left her, that as the Moon in the Absence of the Sun, she might illuminate this Hemisphere, and as a loving and tender Nurse, might give Milk to, and suckle at her Breasts the Church, which as then was little and weak, and stood in need of such Sustainance. He left her to be an Example to all the Faithful, to teach the Apostles, to instruct the Evangelists, to fortify the Martyrs, to encourage the Confessors, to inflame the Virgins in the Love of Purity; and finally, to shine in the World as a divine Prodigy. He left her, that by the Exercise of her admirable Virtues, her Merits might be the more augmented, and the Crown of her Glory be so much the greater, by how much her Charity was more ardent, her Combats more rude, and the Measure of

Tom. II.

her Labours and Victories more full and com- August
pleat. He left her, that he might prepare 15.
the Place for her, which she was to have in
Heaven, and come out thence to receive her,
accompanied with all the celestial Court,
that so the Feast and Solemnity of her Re-
ception, and Entrance into Heaven, might
be more solemn and magnificent by reason
of the Presence of our Lord, who should go
out to meet his glorious Mother, to exalt
her, and place her above all the Quires of
Angels. And so St. *Anselm* says, speaking to
our Saviour: O good JESUS, how could you
have the Heart, returning to the Kingdom of
your Glory, to leave your most holy Mother, as
it were, Orphan amidst the Miseries of this
World, and not take her along with you, that
she might reign together with you? And he
answers himself: You would go before, Bles-
sed Lord, that you might prepare for her the
Place of Glory, which was designed her in
your Kingdom, and afterwards accompanied
with the whole Court of Heaven, come forth
with greater Solemnity to receive her, and e-
levate her to a higher Degree of Honour, as it
was fitting that such a Son should do for such
a Mother: So St. *Anselm*. And this is what

our

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AUGUST our Lord did to Day for his most dear Mother, assuming her Soul and Body into Heaven, and seating her in a Throne near himself, above all the Quires of Angels, and above all the Saints, as his Mother, and Queen and Lady of all Creatures. And by reason of this so compleat and high Glory of the Virgin, this Feast is in an especial Manner called, our Lady's Day. For although she have other Feasts, in which are represented to us very glorious Mysteries, yet compared with this, some of them are as it were Feasts of the Earth, and Commemorations of her Cares and Labours; but this is as it were a celestial Feast, and the End and Compliment of all the Joys and Desires of the Virgin, now exempt from all the Sorrows and Troubles, which are born in this World. The Truth is, that to Day we celebrate three Feasts of our Lady, under the Title of her Assumption. One is that of her most happy Departure, when her blessed Soul leaving her Body upon Earth, took its Flight to Heaven. The other is, when a little after, the same Soul, joined and re-united to her Body, with unspeakable Glory mounted up to Heaven. The third is of her Coronation for Queen of Angels, and Lady of the Universe; and we are here to treat of these three Feasts.

After that CHRIST as Victor and triumphant Conqueror was received with so great Glory into Heaven, the Virgin, the Years which she lived in *Jerusalem*, employed herself partly in most high Contemplation of God, and of the Mysteries, which he, clothed with her Flesh, had wrought upon Earth, and partly in visiting and reverencing those holy Places, which her Son had consecrated with his Feet, Doctrine, and Miracles; and partly in modelling that new and primitive Church of our Lord, which then began to be planted, and to spread itself through the World. And having spent her Life in these divine Exercises, and holy Occupations. God Almighty keeping her alive some Years for the Comfort and Good of his Church, when she was now well in Years, and the Faith and Name of her Son began to flourish, burning with Love, and inflamed with a Desire to see her Son, she earnestly besought him, that he would be pleased to free her from the tempestuous Troubles of this Life, and to carry her to the secure Haven of Bliss, where she should always see him, and enjoy him. The Son heard the pious Petition of his Mother, and dispatched an Angel to her with the News of her Death, and with a Palm, in Token of the perfect Victory, which she had gained over Sin, the Devil, and Death itself. It cannot easily be believed with what Jubility the Heart of the Virgin was replenished at this joyful News, to see that accomplished

which she so much desired. She commanded many Lights to be prepared, her Chamber to be dressed up and made neat, her poor Bed to be composed, that she might keep a Feast, and prepare herself for Death, and receive in it the Visit of the Author of Life. But treating of the Death of the most holy Virgin, there instantly offers itself to us a Doubt and Desire to know, why our Lord, who enriched her with so many sovereign Gifts, and exempted her from the Penalties and Miseries (which are as it were the Harbingers and Serjeants of Death) would have her die, Death being a Punishment of Sin? And seeing she never sinned, but was privileged and prevented by a singular Grace, from falling either into Original, or any other Sin; why was she not freed from Death, and translated out of this mortal Life to the immortal, without passing this Port? The most holy Virgin did not die in Punishment of Sin, which was not found in her; but because her Son JESUS CHRIST having died, it was not reasonable that this Privilege should be granted to his Mother, or any one else. Moreover it was convenient, that this Lady should destroy Heresies, not only with her Life, but also with her Death; and because there were to rise up *Manicheans*, and other Hereticks, who would say, that the Virgin *Mary* was an Angel, and not a Woman, and that CHRIST had a phantastical Body, or a Body brought from Heaven, and not a human; and if she had not died, it would have confirmed them in their false Opinion; wherefore it was more convenient, that she should die in the Presence of many Persons, and being dead should be buried, to destroy the Error of those, who would have held her for an Angel, or perhaps for a God, had she not died. Besides, this was convenient for the greater Merit and Crown of the Virgin. For it cannot be denied, but that Death accepted of with Patience, and Resignation to the divine Will, is very meritorious before God; and for this Cause it is said, that the Death of the Saints is precious in the Eyes of our Lord, because it is of great Price; and much more precious was the Death of this Lady, who, as she surpassed all the Saints in other Virtues, so she surpassed them also in this Resignation. And the Death of the Saints seems rather to be a sweet Sleep than Death, and much more the Death of the Virgin, because it was not from Sickness, or with any Pain, but out of pure Love of her Beloved, and from a most ardent Desire to see him, and to be united to him eternally. But what shall I say of that Comfort and Courage, which all the miserable Children of *Adam* and *Eve* receive from this Death of our Lady and Mother? For who will think strange to pass through this narrow Passage, through which CHRIST and his

AUGUST 15. his Mother have passed? Who will not willingly accept of the Sentence of Death which for his Fault he deserves, seeing that without any Fault CHRIST and Mary accepted of it? Who will be afraid of Death, knowing it is disarmed by Virtue of him, who overcame it upon the Cross, and seeing his blessed Mother died? Finally, it was convenient, that the most holy Virgin should die (as the holy Church says) that she might intercede for us with more Confidence in Heaven, and represent our Miseries to her Son, and obtain for us his Pardon, Mercy, and Benediction; as we shall say afterwards. These are some of the Reasons, for which our Redeemer would have his most holy Mother pass the Port of Death; but now let us see the Manner of her Death, according to ancient and grave Authors, whom we have cited more at large in her Life.

As soon as the News which the Virgin had received from Heaven was known in Jerusalem, and was spread abroad amongst the Christians thereabouts, many of them came and met together in the Lodging of the Virgin, which was a small Part of the House of the Mother of St. John Mark, in the holy Mountain of Sion, where CHRIST had supped with his Disciples, and had instituted the Royal Banquet of his Sacred Body, and the Holy Ghost had come down from Heaven in Tongues of Fire. The Faithful brought with them many Lights, fragrant Ointments, aromatick Spices (according to the Custom of the Jews) and many Hymns made to that Purpose, and divine Songs, to celebrate her glorious Departure. The Virgin desired to see at this last Hour the holy Apostles, who were then alive; and went about Preaching throughout the World, the Victories and Glory of her Son, and to give them her Benediction before her Departure from them. And our Lord (whom all Things are subject to and obey) by the Ministry of Angels, or otherwise, for her Comfort, and for the Comfort of the Apostles brought them to her, and together with them other Apostolical Men, as Hierotheus, Timothy and Denys the Areopagite, as himself testifies, and other grave Authors. It is incredible what Joy and Content the Virgin took, when she saw in her Presence that happy and holy Company: And after she had given Thanks to her dear Son, for having thus recreated her, turning towards them, with a gracious Countenance, full of celestial Majesty, she declared to them the desire she had to depart out of this Life, and that the Angelical Spirits had a like desire to see her in Heaven, and that God had granted her Desire, and for this Cause had brought them thither from so different Parts of the World. They were all afflicted at this News, although they congratulated her upon

her Glory and Happiness, and lighted their August Tapers: The most holy Virgin laying herself 15. down upon her Side on her poor Bed, and looking upon them all, with an Aspect more Divine than Human, commanded them to come near her, and gave them her Benediction, beseeching her Son to confirm it. They all wept, and poured out Abundance of Tears for the Loss of the Presence of such a Mother, and to see that Sun set, which enlightened the whole World. But she comforted them, saying to them; *Abide with God, my dear Children, and be not sorry that I leave you, but rejoice that I go to my beloved Son.* Then she made her last Will and Testament, which was to command St. John Evangelist, to give two Garments which she had to two Virgins who were there present, and had lived many Years in her Company. And this was the Household-stuff, Riches and Treasures of the Virgin, who being Queen of Heaven and Earth, made Choice of Poverty for herself, that she might imitate in all Things her poor, yet rich Son; who at this Time, came down from Heaven, accompanied with innumerable Multitudes of his courtly Train. His most pure Mother seeing him, with great Jubilee of Heart said to him: *I bless thee, O Lord, Author of all Blessings, and Light of all Lights, that thou vouchsafedst to clothe thyself with Flesh in my Womb: I am well assured, that all that thou hast said, shall be accomplished in me.* Having said this, she decently composed herself upon her Bed, and filled with an incredible Joy, to see her Son, who called her, lifting up her Hands, she said, *Be it unto me according to thy Word:* And having said this, like one that goes to sleep, she gave up her Spirit to that Lord, to whom she had given Flesh: And it was the Night before the 15th of August, fifty seven Years after she had brought forth CHRIST our Saviour, and twenty three after his Passion, she being seventy two Years old, wanting twenty four Days, according to the more probable Opinion, as we have said more at large in her Life.

But who can here worthily explicate the Sweetness and Tenderness, with which the Son received the Soul of his Mother, and the Cherishings and Endearments, with which he carried it to Heaven, and the Praises and festival Exultations, with which she was received by all the celestial Court, as the Mother of their Lord, and their Lady and Mistress? Who can comprehend the Admiration which was caused in those sovereign Spirits, when they saw her so rich, so adorned with all Virtues, and that by her Splendour she obscured the Brightness of all the other Saints? There she was placed at the right Hand of her Son, in a Throne apart and by herself, above all the Quires of Angels. But at the same Time that the Virgin

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AUGUST 15. gin expired, the same Angels, who accompanied her most blessed Soul to Heaven, and the others that remained with her sacred Body, made the Earth ring with a heavenly and divine Musick, which was heard by those, who were there present. But the Angels sung, and Men wept, and the Apostles and Disciples of our Lord melted into Tears, when they saw that Body without Life, of which our Life had assumed human Flesh, and suffered in it for our sakes, so many Torments and Pains. They cast themselves upon the Ground, and kissed the sacred Corpse, they watered it with their Tears, they revered it, they anointed it with precious Ointments, they wrapped it in a clean Sheet, they sung Hymns of Praises to our Lord, they strewed Flowers, and used other sweet Odours; but no other Odour was comparable to the fragrant Perfume, that exhaled from the Body of the most sacred Virgin. Many infirm People were cured of divers Grievances, and God wrought other Miracles at her Entombment, which because I have recounted them in her Life, I will not repeat them here, nor the other Things which concern the funeral Obsequies and Burial of the Virgin in the Garden of *Getsemane*, that I may make an End of the first Part of this Feast, and come to the Second, which is how her Soul returned to unite and join itself to her Body, and how the Virgin in Soul and Body with unspeakable Joy and Triumph went up to Heaven, for which *Ascension*, this Day is called the Feast of the *Assumption of our Lady*.

The most pure Body of the Virgin being now layed in the Sepulcher, the Angels sung; and the Apostles, praising our Lord together with them, remained about the Sepulcher three Days, wholly transported and absorbed in God. At the End of three Days St. *Thomas* the Apostle came thither (who had not been present at the Death of the Virgin) and with great Earnestness and Feeling, besought the other Apostles the Sepulcher might be opened, that he might see and reverence the holy Body, seeing he had not deserved to come before, and see it: Almighty God so ordaining that by this Occasion the Glory of the Virgin might be discovered. For the Sepulcher being opened, the sacred Body was not found in it, but only the Linnen and the Sheet, in which it had been wrapped: And by this they understood that it was raised to Life. Having closed up the Sepulcher again (out of which there came a celestial Odour) they returned to the City full of incomparable Joy: Holding it for most certain, that the Queen of Angels and our Lady, was now in Heaven in Body and Soul, enjoying the Sight and blessed Presence of her Son.

That most pure Body of the Virgin could not be consumed by the Earth, nor by the

Worms, because it was convenient, that as **AUGUST** 15. the living Ark of the Testament, she should not be Worm-eaten, nor suffer Corruption. Of this Ark the Royal Prophet *David* speaks; *Psal. 131, Arise, O Lord, unto thy rest, thou and the Ark which thou hast sanctified.* The Virgin is this Ark, of whom the Church sings, *Ventris sub arca clausus est*, that God was shut up in the Womb of the Virgin, as in an Ark. And it is to be noted, that the Prophet *David* first speaks of the Resurrection of the Son, saying; *Arise, O Lord, unto thy Rest:* And afterwards of the Resurrection of the Mother, adding, *Thou, and the Ark which thou hast sanctified.* In such sort, that altho' Death swallowed her, as the Whale did *Jonas*, yet he could not digest, nor consume, nor convert her into his Substance: And as the Lions dared not to touch the holy Prophet *Daniel*, although they were hungry, and had him present with them; so the Worms dared not to approach, or prey upon the Body of the Virgin. For if Balm preserves Bodies from being corrupted, her most Blessed Son, who was nine Months in her Bowels, and bathed and penetrated them with his Divine Virtue, far more sweet and powerful than Balm and all other aromatick Spices, ought he not to preserve that Flesh from Corruption, with which he had vested himself? And seeing the Flesh of the Son was the Flesh of the Mother; as God would not permit (as says the Prophet *David*) that the Body of the Son should see Corruption, so was it convenient that the Body of the Mother should see it as little. This does not sound well, the Body of *CHRIST*, and Corruption: Nor the Body of the Mother of *CHRIST*, and Corruption. Because the Body of the Son is the Body of the Mother, and that which is due to the Son by Nature, is due to the Mother by Grace. And so says St. *Augustin*; *That most pure Flesh, of which the Son of God took Flesh, that it was given to the Worms to be eaten by them, as I cannot believe it, so I dare not say it.* And he adds; *If God amidst the Flames, did not only preserve the Bodies of three Children in the Furnace of Babylon, but also their Garments from being burnt, why should not he do that for his Mother, which he did for others Garments?* Thus St. *Augustin*. God preserved her from all Sin; conserved her always a Virgin, being a Mother; preserved her from Pain; when she brought forth, and when she died: Why then should he not preserve her from the Corruption of her Body? Especially seeing that the Bodies of some Saints have had this Privilege, and have not corrupted and turned to Ashes in many Years, and no Privilege is to be denied the Queen, which has been granted to Subjects. And if the Soul naturally desires the Company of its Body, because it is the Form, which gives it Life

AUGUST 15. Life, and when it is separated from it, it retains that Inclination to be united to it, and the Soul of the most holy Virgin had this natural Desire; why then should not her Son fulfil this as he fulfils all her other Desires? But it was not only convenient, that the Body of the Virgin should remain entire and without Corruption, but also that united to her Soul it should rise again, and cloathed with Clarity and Glory should go up to Heaven; and illuminate and recreate it with its incomparable Beauty, and immense Splendour. To the end, that by this Means, the Empyrean Heaven should be adorned with those two Lights, a greater and a lesser, as the material Heaven is with the Sun and the Moon; and a Man God, and a Woman the Mother of God should govern the Universe: CHRIST as absolute Lord, and universal Prince, and Head of the Church; and the Virgin as Treasure, Dispensatrix, and Neck of this mystical Body, by whose Hands are distributed, and through whom, as through a Conduit-Pipe, are derived to us all the Graces and Gifts of God. Moreover to the End that we seeing, not only the Body of our Saviour, who was Man and God, rose again, and went up to Heaven; but also, the Body of the Virgin, who was a mere Creature, did the same, should more abundantly quicken our Faith, and awaken our Hope: To the end also, that knowing our Bodies shall in like Manner be raised again and go up to Heaven, we should not stick to mortify them, and to afflict our Flesh here upon Earth, seeing this is the way to exalt it, and invest it with Glory. And if CHRIST our Lord said, that he, that should minister to him and serve him, should be in the same Place with him; it was much more equitable, that she who had served him and ministered to him not as others, but in a different and more excellent Manner (clothing him with her Flesh, sustaining him with her Milk, bringing him up with Solitude, accompanying him in his Flights and Fears, and suffering a thousand Martyrdoms, ranspired with Grief at the Foot of the Cross) should be where her Son was in a singular and extraordinary Manner, and in Body and Soul should reign with him. Seeing all the Honour of the Mother, is the Honour of the Son, and no Honour that such a Son could do to such a Mother, ought to be denied her. And if the Saints that rose again with CHRIST our Redeemer (according to the Opinion of many and grave Authors) did not die again, but ascended to Heaven with him in Body and Soul, for the greater Glory of their Deliverer: And if concerning St. John the Evangelist, many believe and probably affirm, that he is in Heaven in Soul and Body, enjoying God; with how much more Security and Certainty may we affirm

T O M. II.

this of the most Sacred Virgin, seeing there are so many Reasons for granting her this Favour, although it had been granted to no other? Especially considering, that if her Sacred Body were on Earth, our Lord would not permit, that it should not be known where it is; and that it should want the Honour and Reverence which is so due to it, and which the Faithful give to the Relicks of other Saints; especially seeing that many of their Bodies being hidden and unknown, our Lord himself hath discovered and revealed them; for the Comfort and Defence of his Church, and the Exaltation and Glory of the same Saints. Of this Truth there can be no Doubt; and it ought to be held for most certain, and for a Thing, which, put the Case it be not defined by the Church, yet is received by her, together with a Feast which this Day is celebrated in Honour of our Lady under the Title of her *Assumption*, and is founded in the Doctrine of many holy and grave Doctors *Greek and Latin*, Ancient and Modern, in the Piety of the People, and in the universal Consent of the Church.

The Manner how the Body of the most holy Virgin was resuscitated, and again united to her now beatified Soul, the Scripture does not tell us, nor that which we have here related. But according to what is written by certain grave Authors, it is credible, three Days after her glorious Death (although some put a longer, others a shorter Time) that she might in all Things be like her only begotten Son, who was three Days in the Sepulcher; the same Son came from Heaven accompanied with innumerable Angels, and with the Soul of the same Virgin, and went down to the Sepulcher, and gave Life to the dead Body, and reunited it to that glorious Soul, clothing it with Immortality, and admirable Clarity, adorning it with those other Gifts which appertain to glorified Bodies, of Impassibility, Agility, Subtlety, and Beauty above all that can be expressed by Words, or comprehended by human Understanding. Then forthwith began a most solemn Procession, and unspeakable Triumph of the Virgin, from the Sepulcher to the very highest Point of Heaven, and to the very Throne of the most Blessed Trinity. She went leaning upon her Beloved, by whose Virtue, and by the Virtue of her own Soul now beatified, and her glorified Body, she mounted up through the Air with great Swiftness, without standing in need of the Angels to carry her, or to help and aid her in her Ascension; although they all accompanied, assisted and served her, and with great Joy celebrated that her Feast and Triumph. She was presented by her Son before the Eternal Father who received her as his most dear Spouse, and Temple, and crowned her with Glory, and made her Empress of the

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the

AUGUST the World, and Sovereign Queen of all Creatures. And this is the third Part of this Festivity.

15. She sat her down like another *Bersabe* Mother of *Salomon*, upon a Seat by the Side of her Son above all the *Quires* and Hierarchies of the celestial Spirits, and above all the Saints. Then came those divine Courtiers, to do Reverence, and to render Obedience to her, as to their Queen and Lady, admiring at her Beauty, her Grace, and her Sanctity; and that a pure Creature, should be so resplendent, so clothed with the Sun of Justice, and of such an immense Clarity, that she obscured with it all the other Saints, which did so surpass and was so high above them all, that they could hardly discern it; wherefore wholly astonished at this great and new Glory, they said; *Who is this, that ascends from the Desert full of Delights, and leaning upon her Beloved?* Others considering the most sweet Odour of her Virtues, said: *Who is this, that ascends like a little Rod of Smoke of Myrrh and Incense, and of all odoriferous Powders?* Which are all Virtues. Others admiring her Splendour and Beauty, said; *Who is this that ascends on high like the Morning Light, when it begins to shine, beautiful as the Moon, chosen as the Sun, and terrible as the Squadrons of a well ordered Army?* The *Seraphims* were astonished, seeing her so inflamed and burning in the Love of God, that they themselves received new Fervour thereby, and compared with her seemed Cold. The *Cherubins* admired to see her so full of Light and Wisdom, which taught them Knowledge, who in her Presence seemed Children and Ignorant. The Thrones were wholly absorpt contemplating, how in that living Ark the most Holy Trinity did repose, much more perfectly than in themselves. What shall I say of the other Hierarchies and Quires of Angels? They all assembled together, and adored her, and offered her their Service and Obedience, acknowledging her for Mother of their Lord, and for their Lady, and the Lady of all Creatures, rejoicing to have her for such, because they saw by her Means their Seats were filled, and by her Presence themselves had received a new Increase of Glory; and the Royal Palace was beautified and illustrated with a new Splendour. As for the other Saints, who were already beatified, and had ascended from Earth to Heaven, it is better to be silent, than to say but little of them; who all of them rejoiced with a greater Joy, than the very Angels to see that Lady, who was the Gate, by which they had entered into Heaven, and the Mediatrix of their Redemption and Salvation, who being Bone of their Bone, and Flesh of their Flesh, had deserved the Glory which she possessed, and was exalted as high as a pure Creature could be below God. And so says the Seraphical Do-

ctor St. Bonaventure: *The admirable Privilege of the Glory of Mary is, that all which after God is most beautiful, most sweet, most joyful in the Glory of the Blessed, all is from Mary, all is in Mary, and all comes by Mary.* The Patriarchs exulted to see their Daughter, whose Memory had comforted them when they were in their Banishment, and whose Hope had sustained their Lives: The Prophets could not contain themselves for Joy, to see her present with their Eyes, whom they had seen in Spirit so many Years before, and her so glorious, whom they had announced by so many Shadows and Figures: The Apostles, Martyrs, Doctors, Confessors and Virgins, and all that innumerable Army of Saints, gave her Joy of her Coming, of her Triumph, and of her Glory, confessing that all was due to her for her extreme Purity and singular Sanctity, and that very fitly did that Crown correspond to her Victories, that Triumph to her Combats; that incomparable Glory to the immense Grace, with which our Lord prevented her, and adorned her, and exalted her to so great a Dignity. In this Manner was this Lady received, and conducted to the Throne, which God from all Eternity had prepared for her; and in some Sort (as the Cardinal *Peter Damian* says) this Reception of the Virgin, was more solemn and glorious than that of her Son, when he made his Entrance into Heaven: For then only the Angels went out to meet, and receive the Lord of Majesty triumphing over Death; but the Virgin was received by all the Angels and Saints that were in Heaven; and her Son himself, (who is the Saint of Saints) accompanied her, and presented her to the most holy Trinity, and seated her in her Throne.

Perhaps some Devote of the Virgin will desire to know to what Degree of Glory she was exalted in this her Assumption and Coronation. To this Question two Things may be answered; the one is certain and undoubted; the other, although it be not so assured, yet is it well founded in Reason, and very conformable to the Sayings of many Saints. It is certain, that the Virgin is exalted above all the Quires of Angels, as their Queen, and that there is no Saint which can be compared to her in Glory; because she surpasseth and excels them all; by almost infinite Excesses, and of this there neither is nor can be any Doubt. But others go further, and affirm, that the Glory of the Virgin alone is greater than the Glory of all the Angels, and of all the Saints together, in such Sort, that if the Glory of them all were joined and heaped up together and made one, and put into a Scale, and in the other Scale were put only the Glory of the Virgin, they say, that this alone would out-weigh that of all the Saints together. And in Confirmation of this

15 AUGUST this probable Opinion, the devout Chaplain of our Lady St. Ildefonsus has these Words: *As that which the Virgin did is incomparable, and that which she received ineffable, so is the Reward of Glory, which she merited incomprehensible.* And St. Bernard says: *So great is the singular Glory, which she has in Heaven, as was the Grace, which she found above all upon Earth.* And he adds: *As upon Earth there is no Place more worthy than the Temple of the virginal Womb, in which Mary conceived the Son of God; so in Heaven there is nothing that can equal the Royal Throne, to which the Son of Mary exalted her, and in which he placed her at his right Hand.* And in another Place he says: *The Glory of Mary cannot be comprehended by the Understanding, nor expressed by Words.* Hence it is, that the very Princes themselves of the celestial Court, considering so great a Novelty, not without Admiration exclaim: *Who is this that ascends out of the Desert, full of sovereign Joys and Delights?* Andrew of Crete says, that the Glory of the Virgin cannot be comprehended, because it is more abundant, and higher than the Glory of all others inferior to God. Peter Damian says: *Amongst the Souls of the Saints, and the Quiras of the Angels, the Virgin is most eminently exalted, and exceeds the Merits of every one of them, and the Titles and Prerogatives of them all.* And he adds: *This inaccessible Light shines in such a Manner, that it obscures the Dignity of the Angels and the Saints, who are as if they were not; and in Comparison of her they neither can, nor ought to appear.* And in another Place: *View well the highest Seraphim, and you shall find, that he is lower than the Virgin, and that only the supreme Artificer surpasses and surmounts her.* The Glory which was given her when she departed out of this Life, has neither Beginning nor End; we can only say of it, that we know not what to say of it. St. Damascen speaking of this Feast, says, that betwixt the Mother of God and the Servants of God there is an infinite Distance. St. John Chrysostom says, that the Virgin is incomparably more glorious than the Seraphims. St. Ephrem, Disciple and Companion of Basil the Great, says, that she is more glorious without Comparison, than all the supreme Spirits of the celestial Army; and that she is a most excellent Miracle of the World, and a Crown of all the Saints, so resplendent, that she is inaccessible. St. Lawrence Justinian says: *With good Reason, whatsoever Honour and Felicity is found in each one of the Saints, is found all together in Mary in great Abundance.* St. Anselm says: *The pure Sanctity and most holy Purity of the pious Breast of Mary, which Surpasses the Purity and Sanctity of all the Creatures, deserved for its incomparable Dignity to be Reparatrix of the*

lost World. St. Bonaventure reaches, that the Greatness and Goodness of God manifested itself more in the Virgin alone, than in all the rest of the Creatures, and that all the Perfections of them are found together, after a more excellent and admirable Manner in the Virgin alone; and says: *As the most glorious Virgin Mary surpasses all the Saints in the Grace which she had on Earth, and in Merits; so she overtops them all in Glory, and in the Reward which was given her.* And the great Doctor of the Church St. Jerom says, that to all other Saints was given a Part of Grace, but to the Virgin was communicated all Plenitude of Grace; and of her the Holy Ghost says (as the Church applies it to her) Eccles. 24. *My Seat and Rest is in the Plenitude of the Saints.* Which St. Bernard explicates in these Words: *It is said, that the Dwelling and Seat of the Virgin was in the Plenitude of the Saints; because she was so perfect, that she wanted not the Plenitude and Perfection of all the Saints.*

These Things and such like do the Saints say, speaking of the Excellency of the Glory of the Virgin; which are very conformable to her other Privileges and Prerogatives; for God chose her to be his Mother, which is the highest Dignity a pure Creature can be exalted unto. It is a Dignity in a manner infinite, and such, that no Grace or Glory can be given, which is not suitable to it. If then God give Grace proportioned to every one's State and Office, and the State of the Virgin is so sublime, and in a sort of an infinite Perfection, what Wonder is it, that the Grace, which our Lord gave her, does exceed the Grace of all the Saints; and the Glory which he gave her (which is given according to the Measure of the same Grace) does exceed the Glory of them likewise? For all this is due to the Dignity of Mother. And so say Euthymius and Andrew of Crete: *If we find, that the divine Grace has done that in the Virgin, which exceeds our Capacity, let no Man wonder at it, considering the new and ineffable Mystery, which was wrought in her; which infinitely excels, and by infinite Advantages surpasses all that is finite.* And if our Lord loved the Virgin alone more than all the Creatures together, as it seems he did, seeing he exalted her to the greatest Dignity possible, and made her Queen, and Lady of all Creatures, who can doubt but he gave to her more Grace, and consequently greater Glory than to them all? For the Love of God is not idle nor of Complement, as that of Men; but him to whom he loves most, he does most Good; and according to the Measure of his Love he gives Grace, to which always corresponds an equal Degree of Glory. Who can doubt, but that more Love and Honour is due to the Mother alone, than to all the Servants together? And that one that

AUGUST that loves God more, is more holy, and more loved of God? And that the most holy Virgin loved her most dear Son more than all the Saints? And that (as St. *Anselm* says) it was fitting she should shine with such a Purity, as under God there could not be imagined a greater? And that this Purity and Sanctity of the Virgin, would not have been such, that there could not in some Sort have been imagined a greater, if it had not excelled that of all the Saints? For this Cause St. *Bernardin of Siena* says, that the Virgin by that sole Act of Faith and Obedience, by which she gave Consent to the Angel St. *Gabriel*, and disposed herself to be the Mother of God, merited more than all the Saints together by all their Prayers, and other meritorious Works. And St. *Peter Chrysologus* says: *He does not know how great God is, who is not astonished at the Spirit of the Virgin, nor wonders at the Beauty of her Soul. The Heavens shake; the Angels tremble; the Creatures cannot endure, and Nature is not capable of God; and a young Maid in such a Manner receives him into her Entrails, lodges and cherishes him, that he gives Peace to Earth, Glory to Heaven, Salvation to those that are lost, Life to the Dead; to Men Amity with the Angels, and to God himself Union and Alliance with Flesh.* And St. *Bernard* says: *With good Reason, Lady, the Eyes of all Creatures are upon you; because in you, and by you, and from you, the merciful Hand of the Omnipotent restored, and repaired all he had created.*

And not only has the sacred Virgin this Glory in herself, which the Saints speak of, but also like an abundant River, which streams from the Head-spring, she waters and makes glad the whole City of God, and with sovereign Encreases augments the Joys, and Contentment of all the Saints, and Spirits of the Court of Heaven; as says the mellifluous Saint *Bernard* in these Words: *The glorious Virgin entering this Day the Heavens, there can be no Doubt but she augmented with great Encrease the Joys of the celestial Citizens. Because she it is, whose Voice and Salvation made to leap for Joy those who were enclosed in the Bowels of their Mother. If then the Soul of a Child not yet born, was overjoyed to hear Mary speak, how great think we was the Exultation of all that heavenly Court, when they deserved to hear her Voice, to see her Face, and to enjoy her blessed Presence?* And although it be true, that all who enter into Heaven, cause by their Entrance a new Joy, yet the Joy is greater, or lesser, according to the Degree of Glory, which is given to every one. If then the Virgin (as the same St. *Bernard* says) was exalted above every Creature, with that Honour, with so great Glory as became such a Son to give her; who shall be able to express the Joy

and Festivity, which this Day was made August in all that heavenly Court, but in saying that, which the same Saint adds: *Christi generationem, & Mariæ assumptionem, quis enarrabit?* Who can declare the Generation of CHRIST, and the Assumption of Mary? Hence is to be seen the Difficulty, which is in declaring the Assumption and Glory of the Virgin, since in this St. *Bernard* joins it with the Generation of CHRIST.

But one of the Reasons, which we touched above of the Virgin's Departure out of this temporal Life to the eternal, is that, which the Church mentions in a certain Prayer, to wit, that she might intercede for us with great Confidence; which we did not explicate before, reserving it for this Place, in which we desire all should understand, what Part we have in the Virgin, and the great Power of her Intercession. The Church will not say, that if the Virgin were upon Earth, she would not intercede for us, nor be our Advocates; but to the end she might do it with greater Confidence, she went up to Heaven; and that we might understand, that she is there, where she sees in God all our Necessities, and hears our Clamours and pious Requests, and compassionates our Miseries, and as a Mother represents them to her most blessed Son, and sends us from Heaven all good Things. And so says St. *Bernard*: *This River of Delights does to Day with such an impetuous Abundance make glad the City of God, that we here upon Earth feel the Dew that thence comes down upon us. Our Queen has gone before us, and has been received with so great Glory, that with Confidence the Servants follow their Lady, and cry, saying, Draw us after you, that we may run in the Odour of your Ointments. Our Peregrination has sent an Advocate's before, who as a Mother of the Judge, and Mother of Mercy, is with Humility but Efficacy to treat the Affairs of our Salvation.* So St. *Bernard*. She was cloathed with the Sun, who cloathed God with her Flesh. She has upon her Head a Crown of twelve Stars (which are the twelve chief Privileges of the Virgin) and under her Feet the Moon, which is either the holy Church, or all created Things, and whatsoever is under Heaven, and subject to change, encrease and decrease, as are all earthly Things. To give us to understand, that all these Things are at the Disposal of this Queen our Lady, and that we ought to have Recourse to her in our Troubles and Necessities; that, being weak and frail as we are, they may not draw us into a Precipice. She is (as we have said) the Treasures and Dispensatrix of all the Gifts of God, she is the Neck, through whom CHRIST our Saviour (who is the Head) communicates to his Church all that Sense and spiritual Motion, by which it lives, and

AUGUST is sustained. She is the Trunk, through
 15. which the Root gives Life to the Boughs, and produces the Leaves, Flowers, and Fruit, and all the Beauty that is in the Tree. She is as it were a Conduit-Pipe, which first of all gathers together, and contains in herself all Abundance of the living Waters of Grace, and afterwards by certain Spouts distributes them to others, according to their Capacity, and the divine Disposition. And for this Cause St. Bonaventure says very gravely: *What Wonder, if all the Plenitude of Grace was heaped up together in Mary, seeing that from her has been derived such abundance of Grace to all others?* By this Gate of Ezechiel the eternal Word did enter upon Earth; and by it we, who are of Earth, enter into Heaven. For he who made Choice of her for his Mother, and enriched her with so great Grace, and exalted her with an immense Glory, has constituted her President and Patroness of the whole World; and all Business which he dispatches, he dispatches by her Hands. In such Sort, that all the Courtiers of Heaven, and all the Men on Earth, and all the Souls in Purgatory, yea even in Hell itself, acknowledge her for their Lady, humble themselves before her, and prostrate themselves at her Feet. There is no Estate in the Church of God, which is not under her Guard and Protection. The Charity and Zeal which the Apostles had, the Strength and Constancy of the Martyrs, the Wisdom and Light of the Doctors, the Humility and Penance of the Confessors, the Chastity and Purity of Virgins, who have consecrated themselves to God, and all the Ornament, Grace, and Glory of the Catholick Church, is the Fruit and Work of her Intercession. Especially Religious Orders, who are as it were, the well-ordered Squadrons of the Militia of God, and those who adorn and defend his Church, are under the Shadow of her Wings; and the Founders of the same Religions, were very devout to the Virgin, and by her Means obtained so great Grace for themselves, and for their Children. What shall I say of the Government and Conservation of Kingdoms? What of the Battles and Victories of Christians? What of Judges in their Administration of Justice? What of the Purity of Virgins? Of the conjugal Continency of the Married? Of the Honesty of Widows? Of the good Life of the Just? Of the Conversion and Tears of Sinners? Who being tempted, did not fall, if the Virgin did not hold him up? Who, after he was fallen, rose again, if the Virgin did not lend him her Hand? Who ever invocated her in his Necessities, and did not find Remedy? In Labour, in Poverty, in Sickness, in Infamy, in Prison, in whatsoever Exigency, Dereliction, or Vexation; at Sea, and by Land, and in the Depths, she is our Refuge, our Comfort, AUGUST
 and our Remedy. And so says St. Germanus 15.
 Archbishop of Constantinople, speaking to the Virgin, in these Words: *No Body is saved but by you, O most holy Virgin. No Body is free from Evil but by you, O most pure Virgin. No Body has received the Gifts of God, but by your Hands, O most chaste Virgin. No Body has received Mercy, but by you, O most honourable Virgin. Who after your blessed Son has such Care of Mankind, as you? Who does so defend us in our Troubles? Who is so ready to succour us in, and to free us from Temptations, when they assail us and persecute us? Who does so intercede for Sinners by pious Prayers, excuses them, obtains their Pardon, and frees them from the Punishment, which they deserve for their Sins? For this Cause he that is afflicted recurs to you, he that perceives himself oppressed with Grievances, and he that finds himself attacked by the furious Waves of this tempestuous Sea; looks upon you, as the North-pole and bright shining Star, to guide and conduct him to the Haven. All Things, most happy Virgin, which concern you, are admirable; all Things are supernatural; all Things immense, and exceed our Capacity; and therefore it is no Wonder, that we cannot comprehend your Graces and Favours. Hitherto St. Germanus. And although the Virgin be always ready and disposed to succour us, and to hear our Prayers in all our Labours and Necessities; yet never more than in the Time of our greatest Necessity and Need, to wit, at the Hour of our Death, and in our last Agony, when the Candle of our Life is going out, the Time of Merit is expiring, and when there is a greater Necessity of her Favour and Patronage, by reason of the Weakness of our Bodies, Trouble of our Souls, and Solicitude of the Devils, who like hungry Lions compass us on all Sides, and tempt us, endeavouring to make us lose God eternally. And no Doubt but she will succour those in that last Combat with Death, who have deserved it in their Life, and recommended themselves to her; and also those who having before forgotten, do then remember and with Repentance recur to the Bosom of her Mercy. Wherefore at the End of the Ave Maria, the Church adds those Words: *Pray for us Sinners now, and in the Hour of our Death.* And St. Ephrem speaking to the Virgin, says: *Be always with me, O merciful Virgin; and give me your Assistance in this present Life, and guard my Soul in the Moment of Death; chasing away, and driving far from me the Sight of black Devils, and deliver me in the terrible Day of Judgment from the horrible and dreadful Sentence of eternal Damnation.* These are the Words of St. Ephrem. Let us all then have a hearty and singular Devoti-
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AUGUST on to this Princess of the World, Queen of

15. Heaven, and Mother of the only begotten Son of God. Let us have Recourse to her in all our Necessities. Let us offer to her our Hearts and Desires. Let us serve her; and that we may obtain her Mercy, let us imitate her Virtues. Let us be glad, and give her Joy of her Assumption into Heaven, and of the Glory which this Day was given her, being exalted above all that is not God, and placed in a Throne of so high Majesty and Greatness, where her Mercy is not diminished by her Glory, but by so much the more increased, by how much the more clearly and distinctly she sees all our Miseries in the divine Essence, and inflamed with that divine Fire, more ardently desires to remedy them.

Many Doctors, Greek and Latin, have written of the Assumption of our Lady. St. John Damascen, Andrew of Crete, Metaphrastes, Nicephorus, St. Bernard, Abbalon Abbot, Peter Damian, Honoratus of Autun, Guericus, Abbot, Laurence Justinian, and others cited by Cardinal Baronius. St. Damascen and Nicephorus recount the Relation, which Juvenal Patriarch of Jerusalem made to the Emperor Marcian, and to the Empress Pulcheria his Wife; who having built at Constantinople a sumptuous and magnificent Church in Honour of the Virgin, they desired to have her most holy Body brought to it, for the Ornament and Protection of that City, and all their Empire; and communicating this their Desire with the Patriarch Juvenal, he recounted to them, that by an ancient and true Tradition it was known, that the Body of the Virgin was risen again, and what more we have above related concerning her Assumption.

Nicephorus Calixtus says, that the Feast of the Assumption of our Lady was instituted in the Time of Mauricius the Emperor, and that he commanded it to be kept; not as if the Emperor instituted the Feast, but that it being before instituted by the Church, he commanded it to be promulged, and celebrated in the East, where he reigned. And also St. Bernard writing to the Canons of Lyons, says, that he had received this Solemnity of the Church; of which St. Gregory Pope makes Mention, and puts a particular Preface to it in his Sacramentary. And Nicolas Pope, the first of this Name, speaking of the Fast, which the holy Church of Rome was wont anciently to keep, he placeth amongst them the Fast of the Vigil of this Feast; whereby we see it is very ancient. And it was wont to be celebrated, at Rome especially, with great Solemnity; and our Lord concurred hereunto by particular Miracles; for the Venerable Peter of Cluny, a Man of great Authority, and contemporary

of St. Bernard, says, that the Romans were wont to present to the Virgin upon the Vigil of her Assumption certain very great Tapers, and to light them at Vespers, and that they remained burning till the End of Mass the Day following, when being weighed, they found they were as heavy as before they were lighted, without being wasted or diminished. To give us to understand, that, whatsoever is spent in the Service of this most holy Virgin, is pleasing to God, and is not lost.

Take Notice, that Pope Gelasius makes apocryphal the Book concerning the Departure of the most holy Virgin, although he does not name the Author who wrote it; and it is believed, that this Apocryphal Book is that, which goes under the Name of Meliton Bishop of Sardinia, although he be not the Author of it; because St. Jerom recounting the Books which Meliton wrote, he makes no Mention of this, and it is unworthy of so great a Man. We must also take Notice, that Uuardus and Ado in their Martyrologies speak so of the Virgin, that they seem to make her Assumption doubtful, and whether she be in Body and Soul in Heaven or no; deceived by an Epistle written to Paula and Eusebius, concerning the Departure of the Blessed Virgin, which under the Name of St. Jerom passes amongst his Works. But the Author of that Epistle was neither St. Jerom, nor Sophronius his Contemporary (as others surmise) but a more modern Author, who feigned and published it under the Name of St. Jerom, to gain it more Authority by the Name of so great a Doctor; as Cardinal Baronius proves very well, refuting what is asserted in the said Epistle.

The Sepulcher of the Virgin was in the Village of Gethsemane, in the Valley of Josaphat, till in the Time of Vespasian and Titus Jerusalem being destroyed, and all Judea ruined, the Memory of it amongst the Faithful was lost, and it was not known where it was, in such Sort, that St. Jerom, commemorating the Sepulchers of many holy Patriarchs and Prophets, which in his Time were in Palestine, and were visited with great Devotion by St. Paula, makes no Mention of the Sepulcher of the Virgin, as of a Thing, of which at that Time there was no Knowledge. But afterwards, God so disposing, it was discovered; and Burtardus who saw it, says, that it was so covered with other Buildings, and sunk so low, that it was necessary to descend to it by almost sixty Steps. And Bede writes, that in his Time it was shewn empty, and at this Day it is to be seen amongst those holy Places, cut in a Stone; as the Pilgrims relate, who go in Pilgrimage to Jerusalem.

The Life of St. HYACINTH Confessor, of the Holy Order of St. DOMINICK.

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ST. Hyacinth was born at *Sasse* in *Poland*, of a noble and ancient Family of the Counts of *Odrovons*. His virtuous Parents were very careful to have him well brought up. He had an excellent Wit, and surpassed most of his Companions in Learning: He was grave and modest, not given to those Sports and Pastimes which Youth is ordinarily delighted with, and could not endure to be idle and consume precious Time, in unprofitable Discourses and vain Entertainments, but dividing it between his Devotions and his Studies, never troubled his Mind with other Affairs. That wherein he was most eminent and conspicuous, was a most singular Care and Vigilancy in that tender Age to preserve amongst innumerable Dangers, the Candour and Innocency of his Mind: And to maintain a pure and undefiled Virginity in Soul and Body. When he was well advanced in Learning, his Uncle *Ivo*, who was Bishop of *Cracovia*, and a great Servant of God, promoted him to holy Orders, and made him a Canon of his Church, not out of any Consideration he had of Flesh and Blood; but purely in regard of his Deserts, seeing him Sober, Modest and Learned; and one that would prove a great Credit to the Church and Clergy of that prime and head City of the Kingdom. *Hyacinth* being in this Honour and Charge, before he would either preach or exercise other publick Functions for the Good of his Neighbour, by the Advice of the Bishop, applied himself to the Study of Divinity, and reading of the holy Scripture; wherein he professed so much, that he was held nothing inferior to the most Learned of his Time. And his Knowledge served not so much to adorn and grace his Mind, as to guide and direct him in the Carriage and Conversation befitting an Ecclesiastical Person. His Gravity, Piety, Prudence, Affability and Temperance did singularly justify all Manner of People; and so gain the Affection of the worthy Prelate *Ivo*, his Uncle, that he would scarcely permit him to be out of his Sight; so great Comfort he received from his Virtue, and so much Light and Help by his Prudence and Learning. Wherefore being to take a Journey to *Rome*, to fulfil a Vow and Promise he had made of Visiting those sacred Places, he took for his Companion, St. *Hyacinth*.

It happened at the same Time, that the incomparable Man, Mirror of all Sanctity and Perfection, St. *Dominick*, was come thither to have his Order and Institution confirmed by his Holiness, Pope *Honorius*; and appearing like a new Sun, sent by Almighty

God, to enlighten the World, ravished all *Rome* with Admiration of his heroical Virtues; efficacious Preaching and stupendous Miracles. Whereof one of the most signal and remarkable, was the raising to life *Napoleon*, a Cardinal's Nephew, in the publick View of all the Clergy and People of *Rome*, as was recounted before in St. *Dominick's* Life. At which strange Miracle, Bishop *Ivo* amongst innumerable other Prelates was present, and beheld with his own Eyes the many and wonderful Circumstances of it, whereupon conceiving a very high Esteem and Veneration of that great Patriarch, and his holy Order; which was now confirmed and approved by the See Apostolick, and brought forth great Fruit to the Church of God in several Parts: He was very earnest and urgent with him for to send some of his Religious into *Poland*, there to build Convents and Monasteries, that his Flock and Country might also be made Partakers of those many and great Blessings, and heavenly Favours. St. *Dominick* was willing to satisfy the laudable and pious Desires of that zealous Prelate: But his Religious being yet but few in Number, and partly already distributed, partly destined for other Provinces, he could not spare any of them for those remote Countries, without some Detriment of other Places, which he had greater Obligation at present to help and assist. At length when the good Bishop never ceased asking and importuning him, for to give him some of his choice Band of stout Soldiers and indefatigable Workmen, to defend and cultivate that Part of our Lord's Vineyard, which stood in no less need of Succour than others, and which it concerned him to provide for above all others; the Saint replied in this Manner: *You see what a small Number I have of Workmen; and how they are already all employed, and have their Hands full: And how is it possible then for me to comply with your Request? Yet this I will do for you. If among your Followers there be any young Men of good and able Parts, virtuously inclined, and zealous of the good of Souls, that take a liking to this Profession, send them to me; and I'll train them up for a Year with the greatest Care and Industry I can, in this spiritual Warfare: And confide by the Grace of God, that by that Time, they will be fit for your Purpose, and able to render that Service to God and their Neighbour, which you can desire and expect of them.* This contented the Bishop; and presently he makes Choice of four of his own Family, to wit, of our St. *Hyacinth* and *Ceslaus*, *Polonians*, *Hermannus*

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16. Whom he presents to St. *Dominick*, a most admirable Master of Spirit and Perfection. And the Saint had them always in his Company, teaching and instructing them more by his Example than by his Words; and lost not his Labour with them: For in the Space of a Year, they became perfect Imitators of so great a Master; and were all of them very eminent in Meekness, Charity, Abstinence, Patience, Humility, Poverty, and all other Virtues: So that the holy Father thought fit to send them into *Poland*, at the request of the good Bishop; and gave Thanks to the Divine Majesty, that by this Means had opened a Passage for his Order into those Parts, which stood in so great Need of their Help. St. *Hyacinth* having made his Profession, and being sufficiently instructed how to behave himself in that Mission, for the Glory of God, the Profit of Souls, Settlement of the Order, Founding of Monasteries, and the like; begins his Journey with his three Companions, *Cesslaus*, *Herman* and *Henry*. All their Provision and Defence for so long, so hard and dangerous an Expedition, next to the divine Providence, was the Blessing of their holy Patriarch St. *Dominick*: And their only Sorrow was to be separated from his most delightful and angelical Conversation; though this Grief was much allayed by the Joy and Comfort they took in being sent by Obedience, to labour and take Pains in our Lord's Vineyard, and the Harvest of Souls, purchased by his precious Blood. They passed over the *Alps* into *Carinthia* and *Germany*: And coming to *Frisack*, found the Inhabitants well disposed to receive the Word of God. Here St. *Hyacinth* began to exercise his Apostolical Function, and to sow the Seed of eternal Life, which, our Lord watering with heavenly Rain, and warming with the sovereign Beams of his divine Grace, did so fructify, that in Half a Year's Time, innumerable Persons were converted to true Penance and Amendment of their Lives. And many not content with this, resolved to leave the World, and serve God in a Religious State: Amongst whom several Priests and Clergymen demanded of St. *Hyacinth* the holy Habit of his Order, which he gave to them, so that in a very short Time, there was built at *Frisack* a large Monastery, and well furnished with Religious Men. And St. *Hyacinth* leaving there Friar *Herman* for Prior, went forward with his other two Companions into *Poland*, as St. *Dominick* had commanded him.

When he arrived at *Cracovia* he was received like an Angel sent from Heaven, with incredible Joy and Congratulation of all Sorts and Conditions of People as well Ecclesiastical as Secular: They esteemed him for his noble Extraction, they loved him as one that had been a Canon of the Cathedral

Church, they respected him as being Nephew August of their Bishop, and bore him particular Re- 16.
verence, for that he was recommended to them by his Holiness, who sent with him his Apostolical Letters to the City of *Cracovia*. But the Love, Esteem and Veneration which they had for his Person, was wonderfully much encreased, when they came to be better acquainted with him, and to discover more of the divine Ornaments, Graces and Perfections of his Soul. St. *Hyacinth* was of very comely Features, of a pleasant Humour, sweet and affable Conversation: And there shined in his very Countenance and all his exterior Behaviour, certain Rays of Purity and Sanctity, that adorned his Mind. He was chaste as an Angel both in Body and Soul, his Conscience so neat and clean, that he abhorred even the Shadow of Sin, he was humble, charitable and compassionate, bearing the Bowels of a Father equally towards all: Every Man's Misery and Affliction drew Tears in Abundance from his Eyes: He visited the Sick, relieved the Prisoners, helped the Poor, comforted the Sad, encouraged those that groaned under the Burden of any Affliction: And, like holy *Job*, was an Eye to the Blind, a Foot to the Lame, was Health to the Sick and an Ease and Succour to all that were in Distress. He did in all Things resemble to the Life his holy Father and Founder, St. *Dominick*: His Cell and constant Abode, when Charity to his Neighbour did not otherwise employ him, was the Church: Herein he spent not only the greatest Part of the Day, but all the Night: And when he could pray no longer, for that Nature forced him to take some Rest, he laid himself down for an Hour or two upon the Step of the Altar. Every Night he afflicted his innocent Body with a most sharp Discipline. He fasted every *Friday*, and the Eves of our Blessed Lady, and all the Apostles with only Bread and Water: Though indeed his whole Life was in a Manner a continual Abstinence and Fast. He was never seen to be idle; but either helping his Neighbour, or Praying, or Studying. At his arrival at *Cracovia*, they assigned him the Church of the most Blessed Trinity, which was the best of the City next to the Cathedral Church, there to found a Monastery: And the People out of their Affection and Devotion were most forward and liberal in contributing as well their Labour as their Cost: And the zealous Bishop *Ivo* furnished it abundantly with holy Chalice, Crosses, Pictures, and other Ornaments and holy Utensils; so that this Convent was so stately and magnificent, that some Kings of *Poland* would be buried in it.

The good Success which St. *Hyacinth* had in Founding this and other Monasteries; and in all other Enterprises and Apostolical Designs and Labours, he ascribed to the most special

August 16. special Favour and Assistance of the most glorious Virgin, Mother of God, who taking him into her Protection, obtained of her Omnipotent Son to bless and prosper him, in whatsoever he undertook for God's Glory, and the gaining of Souls: For the holy Man, contemning all the Conveniences of the present World, had no other Thought or Aim, than to procure that the divine Goodness and Majesty should be known, loved and served by all Men. Nor can there be found a more efficacious Means to further this so noble and high Design, than to recommend it to her, who hath all Power and Authority with Almighty God. In his very Infancy he sucked in a Devotion to this glorious Queen with his Nurse's Milk; And so soon as he was out of his Cradle, he was wont frequently to prostrate himself upon the Ground to do her Homage and Reverence, and to thank the infinite Bounty of God for creating and bringing her into the World, for the inestimable Good and Benefit of all Mankind. And the Favours and Blessings, which he received from her, were very signal and extraordinary. One Day as he was praying in the Church before an Altar of the Blessed Virgin on the Vigil of her glorious Assumption into Heaven, and was contemplating with what Pomp and Majesty, what Joy and Congratulation of those most happy and glorious Citizens, this her Enterance was solemnized, presently he saw the Altar environed with a most radiant and comfortable Light, in which came down from Heaven the Queen of Angels, attended with a numerous Train of celestial Courtiers; and she turning herself to her dear Client, spoke to him in this Manner, *Comfort and Joy be to thee, my beloved Hyacinth, for that thy Prayers are acceptable to my Son and me; and whatsoever thou shalt ask of God, it shall be granted thee through my Intercession.* And having said this, she ascended again into Heaven, leaving St. Hyacinth quite ravished and transported with unspeakable Delights caused in his Soul, not only by the Presence and Discourse of the Mother of God, but also by the most sweet and melodious Musick which the Angels made at her Departure. And the Saint had a strange Confidence ever after to obtain of Almighty God whatsoever he should ask and demand of him; and assured two of his Companions, to whom in Confidence he related this Vision, *that our Blessed Lady is a most special Patroness of the Order of the Dominicans.* The Effect of this so liberal and ample a Promise he experienced soon after. For as he was passing over a certain River in a Ferry-boat, he espied a great Multitude of People assembled together by the River's Side, about one whom they held up in the Middle of them; and as he came near them, he understood that they held the Bo-

dy of a young Man, that had been drowned the Day before, and was newly taken out of the Water. The Mother of the dead Man was also there, who immediately cast herself at St. Hyacinth's Feet to beg of him Comfort and Relief: And he bidding her hope well, takes the deceased Party by the Hand, and says to him, *Peter* (for that was his Name) *CHRIST our Lord, whose Glory I do preach, by the Intercession of his blessed Virgin Mother restore thee again to Life.* And immediately in the Presence of that great Throng of People, the young Man revived, and continued in Life and Health. A certain Lady that lived far from Cracovia sent her Son, whose Name was *Vislaus*, thither to invite St. Hyacinth to her House. The Saint accepted of the Invitation, and bidding the young Man with his Page, who were on Horseback to ride before, followed after on Foot, in the Way they were to cross the River *Raba*; and *Vislaus*, who had gone through it the Day before, without any Difficulty, not reflecting that the Water was now much higher, by the Rains that fell in the Night, and by the Melting of the Snow, ventured rashly upon it; and was thrown off his Horse, and carried away by the Violence of the Stream: The Page who escaped with great Difficulty carried these sad Tidings to the Lady his Mother. And she being quite out of herself for Grief and Sorrow, comes crying with a great Train of Matrons and Women of Quality towards the River, and bewail'd most lamentably the Loss of her Son. By this Time St. Hyacinth was come as far as the River, and was passing over the Ferry, wondering to see the Concourse, and hear the pitiful crying out of so many Gentlewomen. As soon as ever he had put Foot upon the Ground, the disconsolate Mother falling upon her Knees before him, cried out: *O Father Hyacinth, it is for your sake I have lost my Son. What will become of me, most unfortunate Creature, who am now destitute both of Husband and Child; my only Comfort, and all the Hope and Relief of my old Age is taken from me. But I beseech you for the Mercy of God, holy Father, to have Compassion of me, and to restore me my Son.* This woful Case made the most tender and compassionate Heart of St. Hyacinth to bleed for Sorrow; and retiring himself a little from the Throng, he kneels down, and with infinite Tears beseeches the divine Goodness to comfort the afflicted Mother. And as he rose up from his Prayer, immediately the dead Body was brought against the Stream to the Shoar. But the doleful Mother was not yet satisfied; cries out: *Servant of God, you have given him to me dead, restore him to me alive.* Then the Saint coming nearer to the Body, says aloud: *My Child Vislaus, our Lord JESUS CHRIST, to whom all Things do live,*

August 16. *live, quicken thee, and bring thee again to Life;* and he had scarce ended these Words, when the Youth stands up alive and sound upon his Feet. I omit innumerable other Miracles for Brevity's sake: For no Body can make difficulty to believe, that he, who by his Prayers could raise the Dead, could by the same Means cure all Sorts of Diseases, and change the Course of Nature, when he thought it expedient for the Glory of God, and Good of Souls; as St. Hyacinth frequently did, relying upon the Promise made him by the Queen of Heaven and Earth, *to obtain of Almighty God by her Intercession whatsoever he should ask.*

The blessed Man having wrought much Fruit by himself and his Companions and Disciples at Cracovia, and in other Parts of Poland; sent some of them to fructify in Bohemia; where by their Preaching and good Example, they converted divers to the Knowledge and Love of JESUS CHRIST. He himself going towards the Levant, entered the Province of Russia, and came to the Duchy of Chio, and in the City of Chiovia gained very many Souls to God; where also he built a Monastery of his Order, which he dedicated to his sovereign Lady and Patroness, the ever glorious Virgin Mary. Here he went through infinite Labours and Difficulties in teaching, and suffered most sharp and bitter Persecutions for defending the Catholick Religion: For Valdomer, Duke of the Country, was fallen into the Schism of the Grecians, and professed himself an open Enemy of the Roman Church; and perceiving the Zeal and Authority which St. Hyacinth had in maintaining the true Faith, and persuading the People to return to the Obedience of CHRIST's Vicar, their lawful Pastor and Father, strived by all Means to drive him out of his Dominions; though he covered his wicked Design, and used herein more Craft than Violence. And whilst he was projecting how to bring it about, there happened another Occasion which forced St. Hyacinth to retire from thence: For the Tartars wasting and spoiling all the Province of Chio, fell furiously upon the City of Chiovia, where the Saint resided: Who as he came from the Altar where he had said holy Mass, was told, *that the Enemy was rushing into the Town.* Wherefore vested as he was he returns to the Altar, and taking with him the Blessed Sacrament in the Ciborium, bids all the Religious to follow him. There was in the same Church a fair Statue of our Blessed Lady of Alabaſter and very heavy, which the Saint used to honour with much Devotion. At this Statue our Lady called upon him, and said, *My Son, Hyacinth, why dost thou leave me behind? Take me along with thee, and leave me not to be affronted by my Enemies.* The Saint with many Tears replied; *And how can I carry so heavy*

a Statue: And the Virgin answered again: **August 16.** *Fear not, my Son, take it with thee, it will not be so heavy, but you may easily carry it.* With this St. Hyacinth takes the Image of our Blessed Lady into his Arms, and it was as light as a Reed. And holding the Blessed Sacrament in one Hand, and our Lady's Image in the other, departed with all the Religious out of the Monastery, and then out of the City by another Gate, unto which the Tartars were not yet come; and finding no Boat to pass over the River Borissenes, walked over it as if it had been dry Land: And thence took his Journey to Cracovia; but was forced often to stay by the Way, such a Multitude of People desired to be taught and instructed by him in the Catholick Faith. And it is incredible what a fertile Harvest he gathered of Souls in Muscovy, Lithuania, Livonia and other Provinces, through which he passed. At length coming to Cracovia, there he placed the miraculous Statue of our Blessed Lady, which resumed again its former natural Heaviness, having been all this while St. Hyacinth carried it as light as a Cane. Before he departed from Chio, he was going to preach at Visgrade; but in the Way there was a great and broad River, and no Boat at hand: The holy Man that desired to come in Time to preach, advised his Companions to recommend the Matter to Almighty God: And after a short Prayer, rises up, and spreads his Cloak upon the Water, and going confidently upon it, bids all that were with him do the like; and in this Manner they passed over the River as securely as if they had been in a Boat. The Fame of which Miracle made the People wonderfully desirous to hear, and no less ready to follow his wholesom Counsel and Doctrine.

At length this great Servant of our Lord, full of Merits and good Works, loaden with Years, and spent with continual Labours, begged of Almighty God *to remove him from this Exile, and bring him to his happy and greatly desired Country eternally to see and enjoy his Divine Majesty.* And this Petition was granted him. For the very next Day after he had made this Prayer with wonderful Affection and burning Desire of seeing God, his Divine Majesty sent him a Fever as well to warn, as to dispose him for a happy Passage, it being then the anniversary Day of the glorious Death of his holy Father and Patriarch St. Dominick: And signified to him that he would call him out of this miserable Life on the Feast of our Blessed Lady's Assumption into Heaven. His Fever encreased daily, and as it gave the holy Man Matter of greater Merit, so it did afford all that were to deal with him rare Examples of a most humble and resigned Patience, which at this Time did outshine his other Virtues. On the Vigil of our Lady's Assumption he desired all the ancient Fathers of the Monastery

August 16. story of Cracovia to be called to him; to whom he spoke briefly in these Words: *My dearest Children, it is the Will and Pleasure of our Lord, that I depart from you To-morrow. Wherefore what was delivered to me from the Mouth of our Blessed Father St. Dominick, I do leave to you as your true and lawful Inheritance, that you always keep yourselves in Meekness and Humility of Heart; and have a most special Care of maintaining mutual Love and Charity; and esteem Poverty as Men that have renounced all Things of the Earth; for this is the Testament, or authentic Instrument, by which we claim eternal Life.* And having spoken this, he held his Peace, being now extremely spent. The next morning he heard devoutly the Canonical Hours read before him, and received the last Sacraments and Rites of the Church. Then lifting up his Eyes to Heaven, he began the thirtieth Psalm: *In te, Domine, speravi, non confundar in aeternum. In thee, O Lord, have I hoped; let me not be confounded for ever.* And having recited the sixth Verse of it: *In manus tuas commendo spiritum meum; into thy Hands I commend my Spirit,* he rendred up his happy Soul, which was immediately taken by the Angels, whom he had familiarly conversed withal in his Life Time, and presented before our Lord; who gave him an ample Reward of all his Labours and faithful Services. The holy Man departed this World on the 15th of August, in the Year of our Lord MCLVII, being threescore and fourteen Years old. As soon as the News of his Death was spread about the Town, an infinite Multitude of People came running to the Monastery to kiss and reverence his sacred Body: Such an Esteem all had of his Sanctity, which Esteem and Reverence was highly increased by a Miracle they saw there done with their own Eyes. For it happened, that a Youth well born, on the very same Day was killed with a fall from his Horse; but his virtuous Parents taking up the dead Body, brought it to the Church, and laid it near to the Body of St. Hyacinth, beseeching our Lord by the Merits and Intercession of his holy Servant to restore their Son to Life; and within an Hour the Youth riseth up alive and in perfect Health, without the least Sign of any Wound or Bruise; and declared to all, that St. Hyacinth was carried up with great Glory and Triumph into Heaven: and that himself had accompanied him as far as Heaven Gates. The Bishop of Cracovia, Prandeta, a most worthy Prelate, solemnized the Obsequies of St. Hyacinth with great Pomp and wonderful Devotion of the People; and when the Solemnity was ended, retired himself into the Church of St. Stanislaus to pray before an Altar of our Blessed Lady; but being much wearied and exhausted with La-

bour, he fell asleep, wherein was shewn him this Vision. He saw a Multitude of Angels gloriously clad processionally to enter the Choir of the Church; after whom followed two most worthy and venerable Personages, one whereof was in Pontifical Robes, and had a Mitre on his Head; the other in the Habit of the Dominicans, but exceedingly resplendent, and had upon his Head two Crowns. And as Prandeta was infinitely surprized, and admired this glorious Sight, the venerable Prelate told him: *I am Stanislaus, formerly Bishop of Cracovia, and my Brother and Companion is Friar Hyacinth, who is honoured with a double Crown of Doctor and Virgin: And with this Pomp and Triumph, which you see, I am now conducting him to eternal Bliss, and the Fruition of God:* And presently with a loud and most sweet Voice he chanted that Antiphon: *Lux perpetua lucebit Sanctis tuis, Domine. Eternal Light shall shine to thy Saints, O Lord;* which was continued by all that sacred and glorious Quire, which marched in this Manner exulting, rejoicing, and singing, to the Imperial Heaven. Our Blessed Lady was also seen by a most virtuous and devout religious Woman, to conduct St. Hyacinth with greater Pomp, and a more numerous Company of heavenly Spirits, who sung after our Lady these delicious Words: *Ibo ad montem Myrrhae, & ad colles Libani cum beato Hyacintho: I will go to the Mountain of Myrrh, and to the Hills of Libanus with Blessed Hyacinth.* In fine, a holy Hermit, that watched one Night in Prayer at St. Hyacinth's Tomb, saw three Beams of immense Light come from Heaven; one to the Head, the other to the Feet, and the third to the Middle of the Saint's Body; and awaking the two Sacristans of the Church, he shewed the same to them. By these and many other Testimonies Almighty God hath been pleased to manifest the Glory of his holy Confessor, and especially by innumerable Miracles; of which, because what we have already recounted, is a sufficient Proof of the great and eminent Favour, which he hath with our Lord and Saviour JESUS CHRIST, I will only say this, that there is scarce any Kind of Disease and Malady, of which this Blessed Saint hath not cured several Persons; which certainly argues the Force of his precious merits, and the Power he hath to obtain for his Clients whatsoever Favour he knows to be fitting should be asked for them.

St. Hyacinth was canonized for a Saint by Pope Clement VIII, in the Year of our Lord MDCIV, on the 17th of April; his Feast is kept on the 16th of August. *Albertus Leander* in his Book of the famous Men of the Order of St. Dominick, *Martinus Polonus*, *Matthias Micovius*, *Ferdinandus de Castile*, and others have written of St. Hyacinth.

The Life of St. AGAPETUS, Martyr.

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DURING the Persecution of the Emperor *Aurelian*, the Christians being exceedingly afflicted, dispersed and hid themselves in Woods, Rocks and Caves. But our Lord then made Choice of a Youth but fifteen Years old, by Name *Agapetus*, of *Præneste* or *Palestrina* in *Italy*, not far from *Rome*; whom he armed with a divine Spirit and Fortitude, and opposed against all the Power and Fury of *Aurelian*, to encounter, vanquish, and triumph all at once; and by his precious and glorious Martyrdom to encourage others, that surpassed him in Years, at least to imitate and follow him, seeing they had not the Heart to go before him; and to learn by his Example to look Death in the Face, and not to fear any manner of Torments for the Confession of *JESUS CHRIST*, since they saw with what Constancy a tender and delicate Child endured all the Outrage and Cruelty that could be practised upon him.

The Emperor having had Notice of him, made him be apprehended; and seeing him on the one Side very young, and of a delicate and tender Complexion; and yet on the other Side resolute and constant in his Profession, and thirsting after Martyrdom, commanded he should be cruelly beaten with the Sinews of Beasts, nothing doubting but the Vehemency of the Pain would make him alter his Resolution. But when all the Blows the Executioners could lay upon him, served only to excite and spur him up the more fervently to love *JESUS CHRIST*, the Emperor delivered him over into the Hands of *Antiochus*, a Judge or Governor, to bring him by some Means or other, to offer Sacrifice to the Gods. This Governor shut him up in a loathsome and dark Prison, and there kept him four Days without Meat; hoping by Hunger, a painful and most troublesome Thing, especially to Youth, to tame and pull down his Courage. But the fifth Day, when he was taken out of the Prison, and found to be nothing at all changed, the Judge commanded that burning Coals should be cast upon his Head; and *Agapetus* in the mean Time praised our Lord, and said: *A Head that expects to be crowned with Glory in Heaven for all Eternity, may very well be content to be burnt for a While upon Earth; that radiant Crown will receive a more splendid Brightness from Wounds inflicted on me for the Love of JESUS CHRIST.* Then they scourged him again the second Time so rudely and unmercifully, that they left not one sound Place in all his Body; and the Blood streamed down from him in great Abundance. Then taking him thus naked, and

full of Sores and Pain, they hung him up by the Feet with his Head downward, and underneath him kindled a Fire, into which they cast Filth and Ordure, the more to annoy him with a most loathsome and stinking Smoke. In this Torment the courageous Martyr, smiling said to the Governor: *It appears how vain thy Wisdom is, which spends itself thus in Smoke.* Whereupon the Governor being more enraged, commanded him to be scourged the third Time both on Back and Belly, by four Men successively; and scalding Water to be cast upon his Wounds; after which they bruised his Mouth, and broke his Jaws. But our Lord, to honour the Faith and Constancy of this holy Youth, and withal severely to punish the most wicked and unjust Governor, threw him down out of the Seat where he was sitting in State, in Quality of Judge; and with the Fall he was so bruised, that soon after, feeling and acknowledging though without true Repentance, the Arm of God, that was fighting in the Martyr, he gave up his unfortunate and wretched Soul to the Devils. When the Emperor heard the News of *Antiochus's* Death, he resolved to revenge it upon *Agapetus*, whom he commanded to be exposed to wild Beasts to be torn and eaten by them, that he might find his Sepulcher in their Bellies. But he was frustrated of his Expectation; for those savage Beasts, laying aside their natural Fierceness, came fawning to this sweet Child, and kissed and licked his Feet. The Officers being much offended at this Spectacle, immediately cut off the Martyr's Head; and the Christians secretly conveying away his Body by Night, buried it about a Mile from *Rome*, in a new Sepulcher, prepared miraculously by our Lord for the holy Youth, his most stout and valorous Champion. This so great Courage in a Child wrought very efficaciously upon *Anastafius*, a prime Officer in the Army, who was converted by it to the Faith of *CHRIST*, and three Days after was crowned a Martyr. St. *Agapetus* suffered upon the 18th Day of *August*, in the Year of our Lord *CCLXXV*, in the Time of the aforesaid *Aurelian*. His blessed Relicks are at present at *Palestrina*, where he died; and are in great Honour and Veneration of all the People. Mention is made of him in the *Roman Martyrology*, and in those of Venerable *Bede*, *Ussuardus*, and St. *Ado*. Cardinal *Baronius* writes of him in the second Tome of his *Annals*, and in his Notes upon the *Martyrology*.

AUGUST
18.

The Life of St. BERNARD, Abbot.

AUGUST
20.

IN the Province of *Burgundy* there is a little Village called *Fontain*, which anciently was of little Note and Esteem, but now with good Reason is very famous and renowned, for having been the Birth-place of *St. Bernard* Abbot, a Mirror of all Virtues, and a lively Portraiture of Sanctity; whose Life, taken out of the five Books which *William* Abbot of *Boneval*, and *Godfrey* Abbot of *Clareval*, Companion and Secretary to the Saint, wrote of it, is as follows: In the said Village of *Fontain* there lived an honourable and virtuous Gentleman, called *Teselin*, a brave Soldier, and also a good Servant of God; for he so followed the Wars, that he forgot not the Profession of a Christian. He was married to one *Alice* of *Montbarr*, a virtuous, honest, and fruitful Woman, by whom he had six Sons, and one Daughter. Amidst the Cares of her House and Family, *Alice* was not unmindful of the Fear of our Lord, and of Works of Mercy; for when she had brought forth a Son, she offered him with her own Hands to God, and suckled him at her own Breasts, not trusting him to the Care of a Nurse; and being come to some Growth she fed him with grosser Meats, as one that would breed up her Children for the Desert, and not for the World. These were the Parents of *St. Bernard*, who was the third Son. When his Mother was with Child of him, she seemed to herself in her Sleep to have in her Womb a little white Dog, with a red Back, and that he barked; and consulting the Case with a Servant of God, he answered her, that her Son should be a great Preacher, and should bark against the Wicked to defend the House of God, which is the Church, and with his medicinal Tongue should cure the Wounds of many Souls. *St. Bernard* being born, his Mother brought him up with greater Care, than she did her other Children; and as soon as she could possibly, put him to School, and provided him of good Masters. The Child was diligent in his Studies, obedient to his Masters and Parents, affable to all, a Friend of Silence and Quietness, and an Enemy of Noise and Rudeness. He was noted for his virginal Modesty, and for Simplicity and Candor of Mind, and was mortified to all the Things of the World. When he was a Boy, he was grievously afflicted with a terrible Headach: They brought a Woman to him who was a Sorceress, to cure him; he perceiving who she was, instantly leaped out of his Bed, and crying out, with great Indignation thrust her out of the Room; and it pleased our Lord immediately to cure him, who for Fear of offending him, had refused to be cured by such a Wo-

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man. One *Christmas* Night he was present in the Church at *Mattins*, desirous to know the Hour in which our Lord was born; and being fallen asleep, the Child *JESUS* appeared to him, as newly born, beautiful above all that can be said or imagined, and recreated his Soul with an ineffable Sweetness. By reason of this Regale and Favour from Heaven, he began to give himself to Contemplation, in which he was very eminent, and remained wonderfully devoted to the sacred Mystery of the Nativity of our Lord, and was persuaded, that the Hour of Midnight, in which he had seen him, was the proper Hour, at which the eternal Word and tender Infant was born. When any Money came to his Hand, he gave it in Alms to the Poor; but very secretly, lest the Works of Charity, which he did, should come to be known. He being yet but young, his holy Mother ended her Days most Christianly, with no small Repentment of her Son *Bernard*, for the Loss of such a Support, and such a Mistress. He was of a very sweet Disposition, and of a rare Beauty; the Blood boiled in his Veins by reason of his Youth; Companies and Occasions, that solicited him to give the Reins to his Appetites, were many. He suffered great Temptations from the Enemy, and certain lascivious Women molested him, and set their Snares for him to make him lose the precious Jewel of Chastity; but by the Favour of our Lord he overcame them all, and conserved that Gift of celestial Purity, which once lost can never be recovered. One Time he was a little careless, and held his Eyes fixed upon a beautiful Woman, not reflecting what he did; which when he perceived, he was so confounded and ashamed, that to take Vengeance of himself, and to pay for that Fault by Pain, he cast himself stark naked into a Pool hard by of frozen Water (for it was Winter) up to the Neck, and he remained in it so long, that the extreme Cold had almost extinguished his natural Heat, and they took him out half dead. But by that so fervorous an Act he merited, that God by his Grace should mortify in him the Concupiscence of the Flesh, and quench the Flames of infernal Fire, which reigneth in our Members. The holy Youth then seeing the great Dangers in which he was, began to think with himself how to get out of them, and to retire himself to some religious Order as to a secure Haven. Whilst he was deliberating, he suffered great Temptations from the Enemy and his Ministers. The Flower of his Age made War against him, proposing to him sensual Delights, and exhorting him not to leave the present for what was to come.

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AUGUST 20. The Devil represented to him, that though he should fall into Sin, he might do Penance for it in his old Age; and that God was gentle and merciful, and one that knew well our Weakness and Frailty, and had shed his Blood for us upon the Cross. There wanted not others his Friends and Companions, who having entered into the broad Way which leads to Perdition, by their Words and Example, exhorted him to do as they did. The World offered him great hopes of Honour and Riches founded in his great Wit, Learning, and good Disposition; yea his very Brethren and Kindred (who in such Deliberations are the most cruel and dangerous Enemies) were those which most of all kindled this Fire, alledging, that the Delicacy of his Complexion would not be able to endure the Austerity and Rigour of a Religious Life, and that by a milder Way he might both serve God, and help Souls without burying the Talents which were given him; with which, persevering in the Course of Studies he had begun, he might obtain the just Reward of his rare Knowledge, and singular Virtue, honour his Family, illustrate his Country, and Profit the World. The vertuous Youth was troubled and afflicted, with the Confusion of so different Thoughts; and understood with what wariness we are to speak of divine Inspirations, and that the Vocation of God, when he calls us to Perfection, is not to be discovered, but to a very few, and those spiritual and choice Persons. As did that Merchant in the Gospel, who having found a Treasure in a Field, hid it, and sold all he had that he might purchase that Field, and enjoy the Treasure which was in it. But although St. Bernard, being so many ways assaulted began to waver and stagger, yet at last favoured by our Lord he broke the Chains, and became victorious. For as he was in a Church shedding many Tears, pouring out his afflicted Heart with Sighs and Sobs in the Presence of our Lord, and beseeching him that he would be pleased to direct him in the Way he was to take for his greater Service, he was illuminated by Light from Heaven, and so fortified by the divine Grace, that he resolved to fight under the Standard of the Cross, like a valiant Soldier, and to call and carry along with him as many as he could, to that glorious Warfare; and he did it in such sort, that he gained to God, his Uncle Brother to his Mother, who was called *Uldericus*, a great Soldier, rich, and Lord of a Castle; who opened the way to the rest: And *Bartholomew* and *Andrew*, the two younger Brothers of St. Bernard immediately followed him; *Guy* and *Gerard*, his two elder Brothers, did the same afterwards. *Gerard* cost him not a little Labour, for when he understood the Resolution of his Brothers, he scoffed at it; and according to the Fashion of

the World attributed it to a childish Levity: AUGUST 20. St. Bernard being not able to move him by Words, laid his Hand upon his Side, and foretold him, that he should be wounded to Death by a Blow with a Lance, which notwithstanding should indeed make him live, for the firm Resolution he should then make, of being a Monk as well as his Brothers. After some Time the Prophecy was accomplished, for at the Siege of *Grancy* he was mortally Wounded in that very Place which St. Bernard had touched; and then he cried out that he was a Monk. Thus wounded he was carried to a dark Prison, where after he had remained a long Time, he heard in his Sleep, *To Day thou shalt be freed out of Prison*. Thinking and ruminating upon what he had heard, he touched his Irons, which forthwith broke in Pieces, and going to the Gate, the Bar loosed itself, and fell into his Hands: He ascended to the Court of the Castle, and finding the Door open, he went straight to the Church, where he perceived he had escaped out of Prison, for before he had seen nothing: Then instantly he fled and went to his Brothers, demonstrating by his great Austerities, most ardent Fervour, and insupportable Labours, which he endured all his life long, the Excellency of this his so admirable and extraordinary Vocation. So that now of all the Brothers there remained only the Youngest, called *Nivardus*, whom they thought fit to leave in the World for the Comfort of their Father (now an old Man) and for the Government of the Family and Estate they had left. All the Brothers of St. Bernard, and his Uncle, and thirty others that followed him, resolved to enter into the Order of the *Cistercians*, which a little before had been founded by the venerable Abbot *Robert*, under the Rule of St. *Benedict*, and confirmed by the Pope, in the Year of our Lord *MXCVIII*. Which Order had only one Monastery in a Wood apart, and by reason of the great Austerity of Life, and strict Enclosure that was observed in it, there were few that would enter into it. St. Bernard, and his Brothers, and their Companions made choice of this Place, wherein to give themselves indeed to God in perfect Humility and Contempt of the World. But it happened that on a certain Day, *Guy* the elder Brother, found *Nivardus* the youngest of all the Brothers playing in the Street with other Boys, and said to him, *Nivardus; God be with thee, we go to Religion and leave thee Heir of all our Goods*. To these Words the Child answered, but not with the Judgment of a Child, but of a wise and understanding Man, *What? Do you take Heaven for yourselves, and leave me Earth? This is not an equal Division*. And accordingly some Days after, he also followed his Brothers, and entered into the Monastery, where they were all received

August 20. ceived in the Year of our Lord MCXIII, to the incredible Comfort of *Stephen* Abbot, who had succeeded *Robert*, and of those few *Monks* which were with him, having great Hopes that God would give them a numerous and happy Posterity, and that the Children of that House would spread themselves all over the World, conformably to a Revelation, which had been made some Years before to one of those holy *Monks*; as it happened, and as we shall see afterwards. And that holy Order encreased not only in famous Men which it had, but also in holy Nuns, who had their Beginning from a Monastery, which by Occasion of this Entrance of *St. Bernard* and his Companions into Religion was built. For some of them were married Men; and their Wives, that they might better serve our Lord, had freed them from the Bond of Matrimony, and desired also to offer up themselves an Holocaust to their Creator; in order to their Retirement, a Monastery was built at the Solicitation of *St. Bernard* in the Diocese of *Langres*, which was called *Billet*. Which Monastery was very famous for Sanctity, and in Time was well provided with Revenues and Possessions; and from that as from the Plant and Root, sprung up the Fruit, which extended itself to other Parts.

Our Saint began his Noviceship when he was twenty three Years old, and began it with such a Diligence and Care of profiting; that he seemed not to begin, but to make an end. He had always in his Heart, and very often in his Mouth these Words: *Bernard, Bernard, for what didst thou enter into Religion?* He gave himself so much to the Mortification, not only of his interior Affections and inordinate Passions, but also of his exterior Senses, that he seemed to make no use of them, but what was precisely necessary. He saw, and he did not see: He heard, and he did not hear: He ate, and he did not eat: He slept, and he did not sleep: So absorpt and transported he was into God. He had been a whole Year in the Dormitory of the Novices, and knew not whether the Vault were of Wood, or of Stone: And having gone very often to the Church, which had many Windows, he thought there had been no more then one in it. He had his Flesh so subject and obedient to the Spirit, that it seemed rather to be dead, than mortified. His Silence was continual, his Laughter rare and very modest too, and according to Reason, that he might not seem to be excessively austere; his Habit was poor, vile and coarse, but clean: For although he was a Friend of Poverty, yet he was none of Slovenliness. He went to eat as to a Torment, and the very Thought of Meat filled him. He abhorred Sleep as a Resemblance of Death: And when forced by Necessity he took some

Repose, it was so superficial and slight, that no Body but himself, could have passed with it. And when he saw any Religious Man to sleep ill-composed, or snorting, he was offended at it, and said that he slept like a Secular, and not like a Religious Man. By his much Fasting and Watching, by his extreme Penance, and Austerity of Life, his Stomach was so spoiled, that the little which he ate, he was not able to retain: And if any thing did stay with him, it was rather to delay his Death, than to sustain his Life. He had so lost his Taste, that sometimes through the Carelessness of him that served him, he would eat raw Fat instead of Butter, and drink Oil instead of Water, without taking any Notice of it. And although he had so little Health, no Body could prevail with him whilst he was a Novice, to admit of any Relaxation in the Labours of the Community; but on the contrary being profest, he continued the Exercises of the Novices, thinking and saying that others were Saints and Perfect, and therefore might admit of some Remission, but he who was Imperfect and a Beginner, ought to be rigorous and strict. Insomuch, that if the *Monks* were employed in something which he could not do, he would recompense it by employing himself at the same Time, in something of equal or greater Labour, or at least more abject and humble. Upon a Time the *Monks* were by Obedience to reap Corn, in a Farm belonging to the Monastery, and he was commanded to rest and do nothing, by reason of his Weakness and little Strength, and because he knew not how to do it: He besought our Lord with many Tears to give him a Dexterity in Reaping, and our Lord gave him so compleat a Grace herein, that he surpassed all the rest: And this Gift remained with him during his Life, to the Admiration of the other *Monks*; and to his own great Gust and Content, for the Devotion he felt in Reaping, calling to mind the Favour which God had done him.

St. Bernard being so mortified, and his Flesh so subject to the Spirit, and the Spirit so recollected and interior, living always within himself, he came to be as it were a clear and pure Looking-glass, to receive the Rays of Divine Wisdom. And so he got not only a most perfect Habit of Prayer and Meditation, but also a most high Degree of passive Contemplation: By which alienated from his Senses, and exterior Operations, and melted in an ineffable Sweetness, with profound Silence, and most chaste Embracements he united himself to the supreme Good. And our Lord cherished him in so high a Degree, that on a Time weeping before a Crucifix, the Crucifix stretched out an Arm, and cast it about him, embracing him, and carressing him with singular Fa-

AUGUST 20. your. Even in exterior Works, by a singular Privilege, he so employed himself in them, that he ceased not interiorly at the same Time to treat with God, which was a wonderful and extraordinary Thing. *St. Bernard* was not one of those, who under the Pretext of giving themselves to Contemplation, fly Labour, or for their own particular Gust neglect the publick Good; but he joined Action with Contemplation, and preferred those Things, which were publick and of Obedience, before his own private and voluntary Devotions. But when he was free and without Obligation of applying himself to the common Exercises of Obedience, he did so immerse himself in the Consideration of invisible Things, as if he had neither Sense, nor Memory of any earthly Thing. He walked a whole Day upon the Border of the Lake of *Lofane*, and his Companions at Night falling into Discourse about it, he wondered at it, affirming most seriously, that he had not seen it, nor did he know that there was a Lake there. Another Time going to speak with the *Carthusian* Fathers, some Body lent him a Horse well accoutred, and with a curious Bridle; and observing, that the Prior of the *Carthusians* wondered at the brave Furniture of his Horse, the Saint also began to take Notice of it, and to open his Eyes to see that, which before he had not seen, as he ingenuously confessed. Whereby it appears, how abstract and absorpt this most holy Man always was, not only in corporal and exterior Exercises, but also in other Businesses of great Importance, in which it seems impossible not to be distracted from divine Things. The same may be said of the Learning of *St. Bernard*; for he was wont in the Fields and in the Woods to converse familiarly with our Lord, and to receive Rays of divine Light from Heaven, and in his Prayer and Meditation to penetrate the most high Mysteries of Divinity. And was wont to say merrily to his Friends, that the little Knowledge he had in the Holy Scripture, he had learnt by meditating and praying in the Fields, without having any other Master than the Oaks and Beech-trees; but that Knowledge in divine Writ, which he called little, was one of the rarest and most eminent Gifts, which he had received. For he had so penetrated all the Words and *Apices* of those sacred Books, that whatsoever he spake, wrote, or preached, was holy Scripture; not like one that cited it, but like one that had ruminated, digested, and converted it into himself. And the same Saint confessed sometimes, that being in Prayer, he saw the holy Scripture, as it were, interpreted and expounded before him. And yet for all this, he did not cease to read and study with great Diligence the Interpretation of the holy Fa-

thers, and Doctors; not equalling himself to them, or making himself their Master, but like an humble Scholar, modestly subjecting himself to what they have written, and following with great Accurateness the Path, which they have traced us; as is to be seen in his most devout Works.

This divine and resplendent Light having been for a Time hidden, our Lord's Pleasure now was to set it upon a Candlestick, that it might give Light to all his House; and inspired the Abbot *Stephen*, that he should build a Monastery in *Clareval*, and make *St. Bernard* Abbot of it, who was yet very young, and of weak Health, and not accustomed to treat with Seculars in such Affairs. *Clareval* was a Place by the River *Alba*, in the territory of *Langres*, an ancient Nest of Thieves and Robbers. It was called the Valley of *Wormwood*, either because much Wormwood grew there, or else for the bitter Grief of those that fell into the Hands of the Robbers. Here the new Monastery was built, and was as it were the first Colony and Swarm that came forth of *Cisterce*. *St. Bernard* endeavoured as much as he could possibly, to be superiour to no Body, but to be subject to every one; but in fine, he bowed his Head to Obedience, especially when he had considered, that he was sent thither not to rest, but to take Pains. For the Monastery had no Foundation, the House was very strait, little, and ill accommodated; besides the Air was unwholsome and very cold, in such Sort, that those first Fathers that founded it, suffered great Want, Hunger, and Thirst, Cold, and Nakedness. Their Meat was Beech-leaves boiled, their Bread was made of Barley and Millet, so unfavoury, that a religious Man, who passed by there, carried a Loaf of it away with him, to shew it for a Miracle, esteeming it for no less, that those who made it their Food, could be able to live. *Gerard*, Brother of *St. Bernard* was the Procurator of the House, and seeing the extreme Poverty that the Religious suffered, and finding no Means to remedy it, he went to *St. Bernard*, and proposed to him the Want the Convent was in, and told him they had need of eleven Pounds in Money at least, to make Provision for the House, that the Monks might not be starved. The Saint comforted the Procurator his Brother, and set himself to pray, and behold immediately there came a Woman to the Gate, who casting herself at his Feet, gave him twelve Pounds in Alms, beseeching him to recommend her Husband to God, who was very grievously sick. The Saint gave the Woman Thanks for her Alms, and told her, that at her Return to her House, she should find her Husband well and in Health, as she did. And by this Success the Abbot sweetly reprehended the Pusillanimi-

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St. *Bernard* held himself unworthy, that God should make use of him in the saving of Souls; but the great Charity that burned in his Breast, made him forget his own Indignity, and with great Solitude to seek and procure the Salvation of his Neighbours. One Night he set himself to consider this Matter in his Prayer, and he had such a kind of Vision as this. It seemed to him, that there came from all Parts through the Mountains a very great Multitude of Men, of different Estates and Habits, and that they descended into the Valley where his Monastery was, in such Sort, that there was not Room to contain them in all that Circuit. The Signification of the Vision was declared by the Effect in the Multiplication of the Religious, who waged a spiritual War under this great Patriarch, and of the many and rich Monasteries, which he himself founded in so many different Places. Amongst others that came to take the Habit, to the greater Comfort of St. *Bernard*, one of the first was his own Father *Teselin*, who making himself Son and Brother in Spirit to him, whom he had begotten according to the Flesh, entered into the Monastery, and there happily ended his Days. The Sister, which now only remained in a secular State, and was married to a rich Man, and gave herself to the Poms of the World, being come one Day well attired and attended to see her Brothers in the Monastery, was confounded, for that they would not vouchsafe to see her; and hearing the Words of Life, which St. *Bernard* spake (who overcome by her Sighs and Tears, went out to her) she was so changed, that all the Care, which before she took to trim and adorn her Body, she converted it to beautify her Soul, and to enrich it with Works of Penance and Piety; and this with so great Fervour, that her Husband at the End of two Years gave her Leave to enter into the Monastery of the Nuns of *Billet*, and there to consecrate herself to our Lord; where she holily persevered, and gave up her Soul to God.

But it is not so wonderful, that CHRIST our Lord should draw so many Men of so different Estates and Conditions, to serve him in so rigorous and perfect a kind of Life, under the Rule and Government of St. *Bernard*, as is the Manner of his drawing of them rare and marvellous, by the Intercession and Prayers of the same Saint. Once there came a Company of young Gentlemen, very gallant and merry, to see the holy Abbot, of whom Fame had reported great Matters. It was then Shrove-tide, and they in the Heat of Youth sought out a Place thereabouts near the Church, to run at the

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Ring, to exercise themselves in Arms and such like Entertainments. The Saint entreated them not to do so, but they would not hear him; he commanded Beer to be brought, and gave them to drink, but first blessed it. Scarce were they gone out of the Monastery, when moved with a new Spirit from Heaven, they began to discourse amongst themselves of the World, of its Deceits and Dangers; and they were so inflamed with a Desire of Perfection, that immediately without Delay they altogether, with one Mind and one Will returned to the Monastery, and with great Humility begged to be admitted into it; and with great Courage and Patience, passing through many Labours, they gloriously persevered in the Order. This Change was indeed from the right Hand of the most High. But there were other Changes also no less remarkable; amongst which one was of a Priest, called *Mascelin*, who going to receive St. *Bernard* (as he came to *Mayence*) in the Name of his Lord the Archbishop; and telling him who he was, and who had sent him, the Saint paused a While, and looking fixedly at him, said to him: *Another Lord greater than he has sent you, who will be served by you.* And although in the Beginning the Priest resisted, and was averse from it, and very far from any such Thought, at last he yielded, and in the Company of many other learned and honourable Men, he came to the Monastery of *Clareval* to ask the Habit. Nor is that less wonderful, which happened to him with *Henry*, natural Brother to the King of *France*; but is so much the greater, by how much the Person, to whom it happened, was of higher Dignity. This Prince came to *Clareval*, to treat with the Abbot about some Affairs of Importance. When he had dispatched his Business, he desired that all the *Monks* should be called together, that he might take his Leave of them, and commend himself to their Prayers. And he did so; and instantly the Saint told him, that he hoped he would not die in that State, in which he was at present, but that shortly he should understand by Experience, how efficacious those Prayers were, which he had asked of those poor Servants of God. This Prophecy was so accomplished, that the very same Day, *Henry* resolved to follow the Footsteps of CHRIST our Lord, and to die upon the Cross of holy Religion. All his Family so resented this Change of their Master, that they lamented him yet alive, as if he had been dead; but above all there was one called *Andrew*, who had such a strange Sense of it, that he went even out of himself, and mad with Anger, began to speak blasphemously and very injuriously against the holy Abbot, as a Deceiver and a false Prophet. The Prince besought the Saint that he would pacify

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AUGUST 20. cify him, and use a more particular Care to convert him to God than the others. St. Bernard answered him: *Let him alone at present, whilst he is exasperated and blinded with Passion, and assure your self he is your own.* The Prince from this new Hope had a greater Desire of his Servant's Conversion than before, and again besought the Blessed Father, that he would speak to him; the holy Abbot answered him with a severe Countenance: *Did not I now tell you, that he is your own?* Those who were present, and Andrew himself heard this Discourse; who being more obstinate and furious than before, shaking his Head, said within himself (as he afterwards confessed:) *Now I know that thou art a false Prophet, for I shall never be that which thou sayest.* The next Day he went away very discontented, cursing the Abbot, and praying to God, that the Earth might open and swallow up that Monastery. But that very Night, being in his Lodging, he felt such Prickings or Impulses, and interior Motions, that immediately he rose out of his Bed, without expecting the Day, and returned to *Clareval*, and asked with great Humility the Habit, to the Admiration and Comfort of those, who were there, and knew what had passed. Another Time in a Journey, which the Saint made into *Flanders*, he gained to our Lord certain learned *Flemish* Gentlemen, who followed him, and in his Return went with him into *Burgundy*. And at *Cbalon* a City of *Campania* in *France*, displaying the Nets of his Preaching, he took a great Multitude of excellent Subjects, and every Day many entred into his Monastery, who moved by the Fame of the Saint, and disabused concerning the Vanity and Deceits of the World, came to fight for CHRIST under so valiant a Captain.

At the Beginning of his Government, measuring his Subjects by his own Spirit and Fervour, he was more severe and rigorous than was convenient. For first, when he received any Novice, amongst other Things he advised him, *that he should leave his Body without the Convent, and enter only with his Soul.* When he confessed his Monks, any Fault, how light soever it was, seemed grievous to him; and he required of all so great Perfection, that many lost all Hopes of attaining it, and all Desire to procure it. From whence there arose a certain Sadness in the Hearts of his Subjects, which made them lose that Spirit, Devotion and Fervor, which is wont to be a Spur to profit and make Progress in the Way of Virtue. But the Opinion they all had of the Sanctity of their good Father was so great, that they laid all the Fault upon their own Negligence, or little Capacity, without complaining of him, or contradicting him in any Thing he or-

dained. And this Humility of the Subjects, AUGUST 20. Almighty God so disposing it, opened the Eyes of the Superior; for St. Bernard seeing the Humility and Modesty of his Religious, began to cast the Blame upon himself, and not to charge them, nor afflict them, nor to say any Thing to them, but only to attend to himself, till God should discover some other Thing to him. During this Time, there appeared to him in the Night a Child cloathed with a celestial Light, and expressly commanded him, that he should not forbear to say to his Children whatsoever he thought; for it should not be he that should speak; but the Holy Ghost should speak in him. And together with this Command our Lord infused into him a new Grace, and singular Gift of Mildness and Sweetness, by which he learnt to compassionate the Weak, and to submit and accommodate himself to the Capacity of the Rude and Dull, and to take from every one, that which (saving Religious Discipline) he could well get. Whereby he came to be so changed, that he appeared quite another Man; and began with an extraordinary Tenderness and Solicitude to provide for, and prevent the Necessities, not only of the Soul, but also of the Body of all his Subjects. And because some of them had seen, that he under his old and patched Garments wore a rugged Hair-shirt, he left it off, fearing lest others with Danger of falling into grievous Infirmities, should go about to imitate, and follow that Rigour, seeing that he, who was infirm and weak, did not leave it; so great was the Care the holy Father had of the Health of his Children after our Lord had instructed him. By this Sweetness of the holy Abbot the Fervor of his Children was much encreased; and by a holy Contention, by how much the Father was more indulgent towards them, by so much were they more rigorous towards themselves, and more obedient to his Commands; and with greater Care and Anxiety did they aspire to Perfection, and the Observance of their Rule. They assisted at the divine Service with great Attention and Devotion; they rejoiced in their holy Poverty, which was very rigid; they laboured, and employed themselves in manual Works at their times with great Alacrity; they observed so strict a Recollection and Silence, that in that Monastery there was together to be seen a great Multitude of People, and the Silence of a Wilderness, and solitary Desert. They behaved themselves worthily in the Practice of all Virtues, and with a holy Strife every one endeavoured to outgo all the rest, and not to be left behind, seeing in their Pastor and Prelate so great Fervor, that the only Sight of him composed, inflamed, and transported them into Heaven. He observed one Rule amongst others of great Importance for those

AUGUST 20. those who govern religious Persons; that his Reprehensions were sober and sweet; and if he that was reprehended, did not accept of them with Submission and Humility, but grew angry and elevated his Voice, the Saint at present would not seem to take Notice of it, and kept the Correction for another time. For he said, when he that reprehends, and he that is reprehended, are both angry, it seems rather a Skirmish or Combat, than a Correction.

But although St. Bernard was changed in regard of others, he was not so to himself, but always kept that Rigour and Austerity of Life, which we have recounted: Whence it came to pass that he exceedingly weakened himself, and was afflicted with many and grievous Infirmities; and the Physicians wondered, how being so feeble and exhausted as he was, he could be able to attend to any employment whatsoever. And the holy Father himself in the end acknowledged it, and accused himself, for having so much exceeded in Penance, and by his unmeasurable Austerity broken his Constitution, weakened his Body, and on his part hindered the greater Glory of our Lord. For certainly the Austerity, which this Saint used in his Life, was wonderful and extraordinary; and it seems that humanly speaking he could not have lived, if our Lord had not supernaturally sustained him. But he was so inflamed, and so burned with the Love of God, that he thought of nothing, either Night or Day, but only how he might encrease his Glory, and profit Souls: And these two Things he procured with great Anxiety and Solitude. This was the End and Mark of all his Actions, of his Conversation rather Divine than Human, of his Prayer, of his writing so many Letters about Business of Importance, of his interpreting the holy Scriptures, of his Discourses with particular Persons, and of the publick Affairs which he negotiated. Our Lord gave him an admirable Eloquence, and a wonderful Sagacity and Prudence, by which he accommodated himself to the Condition, Capacity and Manners of every one, with whom he had to do. With labouring Men he discoursed like a Peasant; with Gentlemen like a Courtier; with simple Idiots he used Comparisons of material and grosser Things; with the Learned he disputed of subtle Questions, with great Understanding and Acuteness. And finally, like an excellent Fisher, he had different Baits and Hooks to fish withal, proportionated to the Humour and Nature of every one. And all this sprung from his great Charity, and the desire he had to gain Souls to our Lord. Also an Effect of this his Charity, was the Compassion and Grief he felt, for the Sins and Faults of his Neighbours, and especially of those who were under his Charge. But although he was so

Indulgent (as we have said) yet for all this **AUGUST** 20. he did not cease to admonish and reprehend as a Father, both secretly and publickly, any one that did amiss, and to use all Means possible to correct him, and when all would not do, he cut him off as a rotten Member, and separated him from his Congregation. But when Necessity obliged him so to do, he was so afflicted and transpierced with Sorrow and Grief, that never did any Mother so resent the corporal Death of her Son, as did he the spiritual of any one of his Children. Such was the Heart of this true Imitator of CHRIST, full of Compassion and Sweetness, who could not endure to see any one Sad and Disconsolate. But no wonder he was so tenderly merciful towards Men, who was so compassionate towards the very Beasts. For sometimes as he was upon the Way, it happened that he saw a Hare followed by the Dogs, or a Bird which flew before the Hawk: And he moved with Compassion, gave them his Benediction to deliver them out of the Danger they were in, protesting to the Hunters (as the Truth was) that they pursued them in vain. Out of this burning Furnace of Charity came the pure Gold of St. Bernard's firm and constant Patience; which he clearly manifested in the continual Tribulations and Infirmities which he suffered from the Beginning of his happy Conversion, to the very last Moment of his Life, which was only a long and lingering Death. But also it is manifest, that the same Charity and Love of our Lord gave him Strength, so that when any grievous Necessity, or Matter, wherein his Service was required, occurred, weak, debilitated and broken as he was, by divine Dispensation he seemed to have gotten new Forces, and a new Vigour, to labour and bestir himself in it. Also he shewed his Patience in certain Matters of Moment, which happened to him, concerning Honour, Riches, and his own Person. The Servant of God writ once to a Bishop, who was a prime Counsellor of the King, desiring him to take care of some Things which went not well. The Bishop answered him in a Rage, and treated him as if he had been a bold audacious Fool: But the holy Abbot writ back again with such Submission and Humility, that he confounded the Bishop, and made him his great Friend. A certain rich Abbot sent him in Alms six hundred Marks of Silver, to be bestowed for the Benefit of his Order: They were taken in the Way by Robbers, which when the Saint understood, he said, *Blessed be God, who has freed us from so great a Charge.* And having had ten Monasteries, or the Seats where they should have been built, taken away from him, either by Deceit or Force, he remained very well Content, and would never go to Law with those who did him that Wrong. A certain Religious Man of another Order,

AUGUST 20. Order, not very firm in his Vocation, having read certain very spiritual Works of St. Bernard came to *Clareval*, and besought him with great Earnestness to receive him amongst his *Monks*: And because the Saint would not grant his Request, judging it better that he should persevere where he had begun: The poor Man transported with Passion so far forgot himself, as to lift up his Hand, and give him such a Buffet, that his Cheek immediately swelled with it: But the holy Abbot defended and protected him, that no Body might do him any Harm, and caused him to be treated well, and accommodated in what he needed. He had many Adversaries and Persecutors, for whom he prayed very earnestly, and endeavoured by Humility and Submission to pacify them, and to render them Good for Evil; Benefits for Injuries; Honour and Reverence for Contempt and Reproaches. But what wonder is it, that he should be so Patient who was so Humble? For the truly Humble never thinks any Injury is done him: And as the Saint said, *he would not appear Humble, but Vile and Abject*. The Humility of this glorious Saint was so admirable, and he was so founded in this Virtue, and so sunk, and ingulfed in the Abyss of his own Nothing, that he was out of Danger of being elevated or puffed up with Vanity. Oftentimes great Dignities and Bishopricks were offered him, but he would never accept of any, holding himself unworthy of all. And his Authority, and the Respect which his very Superiors bore him, was so great, that they dared not to force him in this Matter, for they knew how contrary it was to his Will. But it is to lose Time, to spend many Words, in making here a Catalogue of his Virtues, for he embraced all Virtues, and did so excel in every one of them, as if he had made Profession of none but that. He was chearful in his Countenance, modest in his Habit, circumspect in his Words, fearful in his Works, assiduous in Meditation, continual in Prayer, in which he more confided, than in all his own Industry and Labour. He was magnanimous in Faith, longanimous in Hope, perfect in Charity, provident and vigilant in his Counsels, active in Business, and never less idle, than when he had nothing to do; chearful when Injured, ashamed when Praised, most sweet and affable in his Manners and Conversation, holy in his Merits, glorious in Miracles, and himself was the prime and greatest of all his Miracles. In his Discourses he had a Virtue rather Divine than Human, to break the most hard and flinty Hearts, and to inflame the Languid and Tepid in the Love of God. And the Devil seeing this, endeavoured to divert him and entangle him, that either he should not impart the Gifts of God to his Hearers, or else

should fully himself with some vain Glory, for having well discharged his Duty. One Time as he was Preaching there occurred to him a very handsom Conceit, and he thought he should do well to keep it for another Sermon; but our Lord spake to him interiorly, and said: *So long as thou keepest this, no other Thing shall be given thee to say*: Whereupon he uttered it immediately. Another Time a great Multitude being present at his Sermon, and greatly applauding and admiring him, he was assailed with a Temptation of vain Glory, as if some Body should have said to him: *Behold what a Multitude of People hears thee, and with what Attention*. The Saint paused a while considering with himself whether he should break off his Sermon; but understanding that this was the Voice of the Devil, he turned his Head backwards, and said, *I neither began it for thee, nor will I leave it off for thee*, and so went forward with his Sermon. And although St. Bernard was thus adorned with all Virtues, appearing as a celestial Prodigy in the World, on a Time being very Sick, and oppressed with Abundance of Phlegm, which almost choked him, and took away his Breath, he fell into a Trance, and remaining as it were in an Extasy, it seemed to him that he was carried before the Tribunal of our Lord, where the Enemy of Mankind was ready to accuse him. And the wicked Spirit having concluded his Accusation, and put in his Charge, gave the Saint Time to clear himself, who without any trouble made answer in this Manner: *I do confess that I am not worthy of eternal Glory, but my Lord possesses it upon a double Title: For being the only Begotten of the eternal Father, and Heir of the heavenly Kingdom, and for having bought it with his Blood; he is contented with the first of these Titles, and this alone is sufficient for him; and he has made a Donation of the Second to me, and by virtue of this I have Right to Heaven*. The perverse Accuser was confounded, and the Form of Judicature, and the Tribunal disappeared, and the holy Man returned to himself; that we might see what a Difference there is betwixt the Judgments of Sinners and of Saints. But let us prosecute the Course of our Narration.

The holy Abbot desired to be all his Life in that Corner, separated from the World, and unknown of Men; but our Lord drew him into the Light, that he might impart to the World the Treasures and Graces which he had heaped up in his poor Cell. And it was necessary he should go out of it to reconcile Schismatics to the Roman Church; publicly to convince Hereticks, and to promote in Good and establish in Peace sound Catholicks. In the Time of St. Bernard after the Death of Pope Honorius, there

20. **AUGUST** there arose a dangerous *Schism* in the Church; for a principal *Roman* called *Peter Leo*, by bad Devices took the Name of *Anacletus*, and usurped the Chair of *St. Peter*, opposing himself to the true Pope *Innocent*, the second of that Name. There was a great Scandal and a very dangerous Division in all Christendom: For in the Beginning it was not easy to avouch for certain, which of the two was to be held for the lawful Successor of *St. Peter*, and Vicar-General of our Lord. National Synods were held in divers Parts about this Article; and especially in *France* a Council was called in the Town of *Eftampes*. And that they might with greater Light and Assistance of the Holy Ghost, decide a Controversy of such Importance, it seemed meet to the King of *France*, and the chiefest Prelates of his Kingdom, that before all Things the Abbot of *Clareval* should be called to the Council, for the great Conceit which all had of his Wisdom and Sanctity. They called him, and the holy Abbot constrained by the Obedience due to his Prelates, and by the Importance of the Affair, came full of Fear and Trembling, considering the Grievousness and Danger of the Matter which was to be treated; although he was much comforted upon the Way, and much animated by a Vision and Revelation which he had from our Lord. Being come to the Place of the Council, he was received like an Angel of Heaven: And in the first Session, by common Consent and with one Voice, they resolved, that the Controversy should be put into the Hands of *St. Bernard* that he might determine it, and that they would all follow his Opinion: Which is a very rare Thing, and a great Argument that they believed, that the Spirit of our Lord dwelled, and spoke in him. And although he went about to excuse himself out of Modesty, as if the Burden were intolerable, and above his Forces; yet at length overcome by their Intreaties, and by the Authority of that holy Congregation, he admitted of it, confiding as much in God, as he diffided in himself. And after he had invoked the Favour of Heaven, and used all Diligence to hit upon the Right, he declared *Innocent* to be the supreme and true Pope, and Pastor of the Church, without having any one in all that Council to contradict him, and to oppose himself in such a Declaration: And for this *Innocent* was acknowledged, and obeyed in the Kingdom of *France*. And because *Henry* King of *England* made Shew of Difficulty, and to be of a contrary Opinion, the glorious Abbot went over to him, and persuaded him to conform himself, to what had been concluded in *France*, taking upon his own Conscience whatsoever Offence might be in so doing, And the King submitted, and the more to honour the Pope,

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he came into *France*, whither his Holiness **AUGUST** was fled out of *Italy*; and *Innocent* received 20. him at *Chartres*, with great Acclamation of every one, and gave him his Apostolical Benediction. But because the *Schism* continued still in the Province of *Aquitan*, by reason of the Ambition of *Gerard* Bishop of *Angoulesme*, who favoured by Count *William*, a potent Prince, did great Injustices; the holy Abbot was sent by the Pope, to reduce the Count to Reason, and to restrain the Tyranny of the bad Bishop. *St. Bernard* went into *Gascony*, and spoke with Count *William*, and endeavoured to reduce him to the Obedience of his true Pastor, and the same did certain Bishops and religious Persons: Which though at last he consented to, yet he would never yield, that the Bishops should return to their Churches, whom by Force and Violence he had ejected out of them. But the Saint seeing the Obstinacy of the Duke, and that no human Means would prevail, betook himself to divine, and did that which I shall here relate. He went to the Church, said *Mass*, took the most Blessed Sacrament upon a Paten in his Hand, and went out to the Count, who because he was Excommunicated, could not enter into the Church, and so remained at the Door: Then with a fiery Countenance, with sparkling Eyes, and with a dreadful and frightful Voice he spoke to him in this Manner: *We have entreated thee, and thou hast contemned us. All these Servants of God have made Supplication to thee, and thou hast had no regard to them. Behold here the Son of the Virgin, the Head and Lord of the Church, which thou persecutest, is come into thy Presence. This is thy Judge into whose Hands thy Soul must come: Let us see if thou wilt make any account of him, if thou wilt turn thy Back on him, as thou hast turned it upon us.* At these Words, the Count trembled and fell to the Ground, and rising fell down again without being able to speak; foaming at the Mouth, affrighted and astonished. Finally, he did whatsoever the Saint commanded him, and afterwards contracted so strict an Amity with him, that by his holy Counsels, and sweet Words, he was so changed, that leaving the Estate in which he was, he retired himself, and did very sharp Penance, and became a Saint, and the *Roman* Martyrology makes Mention of him as such upon the 11th of *February*. But the Bishop *Gerard* remained obstinate in his Malice, and a little after was found one Morning dead in his Bed, without Confession, and the *Vaticum*, or last Communion. Afterwards *St. Bernard* persuaded the Emperor *Lotharius* (who spoke with the Pope in the City of *Liege*) to leave a vain and ambitious Pretension which he had, to recover the Investiture of the Bishops, which had been taken away from the Emperor *Henry* his Predecessor.

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AUGUST 20. The Pope having composed Things in France, and celebrated a Council at *Rhemes*, returned into *Italy*. He would pass through *Burgundy*, to visit *Clareval*, and be Guest to the holy Abbot in that Monastery, where the *Monks* lived, rather like Angels come down from Heaven, than like Men clothed with a Sack of Flesh. The Pope was there wonderfully comforted with what he saw. The *Monks* went in Procession, not with gilded Books, nor with a Cross of Silver (which they had not) but of Wood, and in poor Ornaments: But with so great Devotion and Modesty, that the Pope, Cardinals and Bishops could not contain from Tears. The Pope dined in the Refectory, and all their Cheer was Lettices, and Beans or Pease, and for a great Dainty a little boiled Wine and a Fish for the Pope, which they procured with some Difficulty.

The Affairs of *Italy* were yet much out of Order, and to compose them the Pope called another Council in the City of *Pisa*; in which amongst other Things, *Anacletus* was declared to be excommunicated, St. Bernard assisting in all the Business there treated not only as a Helper and Partner, but in a manner as Arbitrator, and chief Minister of the Pope. This being ended the Servant of our Lord went by the Command of his Holiness to the City of *Milan*, which was disunited from the true Pope, and united it and reduced it to his Obedience. There went with the Saint to *Milan* two Cardinals Legates a *Latere*, Guy Bishop of *Pisa*, and Matthew Bishop of *Alban*, and at the request of St. Bernard, Godfrey also Bishop of *Chartres*, his great Friend, and a Man of great Prudence and Authority. When they came within seven Miles of *Milan*, all the City went out to receive him, Ecclesiasticks and Seculars, Rich and Poor, Gentlemen and Artificers: And without making account of the Cardinals and Prelates, who came with him, they cast themselves at his Feet, and kissed them, and esteemed it a great Happiness to see him, hear him, and to cut off Pieces of his poor Garment for Relicks, by which many sick People were cured. And the more the Saint reprehended the People for the Honour they did him, and exhorted them to convert it to honour and reverence the Prelates, who because they were Prelates of the holy Roman Church, and Legates of the Vicar of CHRIST, were worthy of all Veneration, the less Remedy he found: And so with this Joy and Acclamation, and pressing of the People, he entered into *Milan*. From thence he returned to *Clareval*, always guided by the Hand of our Lord, with extraordinary Rejoicing of all his Children, and Content of his own Soul, for he thought he had now ended the Labours of those weighty Negotiations and Distractions, and might re-

pose in that Corner, and with greater Quiet attend to his own spiritual Profit. But it fell out far otherwise: For the Pope finding himself still surrounded with Troubles on all Sides, and pressed by Roger, King of *Sicily*, who favoured the Antipope, he commanded him to return to *Rome*; for he could find no Body, that could better assist him, than St. Bernard, as Experience hath taught him. The great Servant of God obeyed, as a true Child of Obedience. He went to *Rome*, and from thence towards the King in *Sicily*: And although he reduced many to the Obedience of *Innocent*, and amongst others Peter *Pisanus*, a famous Lawyer, who upheld the Party of *Anacletus*, and evidently convinced the King himself Roger, in such sort, that he could not pretend Ignorance; yet blinded with Passion, and a covetous Desire of keeping the Goods of the Church which he had usurped, he would not publickly declare so much, as St. Bernard counselled him. But through the Prayers of the holy Abbot, God extinguished the Schism, and the Evils which resulted from it, by the Death of the false Pope *Anacletus*. Who assailed by a contagious Sickness, which lasted only three Days, passed out of this Life without Repentance, to give an Account in the other to the eternal Judge, of the Evils and Mischiefs he had caused in the Church, by his Ambition and Tyranny. As soon as *Anacletus* was dead, those of his Party elected another to succeed him: But he upon better Advice, came by Night to St. Bernard, and having put off the Ensigns of Pope, which he had taken, accompanied by the same Saint, went to cast himself at the Feet of the true Pope *Innocent*, who graciously received him: And hereby that long and lamentable Schism was quelled, every one attributing the Honour and Praise of so desired an End, after God, to the holy Abbot; who having spent seven Years in this glorious Enterprise, by the Favour of Heaven happily ended it. But not being able to endure the Praises of Men, and the great Honour which all the Court of *Rome* did him, after five Days he obtained leave of the Pope to return to his own poor Monastery, as he did: Whence he sent some of his Religious to the Pope according to his Command, to dwell in a Monastery which his Holiness had repaired in the Place of the three Fountains, where St. Paul was beheaded, which at this Day goes by the Name of the Saints *Vincent* and *Anastasius*. Amongst the other Monks, there went, as Abbot, Bernard *Pisanus*, Disciple of the holy Abbot, a worthy religious Man, and Person who had been much esteemed in the World, who after the Death of *Innocent*, and *Celestin* and *Lucius*, his Successors, was chosen Pope with great Approbation, and was called *Eugenius III.* to whom afterwards St.

AUGUST 20. St. Bernard writ his divine Books *De Consideratione*.

The Friend of God could not even yet this second Time remain quiet in his Cell, as he desired, but it was necessary for him immediately to go out again, to repress and confound certain Hereticks, who rose up at that Time, as he had done the Schismaticks, joining to their Head, Members which were disunited and separated from the Church. One of these was *Peter Abaylardus*, a Man of a quick Wit, but proud and vain: Who deceived by the Father of Lies, began to sow new Doctrine, and certain false and pernicious Opinions. The Saint admonished him sweetly and secretly to revoke them; but seeing fair Means would do him no good, in a Council which was held at *Sens*, in *France*, in the Presence of many Prelates and Doctors, he so convinced and confounded him, that the poor Man full of Shame and Confusion, knew not what to answer to the Reasons of the Saint.

Moreover the Saint had another Encounter with *Gilbert of Porret*, Bishop of *Paris*, a Man well versed in the holy Scriptures, but temerarious and arrogant, who with more Subtily than Truth, taught a new Doctrine about the Mystery of the Blessed Trinity. The Saint disputed with him two Days in the Council of *Rheims*, which was celebrated by Pope *Eugenius III.* and made him retract the Errors which he had taught. The Impiety of a false and perverse Master, called *Henry*, a most base Apostate, was not less pernicious, who opened his Mouth against Heaven, and proclaimed War against *JESUS CHRIST*, oppugning the Holy Sacraments, and overthrowing the ancient Customs of the Ecclesiastical Hierarchy. And as he was a crafty, talking Fellow, he had made great Progress in the Parts of *Gascony*: Where by Means of his detestable Doctrine were to be found Churches without Priests, and Priests without due Reverence; or to say all in one Word, Christians without *CHRIST*. The Pope sent a Legate to remedy these so grievous Mischiefs, who passed by *Clareval*, and took *St. Bernard* along with him; who was received with incredible Devotion by all that People: And by his Life, Doctrine and Miracles, rooted out of the Hearts of the deceived Multitude the bad Seed, which the Devil by his Minister *Henry* had sown; and those who had been perverted by him, were so reduced to the Faith, that they apprehended, and delivered up to the Bishop, the Heretick who had perverted them. Another Time he went out of his little Paradise to pacify the Citizens of *Metz* in *Lorraine*, and certain neighbouring Princes, who waged a cruel and dangerous War against one another; for he could not deny this to the Archbishop of *Trevers*, who desired to remedy the Calamity of his Sheep,

and to hinder the Evils which might come from that Discord; and had come in Person to *Clareval*, and had cast himself at the Feet of the holy Abbot, humbly beseeching him by the Wounds of *JESUS CHRIST*, that he would take upon him, to pacify those savage and disunited Minds, which threatened so great Mischief to the Church. The Saint was now old, and near the End of his Life, and sick in Bed; but making more Account (so great was his Charity) of the spiritual Health of his Neighbour, than of his own corporal, he went immediately with the Archbishop; and our Lord suddenly gave him Strength to perform that Journey, for he undertook it for his Service. And altho' he found two adverse Armies in the Field ready to give Battel, he so appeased them, that laying down their Arms, by common Consent they put all their Differences into his Hands, and he decided them to the great Content of both Parties, and so that stormy Tempest was changed into a sweet Concord, and peaceable Tranquillity.

It will seem a strange Thing to some, that a poor religious Man, cloathed in vile and contemptible Sack-cloth, should do so great and strange Things, and should have such Authority and Force, not only to convert so many Persons of all States, from the World to our Lord, but also to unite the divided Church, to subject Kings, to terrify Princes, to confound Hereticks, and to persuade the People whatsoever he would, as if he were Lord of Hearts. But there is no Cause of Wonder; for there is none, who is able to resist the Spirit and Arm of the Almighty. The Opinion of the Sanctity of *St. Bernard* was so very great; his Words like sharp Arrows, shot by the Hand of God; his Prayer so efficacious and powerful, that he obtained of Heaven whatsoever he pleased; and the Miracles which God wrought by him, were so many, so continual, and so great, that they alone were sufficient to subject the World to his Will. *Godfrey* a Monk of *Clareval*, who was Companion, and Secretary to the Saint, affirms for a Thing certain, and notorious, that in one Day alone, by the Imposition of his Hands, in a Village near the City of *Constance*, in the Presence of many Witnesses, he restored Sight to eleven Blind, cured ten maimed, and eighteen lame Persons; and that in the City of *Cologne*, within the Space of three Days, twelve Lame, two Cripples, three Dumb, and ten Deaf were perfectly cured by his Prayers. In such Sort, that certain pious Men, desirous out of Devotion to note and write down the Miracles which the Saint wrought; having begun the Work, afterwards gave it over, overcome by the great Multitude and Number of them. The Saint himself wondered at the Miracles which God wrought by him, not knowing

August to what to attribute them; for by reason of
 20. his profound Humility he acknowledged, and said: *That they were not wrought for his Sanctity, which he had not, nor for his Merits, but for the Salvation and Profit of many; to the end they should esteem and honour that Virtue, which they thought he had. And that God does not work Miracles so much for the Good of those, by whom he works them, as for the Profit of those who see and know them; nor that those who work greatest Miracles, should be held for the greatest Saints, but that all should love and practice true Sanctity.* And for this Reason we will pass them over in Silence, and here recount only some few, by which those, which shall read them, may profit themselves; and we will begin with the first Miracle which the Saint wrought, as he returned from founding a Monastery, called of the three Fountains. Word was brought him, that a Kinsman of his, called Gilbert, was dying, and already speechless, without having made his Confession. He was a Gentleman, and rich, but of a bad Life, and an Usurper of other Mens Goods. The Servant of God went to the Church to say Mass, and to recommend him to God, and at the same Time the sick Man came again to himself, and began to speak, and to bewail his Sins; but as St. Bernard ended his Mass, he lost his Speech again. The Saint went to visit him, and found him in that Condition; and lifting up his Eyes to Heaven, by the Inspiration of our Lord, he said with great Freedom to those who were there: *You all know the bad Deeds this Man has done, and how he possesses much ill-gotten Goods. Let him, and his Children restore that, which is none of his own, and leave the ill Practices, and the unjust Dealings, which he has used against the Poor; which, if he will do, he shall die like a Christian.* The sick Man did all that the Saint commanded, and immediately his Tongue that was mute and tied, became loose and free; and he spoke, and made his Confession with great Contrition, and having received the other holy Sacraments of the Church, he expired with the great Edification of all, and good Hopes of his eternal Salvation. When he preached against the Heretick Henry (we spoke of) in the Parts of Tbolouse, upon a Day, having ended his Sermon, that good People brought him a great Quantity of Bread, to the end he should bless it. The Saint did so, and said to them: *By one Thing, Children, you shall see, if that which I preach to you, be true, and that false, which our Adversaries teach you, and would persuade you; to wit, if all your Sick, which shall eat of this Bread, recover their Health.* The Bishop of Chartres was present, and he apprehending, that the Proposition of the Saint was too universal, would have qualified it, and added: *You are to un-*

derstand, that they shall be cured, if they eat AUGUST
this Bread with Faith. Then St. Bernard 20.
 replied: *I do not say so, my Lord, but as my Words do sound, that all the Sick, that shall taste of this Bread, shall recover their Health; to the end it may be known, that we are the true, and legitimate Embassadors of God.* As he said, so it was, as many as did eat of that Bread, were all cured without any Exception. And the Fame of the Miracle instantly flew through all that Province, and helped much to extinguish Heresy, and to awaken, and inflame the Hearts of all that People in Devotion to the holy Abbot, who flocked from all Parts to see him, and to honour him in so great a Number, that it was necessary for him, that he might fly that Honour, to depart from Sarlat (where the Miracle was wrought) to the City of Tbolouse. In those very Confines, and for the same Effect, and Confirmation of the Faith, he cured a Priest of the College of St. Saturnin, an incurable Paralitick, who was also called Bernard, so weakened and consumed, that it seemed every Moment he would give up the Ghost. The Saint gave him his Benediction, and went his Ways; and at that very Instant, his Nerves being strengthened, and recovering his Forces, he flung himself out of the Bed where he was, and ran after the holy Abbot, and laid hold of him, and held him, and cast himself at his Feet, and kissed them with great Devotion and Affection, and accompanied him; and that he might be grateful to Almighty God, he took the Habit of Cisterce, and subjected himself to the Obedience of St. Bernard; and having given good Proofs of his Piety and Prudence, he was by the same Saint Bernard made Abbot of a Monastery, called Valdieu. But who can recount the Power, which this great Saint had over the Devils, and the imperious Force, with which he cast them out of the Persons, whom they cruelly tormented? Not only when he was present, and laid his Hands upon them, or made the Sign of the Cross, or gave them a little holy Water to drink, but also when he was absent, the infernal Spirits did fly from his very Stole as from a terrible Torment. But omitting other Miracles of this kind, I will only recount two more memorable ones. The Saint being at Milan, to reduce it to the Union of the Church, and to the Obedience of the true Pope (as has been said above) amongst many other notorious Miracles which he wrought, was that, of a certain Woman of Quality, and of convenient Age, into whom the Devil had entered, and had possessed her many Years, and used her so ill, that she had lost her Hearing, Sight, and Speech, and put forth a Tongue like an Elephant's Trunk, and seemed rather to be an horrid Monster than a Woman. Her Countenance was fierce and

August and frightful; her Breath stinking and un-
 20. ferable, and worthy of the Guest that tor-
 mented her. One Morning they brought
 her by Force to the Saint, at the Time when
 he was saying Mass in the Church of St.
Ambrose. He looked lovingly and compas-
 sionately upon her, and straight discovered
 that the Devil was stubborn, and by the Per-
 mission of our Lord had so absolutely im-
 powered himself of the poor Woman, that
 he should find Difficulty to cast him out.
 And turning himself to the People, which
 were very numerous, he charged them all to
 pray attentively, and the Priests, that they
 should hold the Woman fast and immovea-
 ble. Entering into the Mystery of Consecra-
 tion, as many Crosses as he made upon the
 Host, so many (turning himself to the posses-
 sed Person) did he make upon her, to the in-
 credible Torment and Rage of that wicked
 Spirit; which he shewed by gnashing of the
 Teeth, and certain Gestures, and Clamours,
 and Roarings, and Wrestings of the whole
 Body. In fine, having said the *Pater Noster*,
 he took the Body of our Lord upon the Pa-
 ten, and putting it upon the Head of the
 sad Creature, he spoke to the Devil, saying:
Here is thy Judge, O wicked Spirit. Here
is the Omnipotent Lord, withstand him if thou
canst. This is that sacred Body, which was
formed in the Womb of the Virgin, and was
stretched on the Cross, and laid in the Sepul-
chre, and raised from Death, and triumphant-
ly went up to Heaven. In Virtue of this So-
vereign Majesty I command thee to leave this
his Servant, and not to dare from henceforth
to molest her. That infernal Spirit and perti-
 nacious Usurper of the Woman, went out
 of her, every one praising our Lord, and
 confessing, that the most holy Sacrament of
 the Altar is of an omnipotent Force against
 the Power of Hell, when it is made use of
 with convenient Purity and Faith: And this
 is the first Miracle. The second is, that be-
 ing at *Pavia*, a poor Labourer brought his
 Wife to him, who was possessed by the De-
 vil, to be cured by him, and the Devil began
 to gibe at the Saint, and say: *This Eater of*
Leeks and Onions shall not cast me out of my
House; and used other injurious Words to
 provoke him. But the truly humble Saint
 was not moved, but commanded the Wo-
 man to be carried to the Church of St. *Syrus*,
 who had been Bishop of *Pavia*, and was
 famous for many Miracles. They carried
 her to the Church, but God would not have
 her cured by St. *Syrus*, but would have that
 Honour reserved for St. *Bernard*, to whom
 they brought her back again. The Devil
 began to deride him, and to say: *Syrillo has*
not cast me out, nor shall Bernardillo cast me
out much less. When St. *Bernard* heard this,
 he said: *Syrus has not cast thee out, nor shall*
Bernard cast thee out, but JESUS CHRIST

T O M. II.

shall cast thee out; and praying for her, the August
 Woman was cured. 20.

Nor had he less the Gift of other Miracles
 more interiour and spiritual, which concern
 the Good of Souls, as will appear by some
 Things, which I shall here recount: In the
 Convent of *Clareval* there was a certain Monk
 less perfect than the rest; whom the holy
 Abbot for a certain secret Fault of his, forbid
 to go to Communion; but upon a certain so-
 lemn Feast, seeing those of the Convent
 communicate, and fearing Shame and Infamy
 in case he should forbear, he went to the
 Altar with the rest, St. *Bernard* saying Mass,
 and with the other Monks received from his
 Hand the most holy Sacrament; and the
 Saint would not deny it him, for that the Cause
 was secret; but turning to our Lord, he be-
 sought him to chastise his Boldness. The
 Monk having received the sacred Host, was
 not able to swallow it, by all the Endeavours
 he could use, till afterwards prostrating him-
 self at the Feet of his Prelate, he told him
 secretly with many Tears what had passed,
 and shewed him the Host in his Mouth. The
 holy Father, having reprehended him for
 his Presumption, and given him wholesome
 Penance, absolved him; and with that the
 Monk got down the celestial Food: *To the*
end we should understand the Regard, which
we ought to have of Obedience to Superiors,
in the Use of the holy Sacraments. There was
 another Monk in the same Convent, who
 finding himself dry and without Devotion in
 bewailing the Sins he had committed in
 the World, besought the Saint with great
 Earnestness, that he would obtain for him of
 our Lord the Spirit of Tenderness and Devo-
 tion; by his Prayers he obtained it him so a-
 bundantly, that from thence forwards his
 Eyes were two Fountains of Tears. St. *Ber-*
nard negotiated once in the Court of the
 King of *France* a Peace of great Importance;
 and the Queen, although in other Things she
 shewed herself very devout, in this Treaty of
 Peace she was against him. She had been
 married many Years with the King, without
 having any Issue, for which she was account-
 ed barren, and she for this Cause was much
 afflicted, and the whole Kingdom discon-
 tented. And the Queen one Day manifest-
 ing her Discomfort, and Grief of Mind to
 the Servant of God, he admonished her,
 that she should not hinder the Peace he treat-
 ed of, but promote it; that by this Means
 our Lord would accomplish her Desire. The
 Queen did so; and at the End of the Year, by
 the Prayers of the Saint, she brought forth a
 Son.

When St. *Bernard* departed the second
 Time from *Rome*, he desired to carry with
 him some Relicks; they offered him the
 whole Head of St. *Cæsarius* Martyr, but he
 out of his Modesty would accept of only one

D d d

Tooth.

20. **AUGUST** Tooth. They would have plucked the Tooth out of the Jaw, and could not, but broke two Knives, which they made use of as an Instrument to draw it out with. Then St. Bernard said: We must pray to the holy Martyr, that he would vouchsafe to give us so great a Present. He made his Prayer, and approaching with Reverence to the sacred Head, with two Fingers he easily pulled out that Tooth, which the others were not able to draw with an Instrument of Iron. Another Time being sick and much oppressed, he spoke to one of the two Monks, who stayed with him (for the rest were employed) to go to the Church to pray for him. And the Religious Men did so at three different Altars which were there; of our Lady the glorious Virgin Mary, and of St. Lawrence Martyr, and of St. Benedict Abbot: And immediately there entered into the Cell of St. Bernard the Queen of Angels, accompanied with the other two Saints, and with a Sweetness and Graciousness, which may better be imagined than explicated, touched the Place where his Grief lay, and perfectly cured him. For amongst other Gifts which this holy Abbot had, one was, to be very devout to the most sacred Virgin, and she singularly cherished and favoured him. And it is said, that one Time she bedewed his Lips with a Stream of Milk, which came forth out of her sacred Breasts; and that from thence came that sweet and mellifluous Style, with which all his Works are compounded.

Another Time entering into the great Church of Spire, a City of Germany, where the Imperial Chamber is, accompanied with all the Clergy, and a great Multitude of People, he fell down upon his Knees in three different Places, and said in the first, *O Clements*; in the second, *O pia*; in the third, *O dulcis Virgo Maria*. And in Memory of this Devotion, and Salutation of the Saint, there are to this Day in the same Church three Plates of Brass, in which these Words are written, and the *Salve Regina* is sung every Day with great Solemnity and Musick; and the very Hereticks (of whom there are many in that City) come to hear it. But it is not reasonable, that amongst so many Miracles we should forget one very notorious, which happened in the writing of a Letter. There was a Monk in the Convent of Clareval, a Kinsman of the Saint, called Robert; who being young, deceived by certain false Friends, left the Religion, in which he had begun to serve our Lord, and went to the Convent of Cluny. The Saint resolved, like a good Pastor, to recover his Sheep, and to this end to write a Letter to him; and calling William Rieval (who afterwards was Abbot of Clareval) had him take Ink and Paper, and go out with him into the Fields, where he might write more quietly. As St.

AUGUST Bernard was dictating the Letter, and William writing it, all on the sudden it began to rain very fast, and when the Secretary would have risen from the Place where he was, and have folded up the Paper, to save it from the Wet, the Saint said to him: *It is the Work of God; write on, and do not fear*; and so he wrote, and made an End of his Letter in the Middle of the Rain without wetting it; for the Charity that moved the holy Father to dictate the Letter, was so powerful, that it covered the Paper, and defended it from the Rain. And for this Reason, this Epistle is put in the first Place before all the other Epistles of the Saint, which are all very admirable, and it begins, *Satis, & plusquam satis, &c.*

He had the Gift of Prophecy, and by the Spirit of God knew the Faults his Monks committed, altho' they were far from him, and the Temptations they suffered, and the Persecutions which secular People raised against them. Also it is certain, that divers Times the Souls of certain Monks, who died in the Convents of his Order, appeared to him, asking his Blessing, and Leave to go to the other Life. Upon a Time there came to Clareval a Monk of the Monastery of Foigny, and desiring to return to his Convent, St. Bernard took him apart, and said to him: *Advertise such a Monk (naming the Person) that he amend such a Thing (which was a very secret Fault) which if he do not amend, the Judgment of God will quickly come upon him.* The Monk was amazed, and said to the Saint: *Father, who told you this?* He answered him: *Be it who it will, tell you him what I have said to you; for if you do not, you shall be Partaker of his Punishment.* He gained to God a great Number of Students, who had been the Scholars of a famous Doctor, called Stephen de Vitrey; and one Day as he was discoursing with them, before he gave them the Habit, the Porter advertised him, that Stephen de Vitrey, the Master of those Youths, was expecting at the Gate, and desired to take the Habit with them. The Scholars were overjoyed, to see that their Master should follow them; but the Saint illuminated with Light from Heaven, gave a deep Sigh, and said, in the hearing of them all: *The wicked Spirit has brought him hither; he came alone, and he shall return alone.* They all admired at these Words; and the Saint, lest the new Plants should alter their good Purposes, received him, although with an ill Will, together with the other Novices, and exhorted him to Perseverance. But at the End of six Months he went out, himself confessing, that when he was in the Cell of the Novices, he saw a little Blackamoore, who drew him forth of the Oratory. And altho' the Devil had brought him, that he should be a Snare to the others, yet he missed of his Design;

20. **AUGUST** Design; for by his going, the rest were more confirmed in their Vocation, and he alone went out. A certain Monk called *Godfrey* (for whom, being very disconsolate, and remediless, the Saint obtained of our Lord by his Prayers a great Peace and a singular Cheerfulness of Mind) being yet a Novice, desired very earnestly the eternal Salvation of his carnal Father, and besought the Saint with great Affection, to recommend him to Almighty God; and he answered him, *Do not doubt, Child, but thy Father shall be a good religious Man, and I shall bury him with these Hands*; and so it happened. For the old Man entered into Religion, and perfected in Virtue fell sick, *St. Bernard* being absent from *Clareval*, and remained five whole Months contrasting with his Infirmary, till such Time as the Saint returned; and so he was present at his Death, and buried him with his own Hands, as he had foretold. There was at *Clareval* another Monk called *Robert*, very sick, given over by the Doctors, when *St. Bernard* was at *Rome*, who one Night appeared to him in Spirit, and lovingly visited him, singing *Mattins* with certain Monks. And in the Morning *Robert* found himself perfectly well. Another Time he sent a certain Monk, called *Henry*, into the remotest Parts of *Germany*; who fearing lest, before he should return from so long a Journey, the holy Father would depart out of this Life (for he was weak and infirm) went much discomfited, for the desire he had at that Moment to receive his holy and last Benediction. *St. Bernard* understanding the Desire and Affection of his Child, and giving him his Benediction at his Departure, said to him; *Go cheerfully, for thou shalt return safe, and shalt find me alive as thou desirest*. It happened to the good Monk, that passing a River that was frozen, near the City of *Argence*, he fell into it; and as he was a drowning, he saw the holy Abbot before him, and by his Means being saved, returned to his Convent merry and in good Health, and found the holy Father alive, as he had foretold him. Three Monks having entered into the Convent of *Clareval*, and taken the Habit, one of them by the Instigation of *Satan*, a little after left it; and the Monks fearing lest the other two Novices his Companions should do the same, the Saint looking them in the Face, said that one of the two should never suffer any Temptation of Moment, and that the other should be assailed with many, but in the End should prevail, and overcome them all, and as he said, so it happened. Upon a certain Occasion *Lewis* King of *France*, was greatly incensed against certain Bishops, and cast them out of their Churches, nor would he be pacified, either by the many and serious Letters which the Servant of God wrote to appease him, or

by the Humility of the said Bishops themselves, who casting themselves at the Feet of the King, asked him Pardon. In fine, the Saint said to him, threatening him; *Sir, this your Obstinacy will cost you the Life of your eldest Son, and sworn Prince Philip*. The Saint said it, and God fulfilled it; and the King acknowledging his Fault, humbled himself, and granted what was demanded of him.

We should never have done, if we would prosecute this Subject: The Examples we have recounted are sufficient to give to understand, the Merits, Gifts and Excellencies of this great Servant of our Lord, and that God sent him into the World, to enlighten it with his Rays, like a resplendent Sun; and that Popes, Emperors, Kings, Princes and Common-wealths, might enjoy his Light, and have Recourse to him in their most obscure and entangled Affairs, that he might clear and compose them; and that not only the neighbouring Provinces might be benefited by his Sanctity, Learning, Counsel and Miracles, but also the more remote, of *Dacia*, *Swedenland* and others, should reverence him, and write Letters to him with extraordinary Respect, as they did. Every Thing he had carried about him was kept as a precious Relick; and even an earthen Dish, for that the Saint had once eaten in it, was sufficient to give Health to a Bishop, who took a Mouthful of Bread, and drunk a little Water, which he had commanded to be poured into it. And his Staff put at the Bed's Head of a poor Woman, who was grievously tormented by the Devil, was sufficient so to terrify him, that he left her. The Concurrence of People whosoever he passed, was so great, that it cannot be expressed. At *Rome* he could not stir out of Doors, but the whole Court, and all the People followed him. At *Milan*, and in other Places of *Lombardy*, by reason of the Number of People that came to see him, and to take his Benediction, it was necessary for him to shut himself up, and to appear only at a Window, and thence to give them his Blessing. When he passed the *Alps*, the Shepherds and savage People, with an honest Strife went out to meet him, and were overjoyed to have seen him.

But although this great Patriarch of the Church, was so honoured, so esteemed and revered by the World, yet for all this he wanted not his Sufferings and Persecutions: With which our Lord would try him, that he might come out of them more Pure and Bright, as Gold out of the Crucible. In his Time was made a famous Journey for the Conquest and Defence of the Holy Land, infested by the Infidels and *Saracens*. His Holiness Pope *Eugenius III.* who had been a Disciple and Monk of *St. Bernard* (as we have said) commanded his Father and Master,

AUGUST 20. to preach the Croisade, and its Indulgences, to all those who should go in that Expedition, that they might deliver their Brethren by venturing their Lives for them. The Saint preached it, and in Proof that God commanded him to preach, wrought innumerable and evident Miracles: And so moved Countries and Kingdoms to take up Arms, that the Emperor *Conrade* and *Lewis* King of *France*, went in their own Persons, with very great Armies. But by the just and secret Judgment of God it had bad Success, our Party being defeated and ruined, and the Infidels insolently triumphing for their Victory over us. The Success caused Grief and Lamentation in all Christendom: And *St. Bernard* having been the chief Preacher and Solicitor in this Enterprize, and he who had animated and excited the People to it, a terrible Tempest was raised against him: They called him Seducer, Deceiver, false Prophet, and the Ruin and Calamity of all Christendom. The faithful and happy Servant of God found himself much afflicted, and knew very well that this was a Temptation and Trial of him, and that God did him a great Favour to use him as a Target, that all the Blows of the Murmurations and Complaints, and all the Arrows of Mens Tongues might fall upon him, and not upon our Lord; as himself says in the Beginning of his second Book *De Consideratione* to Pope *Eugenius*. And that it might be seen, that God had commanded him to preach what he did concerning this Voyage, besides the other many and great Miracles which he wrought before it, in testification of this Truth; after it, he wrought others, and gave Sight to a blind Man. And our Lord, who humbles his Saints that he may the more exalt them, stood for *St. Bernard* and gave us to understand; *That we are to obey him in what he commands us, and to reverence his Judgments, and not curiously to examine them: And that oftentimes temporal Losses are spiritual Gains, and Advantages for Heaven.*

The holy Abbot being now old, wearied, exhausted and consumed with Labours, Penances, Sickneses, Journeys, and toilsome Employments all his Life long, desirous to enter into eternal Rest, and to see the sovereign Good, face to face, he was seized upon by a dangerous and painful Weakness of Stomach, so that he could retain no Meat, together with a Weakness and Swelling of his Legs; he bore all as sweetly and contentedly, as one that after a long Voyage should see himself approaching to his desired Haven. Himself wrote an Epistle to *Arnaldus* Abbot, his Friend, in which he gives him an Account of his Sicknes, and has these Words: *We have received your Charity with Charity, but not with Joy: For what Joy can there be where all is full of Bitterness? Only not to*

eat causes in me some Delight, Sleep flies away from me, lest the Pain should be mitigated, the Senses being benumbed with Sleep. All I suffer in a Manner is the Weakness of my Stomach: My Legs and Feet are swelled like one that has a Dropsy; and in all these Pains and Grievs (not to conceal any Thing from a Friend, who is solicitous about the Estate and Condition of his Friend) to speak like one that is left wise, according to the interiour Man in weak and infirm Flesh, the Spirit is prompt and ready. Beseech our Saviour, not to will the Death of a Sinner, and that he no longer defer my End, but that he defend and protect it. All this is out of *St. Bernard*, giving an Account of his last Sicknes, and of the Courage which God gave him. When he was now at the Point of Death, the Bishops of the People thereabouts, and many Abbots and Monks met together, and all lamented with great tenderness the Loss of so holy a Father: But he encouraged and comforted them, and out of Humility said to them, *with good Reason, the unprofitable and unfruitful Servant ought not to occupy Place in vain, and the barren Tree ought to be plucked up.* In fine, in the Hands of his weeping Children, he gave up his most pure Soul to his Creator upon the 20th of *August*, in the Year of our Lord MCLIII, being sixty four Years old almost complete. When they buried him, they put upon his Breast (according to what the holy Father himself had commanded) a little Box in which were certain Relicks of the Apostle *St. Thaddens* (to whom he was very devout) which had been brought him that Year from *Jerusalem*: And he was wont to say, *That he should take it as a singular Favour of our Lord, to come out of his Grave at the Day of the general Resurrection, in the Company of this Apostle.* He appeared divers Times after his Death to certain of his Religious very resplendent, and cloathed with an immense Glory; and wrought many and great Miracles, as he had done in his Lifetime: And Pope *Alexander III.* canonized him, in the Year of our Salvation MCLXV. He was very devout (as we have said) to our Lady the most Blessed Virgin *Mary*, whom he always looked upon in his Navigation as his North-star; and found her very favourable and propitious, as is to be seen in this History of his Life here recounted, and by the innumerable Miracles and Works, with which he edified, illuminated and astonished the World, which no doubt were derived to him from this his Devotion to the most Holy Virgin; just as Rivers proceed from their Fountain. He had an admirable gracious and pleasant Look, which proceeded rather from his Spirit, than his Flesh: In his Eyes was resplendent an angelical Purity, and the Simplicity of a Dove. His Body was so wasted and worn away, that he seemed

20. AUGUST to be nothing but Skin and Bones; his Face was ruddy, his Hair and Beard red, and in his old Age white, of a middle Stature, rather tall than low. He left founded of his own Order, a hundred and sixty Monasteries, and so well peopled and filled with holy religious Persons, that in the Convent of *Clareval* alone there lived seven hundred and seventy. That which the Catholick Church owes to this glorious and holy Patriarch, for the celestial Life he lived, for the admirable Examples of all Virtues he left her, for the

Works and most sweet and learned Books, August 20. with which he illustrated her, for the particular and universal Benefits he did her, for the stupendous Miracles he wrought, for the holy Religion he instituted amplified, and extended through all the Countries of Christendom, and for what his holy Children and true Imitators have done, and still do, is so much, that it is better to reverence it with Silence, than to lessen it with our low Style.

The Life of St. STEPHEN, King of HUNGARY, Confessor.

AMONGST the barbarous Nations, which at divers Times, have through divine Justice, concurred to the Ruin of the Roman Greatness, were (as it is well known) the *Huns*: Who having left the inmost Parts of *Scythia*, or *Tartary* rather; have more then once gone forth, and finally entered into *Pannonia*, and thence driving out the *Lombards*, were called by the new Name of *Hungarians*, and the Country *Hungary*. From which Time, being naturally fierce and rapacious, and given wholly to the impure Worship of Idols, they have not ceased to molest the Church of God, under the Heads which successively they made Choice of. Of these Heads *Gheisa* was the Fourth, who is said to have been very severe towards his own Subjects, but very civil, merciful and courteous towards others, especially towards Christians. Whilst he was yet a *Pagan*, he began seriously to make Peace with all neighbouring Provinces, hereby not obscurely intimating whose Son he desired to be, our Lord saying in the holy Gospel, *Blessed are the Peace-makers, for they shall be called the Sons of God*. By a publick Edict he commanded, that the Christians who should come into his Dukedom, should be received with all Civility and Courtesy. As for Clericks and religious Men, he shewed them singular Grace and Favour, and even admitted them into his Presence, and willingly heard them discourse; whence it came to pass, that he acknowledged his own Blindness, and received the Light of the Gospel, acknowledging JESUS CHRIST for his true God and Lord. As soon as he was baptized his great Care was to abolish all sacrilegious Rites, and to found Bishopricks the better to promote the Christian Faith; but whilst he was solicitous hereabout, our Lord was pleased to comfort him by a certain Vision in the Night. For he sent to him a very beautiful young Man, who said to him, *Peace be to thee, Elect of JESUS CHRIST; lay aside all Care and Solitude. That which thou thinkest upon, shall not be done by thee, for thy Hands are defiled with Blood. A Son shall*

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be born thee, who by the Counsel of the divine Providence shall effect what thou hast conceived in thy Mind. He shall be a King, and of the Number of those Kings whom God has predestinated, first to a Temporal, and then to an eternal Crown. In the mean while, shall come to thee a Person, with spiritual Embassies. See thou receive him honourably, and have him in great Veneration, and yield perfect Obedience to his Advice and Exhortations. The Prince awaking, wholly astonished at the Vision, humbly prostrate upon the Ground gives infinite Thanks to Almighty God, and with Tears commends himself and his Estates, together with the Son he was to have, to the Care and Protection of him that never slumbers nor sleeps. After which remaining in much Suspense of Mind, about the aforesaid Ambassador, he was advertised that St. *Adelbert*, Bishop of *Prague*, was coming to visit him; then he understood that this was the Ambassador, who was to come to him from God: Whereupon he with all his Court went out to meet the Man of God, and receiving him with all Honour, shewed himself most prompt and ready, to an entire and filial Obedience. He commanded great Assemblies of his fierce and barbarous People to be made, and the holy Bishop preached to them, and by his divine Life and Doctrine converted a great Part of them. In Confirmation of the Revelation made to the Duke, his Wife *Saroltba* being great with Child, St. *Stephen* the first Martyr appeared to her, in the Habit of a *Levite*, and assured her that she should bring forth a Son, who should be the first King of that Province, and charged her to call him *Stephen*. Within a few Days after, the Child being happily born, he was baptized by St. *Adelbert*, and according to the Revelation called *Stephen*: And as soon as his Years made him capable, he was carefully educated in princely Manners, Learning and Virtue. Afterwards his Father assembled the chief Lords of his Court, whom he obliged by solemn Oath to acknowledge his Son *Stephen* for their natural and lawful Prince. His

E e e Father

AUGUST 20. His Father departed this Life, in the Year DCCCXC VII, in the same Year that St. *Adelbert*, who was gone to plant the Gospel in *Prussia*, obtained the Crown of Martyrdom.

St. *Stephen* being installed after the Death of his Father, he studied to gain the Hearts of the People, and to draw them out of the Darkness of Idolatry in which they were involved, and to bring them to embrace the Doctrine of our Lord JESUS CHRIST: And although he was young in Age, he knew notwithstanding how prudently to dispose of Affairs in order to this End: And because the Mysteries of Religion are not well compatible with the Noise of Arms, he sought Peace in the first Place with all his Neighbours, that being united and in league with them, nothing might divert him from the Design which he had of the Advancement of our Religion. But the Devil who penetrated his holy Intentions, stirred up the *Hungarians*, that were Idolaters to rebel against him: They raised a numerous Army, spoiled and pillaged the Country, and moreover besieged the City of *Vesperin*, as well in a special Contempt of him, for he particularly favoured, and often visited it, as for having taken this Place, they hoped easily to make themselves Masters of others. *Stephen* did not lose Courage for this Revolt and Fury of the *Gentiles* his Vassals, but confiding in God through the Intercession of St. *Martin* and St. *George* his Patrons, he gave them Battel, and overcame and scattered all their Army. But having received this signal Victory from the Hand of God, he consecrated all the Spoils of the Enemies to him, and built a Monastery with them, in a Place called the *Holy Hill*, where St. *Martin* was wont to pray, when he was in *Hungary*, which he called by St. *Martin's* Name, for he was born in *Hungary*, and the King had carried his Banner in the Battel: He endowed this Convent with fair Revenues, and commanded that the Tithes should be payed them so exactly, that he who had ten Children was obliged to give one of them to the Convent of St. *Martin*.

This Rebellion being quelled, desirous to prosecute his Enterprize, and to have the Aid of learned and faithful Men herein, he gave Notice to many Priests, Abbots and Religious Persons, of the Intention he had to extirpate Idolatry out of his Country, and to sow in it the Seed of Heaven, that those who were touched with a Zeal of the Glory of God might know that he would favour, protect and maintain them. Many holy Persons came from divers Places, who wrought great Fruit by their Lives and Preachings, civilizing that savage Nation, by the sweet Precepts of the Gospel, they built Monasteries, and some of them got the Crown of Martyrdom.

Thus St. *Stephen* planted and propagated our holy Religion, honouring those who wil-

lingly embraced it, and keeping those under, August 20. who opposed it, persevering in their Error. He divided this Province into ten Bishopricks, of which he made the Church of *Strigonium* the Metropolis, and that he might inform the Pope of all that he had done, and confirm it by his Authority and Benediction, he sent a holy Man to *Rome*, called *Africanus*, and by another Name *Anastafius*, the Bishop of *Colotz*, to beseech his Holiness to that Purpose, as also that he would be pleased to confer upon him the Title of King, that he might with more Majesty and Authority accomplish what he had happily begun, to the Honour of God, and Good of his People. *Anastafius* arrived at *Rome* at the same Time that *Mischba*, the Duke of *Polony* was converted to the Faith of JESUS CHRIST, and had sent Ambassadors to *Rome*, to obtain of the Pope the Title of the King of *Polony*, which his Holiness was resolved to grant him, and to send him a rich Crown with his Benediction: But the Night before the Dispatch of the *Polonian* Ambassadors, an Angel appeared to him, who advertised him that the next Morning there should come to him new Ambassadors to receive his Benediction, and the Crown which the Duke their Lord humbly demanded, to whom he should give that which was already made, for their Lord had well deserved it. The next Morning *Anastafius* had Audience, and proposed his Embassy to the Pope, saying that Duke *Stephen* his Lord had reduced many Nations under his Obedience, or rather under the Obedience of JESUS CHRIST; the Pope was overjoyed at this good News, and seeing the Glory of our Lord to be amplified, who had made Choice of this Prince to be the Apostle of the *Hungarians*, he graciously granted to *Anastafius* what he requested of him, giving him the royal Crown and a Cross, which he sent to *Stephen* to be carried before him as an Apostolical Man, who had brought that barbarous Nation under the Yoke of JESUS CHRIST, he gave him also Power to found Churches, to institute Bishopricks, and in a Word, to ordain whatsoever might concern the divine Service and the Salvation of Souls.

And this is what the Bishop, who wrote the Life of St. *Stephen* the first King of *Hungary*, reports of him; and *Martin Cromer* a *Polonian* Author says, that *Mischba*, by the Counsel of the Senate, sent *Lambert* the Bishop of *Cracovia*, a learned and eloquent Man, to Pope *Benedict VII.* to beseech him to give him the Title of King, and that at the same Time, and with the same Embassy *Stephen* sent to *Rome*, and that the Pope granted *Stephen* what he demanded, but denied the Duke of *Polony*, whether it was because he had heard the News of his Death, or that God would have it deferred, for that the

AUGUST the *Polonians* were a fierce and barbarous

20. People, who oppressed the Poor, and had no great Power, and made little Account of Religion: He adds, that the Emperor *Otho* III. going into *Polony* to visit the Sepulchre of St. *Adalbert* Martyr, where he was magnificently received and gratified with Presents by *Boleslaus* the eldest Son of *Miscba*, the Emperor in Recognizance of his Liberality gave him the Title of King, and made him be crowned by the Archbishop *Gaudentius* in the Year of our Lord MI. But Cardinal *Baronius*, at the End of the tenth Tome of his Annals, is of Opinion, founded upon what *Peter Damian* writes in the Life of St. *Romuald*, that *Boleslaus*, and not *Miscba* his Father, demanded the Royal Crown of the Pope in the Time of the Emperor *Henry*, who succeeded *Otho*, and that his Holiness gave it him, and not the Emperor *Otho*. But to return to our King *Stephen*, who received the Ambassador *Anastafius* with all the Clergy and Lords of the Court very honourably: Then were the Apostolical Briefs read, and the Crown and Cross presented; which St. *Stephen* received not only with extreme Joy, but also with much Veneration; himself, amongst other Things, kneeling publickly, as often as the holy Father was named, to excite by his Example, his Subjects to a great Esteem and Reverence due to the *Roman* See: Then was he anointed, and crowned with solemn Ceremonies and Triumphs, by the Archbishop, with the Acclamations and Joy of all the People.

King *Stephen* was not proud of this new Dignity, but on the contrary holding it of the Hand of God, who gives and takes away Kingdoms as he pleases, presented it with a good Will to the *Roman* Church, as we learn out of the Epistles of *Gregory VII.* recounted by Cardinal *Baronius* in the Place alledged before; in the thirteenth, amongst others, of the second Book, which is directed to *Salomon* King of *Hungary*, where this is said expressly. Moreover St. *Stephen* resolved to employ himself for the future in the Service of God, and that he might be able, without Intermission, to attend to it, he made a firm Peace with his Neighbours, and he confirmed it by marrying *Gisla* Sister to the Emperor *Henry*, whom he espoused by the Advice of the Bishops, Prelates, and Lords of his Realm. This Princess was wonderfully pious; she founded a Church at *Vesprim*, which she enriched with Revenues and fair Ornaments in Imitation of her Husband, who royally endowed the Churches and Bishopricks, which he instituted, taking Care that the Canons lived without Reproach, obedient to their Bishops, and that religious Persons, who made Profession of a more austere and perfect Life, acquired themselves of their Vows.

This holy King bore a special Affection AUGUST to the glorious Virgin *Mary*, having put his 20. Crown under her Protection, and for this Cause he built a very magnificent Church in her Honour in *Alba*, the capital City of the Kingdom of *Hungary*, which he adorned with Presents of Gold and precious Stones of an inestimable Value. Nor was this holy King contented to leave such Marks of his Piety in his own Kingdom, but he extended it also to Strangers. He founded a Religious Monastery at *Jerusalem* with very good Revenues, and a College at *Rome* for twelve Canons under the Name of St. *Stephen*, and an Hospital for the Pilgrims of *Hungary*; he built also a Church at *Constantinople*, which he provided with whatsoever was necessary.

Upon this Foundation of Piety, a true Proof of the Love and Reverence, which he bore to Almighty God, he built the Superstructure of Mercy towards the Poor, whom he cherished as if he had seen *JESUS CHRIST* in every one of them; he did not discontent one of them, giving them whatsoever he could; in the Night he washed their Feet, and gave them an Alms with his own Hands. One Night he went out all alone with a Purse full of Silver to distribute it amongst the Poor, who not knowing him to be the King (Almighty God so permitting it for his greater Glory) because he did not give them whatsoever they asked, they fell a pulling of his Beard, and threw him down, with which he was so well contented, that prostrate upon the Ground, he gave Thanks to the Virgin *Mary* for it, saying: O Queen of Heaven and my Queen, behold, how your Soldiers have honoured him, whom you have made King, which Injury if it were done by any Enemy, confiding in your Help, I would not suffer it to pass unrevenged; but now knowing that hereby is prepared for me eternal Happiness, I am exceedingly rejoiced, giving Thanks for those comfortable Words of our most loving Saviour, with which he encouraged his Disciples, saying, A Hair of your Head shall not perish. Hereupon he resolved always to give to every one that asked him any Thing for the Love of God; and to exhaust his Treasures to enrich the Poor; and hence forwards he gave large Alms both by himself and others, especially by Clericks and religious Men. A holy Hermit of *Bobemia*, called *Gunther*, came often from his Country to visit him; and as often as he came, King *Stephen* put all the Provision and Stores of his Palace into his Hands; when the Hermit, distributing what he found to Widows, Orphans and other needy Persons, would soon leave the Royal Palace void and destitute of all Things. Whereat St. *Stephen* took great Content, feeling himself by such Acts of Charity towards his Neighbour, continually enflamed

AUGUST enflamed more and more in the Love of

20. CHRIST, and sweet Contemplation of invisible Things. Our Lord recompensed this his Liberality with a new Favour, giving him the Grace of healing the Sick, to whom he sent by way of a Medicine a little Bread or Fruit, or else some sweet Flowers, commanding them to rise, and immediately they were cured. He employed the Days in giving Audience, and in consulting about, and in dispatching the Affairs of his Kingdom, and the Nights in Prayer and Contemplation, pouring out Abundance of Tears in the Presence of God. His Actions were grave and severe, he was never seen to laugh, being always so recollected within himself, that he seemed to see with the Eyes of his Body that Lord, whom he contemplated with the Eyes of his Soul, and as if he were standing before his Tribunal to give an Account to him of all the Actions of his Life. He had JESUS CHRIST continually in his Mouth, Heart and Works.

He had also the Gift of Prophecy. He awaked one Night, and sent a Messenger with all Diligence to advertise the Country People about *Alba-Julia*, speedily to retire themselves into the Cities, and strong Holds, by reason of the Incurfion of the *Bessians*, deadly Enemies of the *Hungarians* and *Christians*, who were coming upon them. The Messenger was no sooner arrived, but they entered into the Country, burning and wasting all before them, but the People had secured their own Persons by flying to Places of Safety upon the holy King's Premonition.

The Emperor *Henry*, Brother-in-law and good Friend of *Stephen*, being dead, *Conrade* who succeeded him, sent a powerful Army into *Hungary*; the holy King *Stephen* assembled his People together to resist him, having first made his Recourse to the Blessed Virgin, as to his chief Refuge, beseeching her to conserve her People, and not to punish them for the Faults of their King. He went to meet his Enemies, and it was a strange Thing to see, the next Morning the Emperor sent his Captains a countermand, who returned without doing any thing, of which the Emperor being advertised, he was astonished at it, fearing that it had so happened through some Revolt or Mutiny; but being informed, that his Soldiers had received an Express in his Name to retreat, and being conscious to himself, that he had not sent any such Messenger, he concluded, that all had happened through the Counsel and Will of Almighty God, in Favour of the holy King who confided in him; and for this Cause he thought best no more to invade his Kingdom for Fear of the eternal Judge.

The Renown of his Virtues was such, that many came from remote Provinces to see a King who lived not like other Kings,

but like an Inhabitant of Heaven. Amongst others there came to him threescore *Bessians*, of the prime Men of their Country, bringing with them great Treasures, who at their Entrance into his Kingdom fell into the Hands of Robbers, who spoiled them of all their Riches, and left them half dead upon the Place, they notwithstanding prosecuted their Journey in the best Manner they could, and recounted to the King what had befallen them, he comforted them, and entertained them very nobly, and caused the Robbers to be hanged in the Confines of his Kingdom, that those who should come to visit him, might have secure and safe Access to him.

Nor did this holy and happy Prince want his Crosses and Tribulations in this World, by which Almighty God refined and purified him. He was three Years continually sick of a troublesome Sickness; which he was no sooner freed from, but he felt the Scourge of the eternal Judge in the Death of his Children, when they were very young; that which a little lenified his Grief, was, that *Emericus* was yet alive. This young Prince was all the Delight of the King his Father, as well for that he was his only Son, as also for his rare and excellent Virtues; for which the *Roman Church* has enrolled him in the Catalogue of Saints. The King had his Eyes always upon this his Heir, recommending him Night and Day to God, and the glorious Virgin, that he would be pleased to give him the Grace to end the Establishment of the Affairs of Christian Religion, which himself had begun. He permitted none to be about him, but such as were pious, learned, and prudent to instruct him; and himself wrote a little Book for his Instruction, to teach him how he was to govern himself after his Death. First of all, that he should always have God before his Eyes, loving and reverencing him above all Things, that he should maintain the Catholick Religion, defending the Church, honouring Prelates and Ecclesiastical Persons, and administering Justice; that he should render himself rather amiable than dreadful to his Vassals; that he should be kind and liberal to the Poor, and those of a low Condition; that he should do nothing of Importance without Counsel; that he should make much of Strangers; in a Word, that he should embrace all Virtues, and frequently give himself to Prayer, for without God, Kingdoms could not be governed nor conserved. All these Diligences of King *Stephen* were not sufficient to prolong the Days of his dear Son; God called him in the Flower of his Age, leaving the King and Kingdom in a perpetual Sadness, for having lost a Prince of such fair Hopes, nor having another to succeed him; but the King was so holy and virtuous, that he submitted

AUGUST 20. mitted his own Will to God's, and thanked him for having called his Son to eternal Glory; he gave great Alms to Churches, Monasteries, and to poor People for the Soul of his Son, and that God would be pleased to give him a Successor for the Good of his Kingdom.

Not long after the King fell sick of a lingering Fever, which brought him so low, that he was not able to stand upon his Legs. Which four of his chief Courtiers, of a rebellious Spirit, taking Notice of, they conspired together to kill him; one of them bolder than the rest, entered one Evening before the Candles were lighted, into the Chamber of the King, with a Sword under his Cloak to execute his pernicious Design; but God who preserves his Servants, disposed that entering the Chamber, he let fall his Sword, the King hearing the Noise of it, asked who was there? Whereupon the miserable Wretch wholly abashed, fell down at the King's Feet, and confessed what he wickedly intended to have done, humbly begging his Pardon, which the King very freely gave him, but for publick Example caused his accomplices to be taken, and condignly punished. His Sickness encreased, and the King understood, that it was the good Pleasure of God to take him out of this Valley of Miseries, and introduce him into a more glorious Kingdom. After he had piously exhorted the Bishops and Lords of his Realm to be sure to keep the Catholick Faith, which they had received, to love Justice, to be in Charity with one another, to be humble, but above all to have a singular Solitude and Care of the new Plantation of Christians, and having treated with them about his Successor, he most affectionately commended them and his own Soul to the most glorious Virgin, with Eyes and Hands lifted up to Heaven, saying: *O glorious Queen of Heaven, O noble Restorer of the World, to thy Patronage and Prayers do I commend the Church with the Clergy and Bishops, the Kingdom, with the Nobility and People; and I give up my Soul into thy Hands, humbly beseeching thee to present it to thy most dear Son.* Then having devoutly received the holy Sacrament of Extreme Unction, and the sacred Body of our Lord, he happily departed to a better Life upon the Feast of the most glorious Assumption of the ever Blessed Virgin Mary, which with many Prayers and Tears he had begged of our Lord, that it might be the Day of his Dissolution, hoping then to find special and more abundant Mercy.

There was great flocking from all Parts of the Kingdom to his Funeral, every one lamenting the Loss of such a King, and so good a Father. His Body was carried with magnificent Pomp to *Alba Regalis*, where in

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the Middle of the Church of our Blessed Lady, which himself had built, it was buried, in a Tomb of white Marble, at which our Lord wrought glorious Miracles, curing those who came from all Parts to implore his Favour to be delivered from their Miseries and Calamities. There was heard also in the same Place, oftentimes in the Night, heavenly Musick, and a most fragrant supernatural Odour was diffused from his Body on all Sides.

In the Time of *Ladislaus VII.* there came Order from *Rome*, that diligent Search and Inquiry should be made after all the Relicks of such, as from the Beginning had been the Instruments of God in the Conversion of *Hungary*; and that for the renewing of the Memory of such Labours and so great Merits, an honourable and solemn Translation should be made of their Bodies. In Prosecution of this Order, a solemn Fast was appointed of three Days, with Prayers and Alms; after which *Ladislaus*, with great Respect, accompanied by the Court and People, came first to the Monument of *St. Stephen*; but with all the Engines and Force they could use, they were not able to open it, till by the Advice of a Virgin, called *Charity* (who being immured near the Church of our Saviour had the Opinion of a Saint) he resolved to set free *Salomon* his Brother, imprisoned by him for certain grievous disgusts betwixt them. He then being released out of Prison, and the three Days Fast again repeated, the Stone which before was immoveable, was as easily removed, as if it had been of no Weight at all. The Coffin then of Lead (in which his holy Body was) being taken thence and carried in Procession, and the Vespers sung, it was with Reverence deposited upon an Altar in the middle of the Church; and all that Day and the Night following Multitudes of Miracles were wrought. Amongst others a Paralytick, destitute of the use both of Hands and Feet, was perfectly cured. A Boy of seven Years old, who was so contracted from his Birth, that he was forced to creep upon his Hands and Feet, being brought thither by his Parents, and by them commended to the Prayers of the holy King, instantly his contracted Nerves were loosed, and his Feet and Knees so strengthened, that he walked about in the Sight of all the People, who praised the Name of CHRIST, admiring the Merits of his Servant. And the pious King *Ladislaus*, weeping for Joy, took up the Youth in his Arms, and carried him to the Altar, praising God for the great Favour conferred upon the Child. A Countess called *Matbilidis*, was cured of an excessive inward Pain, which she had suffered three Years. Nor were those alone cured which were present, but also those who were absent. For the

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Fame

AUGUST 20. Fame of his Translation being spread abroad, there was great Flocking to his Tomb from all the Parts of *Hungary*, of those who were afflicted by divers Kinds of Diseases; some going before; but others stayed behind who by the Grievousness of their Infirmities were not able to get thither, yet in their very Journey innumerable were cured by the same Mercy; who in Memory of their Cure by the Merits of the Saint, made great Heaps of Stones in the Places where they were cured upon the Way, which remained there a long Time after. Moreover a certain Woman brought the dead Body of her only Son, and laid it down by the Sepulchre of the holy King, imploring the Help of God and his Saint, nor did she end her Prayers before her Son came to Life again.

Upon the 20th of *August*, after Holy Mass was ended, the King with the principal of the Clergy and Nobility, approaching to the Coffin, they reverently opened the same, which sent forth a celestial Odour, and they found it full of Water of a reddish Colour, mixed with Oil, so that the Flesh being consumed, the Bones lay in it, as it were, in so much Balm. King *Ladislaus* sought very diligently in this Liqueur a Ring, which was put upon the right Hand of the Saint, and to that Purpose commanded the Liquor to be laded forth by the Hands of the worthiest Prelates, into Vessels of Silver, but by how much the Coffin was emptied by others, it was again filled up of itself, whereat amazed, they put it all in again together with the Bones, which they had taken out, the Quantity remaining still the same, and so translated them into a most sumptuous and rich Chapel. The Ring which could not now be found, was found a little after, together with something of richer Value, in the manner following. A holy Monk, whose Name was *Mercury*, was

denied Access to the Relicks by the King's AUGUST 20. Command, lest he should have taken some of them for himself. The good Man now taking it very heavily to Heart, that he could not be suffered to behold and kiss that great Treasure, retired himself a-part, and there in the dead Time of the Night, sat mourning and lamenting, when beyond all his Hopes, there appeared to him a young Man of a heavenly Countenance, who reaching him a Piece of fine Linnen, folded and wrapped up together: *Take here*, said he, *O Mercury, that which thou hast so much desired, and when thou hast kept it for a certain Time, carry it to the King.* After these Words the Angel disappeared; and *Mercury* full of unspeakable Sweetness, unfolding the Cloth, found there the King's Hand entire and incorrupt, together with the Ring so much sought for; and when it seemed to him, to be now high Time, he went and presented it to King *Ladislaus*, who received it with great Joy, and solemnly placed it in a sumptuous Shrine, in an Oratory a-part. But why, the rest of his Flesh being corrupted, was the right Hand of this holy King preserved entire? Our Lord (saith the Author of his Life) would signify hereby, *That it was not fitting, that Hand should be corrupted, which had been so liberal to the Poor, and had relieved the Necessities of all that Kingdom.*

The Life of *St. Stephen King of Hungary* was written by *Colman* the Eight King of the *Hungarians*, and by a certain Bishop. *Surius* recounts it in his fourth Tome. The holy King died in the Year MXXXIV, upon the 15th of *August*, and was translated upon the 20th of the same Month, on which the Church keeps his Feast. Cardinal *Baronius* in his Annotations, and in the tenth Tome of his Annals, and the Historiographers of the Affairs of *Hungary* write of him.

The Life of St. TIMOTHY, Martyr.

AUGUST 22. IN the Time of *St. Melchiades Pope*, there came to *Rome* from *Antioch* a Man of Quality, called *Timothy*, very learned, and well skilled in the holy Scriptures, and zealous in the Service of God. He lodged in the House of *Silvester*, who afterwards was Pope, and baptized the Emperor *Constantin*. *Timothy* being at *Rome*, he began to be famous for his blameless Life, and wonderful learning, confirming the Faithful in the Faith of CHRIST, and converting many Gentiles by his preaching, and illuminating them with the Light of the Gospel. He employed himself a Year in these holy Exercises, and at last was taken by the Governor *Tarquinius*; who seeing he could by no

Means draw him from the Confession of AUGUST 22. CHRIST, he commanded him to be cruelly whipped three Times; and after he had afflicted him by a long and hard Imprisonment, and dislocated his Members upon the Rack *Equuleus*, and rent his Body by other Torments, he caused him to be beheaded; and *Silvester* carried his Body to his own House, and afterwards a worthy Matron, called *Theodora*, buried it in her Garden in the Way to *Ostia*, near the Sepulchre of the Apostle *St. Paul*, in whose Church it was afterwards honourably placed. The Church makes Commemoration of *St. Timothy* upon the Day of his Martyrdom, which was the 22d of *August*, in the Year of our Lord cccxi.

The Life of St. HIPPOLYTUS, Bishop and Martyr.

AUGUST
22.

UPON the same Day the 22th of August the holy Church celebrates the Feast of St. *Hippolytus*, Bishop and Martyr, who was a famous Man, and very Learned, and wrote many Books of great Learning and Profit to the whole Church. He flourished in the Time of the Emperor *Alexander Severus*, and being the Metropolitan Bishop of *Arabia* (as *Gelasius* Pope says) he came to Rome, to visit the Bodies of the glorious Apostles, St. *Peter* and St. *Paul*, and to see and reverence the Sepulchres of the Martyrs, St. *Calixtus* sitting in the Chair of St. *Peter*; by whom he was received and entertained with all Courtesy, and made Bishop of the City of *Porto*, not far from Rome, that he might have him near him, and make use of his Counsel. At that Time *Ulpian* a great Lawyer, and cruel Enemy of JESUS CHRIST was Governor of Rome: He made a strange Butchery of the Christians, and amongst others, he commanded St. *Hippolytus* to be apprehended in the same City of *Porto*, and tied Hands and Feet to be cast into a deep Pit full of Water, where he gave up his Soul to God, and his Body was buried thereabouts by the Christians. And at this present in that City, there is great Memory of St. *Hippolytus* Bishop, and is to be seen the Pit or Ditch full of Water, into which he

was thrown, and where he ended his Martyrdom, which happened in the Year of our Lord CCXXIX, *Alexander Severus* being Emperor. AUGUST 22.

It is to be observed that there were three *Hippolytus*s Martyrs: This of whom we here are speaking, who was a Bishop, as we have said: Another, who was a Soldier, and was converted to the Faith by the Preaching of St. *Lawrence*, as we have written upon the Day of his Martyrdom, which was the 13th of August. The third was a Priest of *Antioch*, of whom the *Roman Martyrology* makes Mention upon the 30th of January, and he lived when *Decius* was Emperor. And altho' for a Time he was seduced by the *Novatian* Hereticks, afterwards he returned to himself, and died constantly for the Catholick Faith, admonishing every one to hold fast the Doctrine, which the Chair of St. *Peter* taught. This is to be noted, for that some confound these three *Hippolytus*s in one, as *Prudentius*, and others make *Hippolytus* the Bishop, Priest of *Antioch*, and attribute that to one, which belongs to the other: As Cardinal *Baronius* learnedly observes in his Notes upon the Martyrology, and in the second Tome of his Annals. St. *Jerom*, *Eusebius*, *Nicephorus*, and the Martyrologies make Mention of St. *Hippolytus*.

The Life of St. SYMPHORIANUS, Martyr.

TOGETHER with the Saints *Timothy* and *Hippolytus* is celebrated the same Day the Martyrdom of St. *Symphorianus* Martyr, who was by Nation a *Frenchman*, and of the Province of *Burgundy*, of a City called *Autun*. He was born of noble, rich and Christian Parents. His Father called *Faustus*, educated him very honourably, and in the Fear of our Lord. The *Pagans* of that City celebrated a very solemn Feast to their Gods, and particularly to *Berecynthia*, which was *Cybele*, the Mother of all the Gods; whose Idol they carried in a certain Chair with great Pomp and Majesty, all the People prostrating themselves upon the Ground to adore it. And when upon a Time, *Symphorianus* being now a Man, and of perfect Age, this Feast was kept, and all the People bowed themselves to adore that Statue and infernal Monster, only *Symphorianus* turned his Back on it, and derided it: In such sort, that he was taken Notice of, and accused to *Heraclius*, Judge of that City, and presented before the Tribunal. The Judge asked him his Name, and what he was? He answered him with great freedom, that his

Name was *Symphorianus*, and he was a Christian. The Judge went about to persuade him to adore his Gods, and to obey the Commands of the Emperor; but the holy Martyr making no account either of his Reasons, or his Threats, he commanded him to be cruelly whipped, and afterwards to be cast into a hard Prison. After some Days they took him out thence and brought him before *Heraclius*: After some reasoning betwixt them, the Judge seeing he could not by fair Means work upon the stout and courageous Heart of the holy Martyr, he commanded him to be beheaded. As they led him to Execution, his Mother seeing him, began with great Vigour, and Fervour to exhort him to die with great Chearfulness and Alacrity, saying to him these Words; My Son, *Symphorianus*, the Son of my Bowels, remember the living God, arm thyself with his Force and Constancy; there is no Reason we should fear Death which leads us to Life. Elevate thy Heart, my Son, and look upon him that reigns in Heaven. O my Son, they will not take away thy Life from thee, but only make thee, exchange it for a better: And although

AUGUST 22. *although the Way be straight, and the Passage by which thou art to go, rude and thorny, yet have the Saints all passed the same Way: And although thou dieſt, yet ſhalt thou kill and vanquiſh Death itſelf. Drive away far from thee all Fear of Torments, for they will laſt but a little while, and by them thou ſhalt obtain an immortal Crown and Glory. All this ſaid the holy Mother to her holy Son, and he animated by her Words and by the Spirit of Heaven, ſtretched forth his Neck to receive the Sword, and was beheaded without the Walls of the City. The Chriſtians ſecretly took away his Body and buried it*

near a Fountain, and our Lord wrought many Miracles by it. His Martyrdom was upon the 22th of *Auguſt* in the Year of our Lord CCLXIII, in the Reign of *Valerian*. The *Roman Martyrology* makes Mention of St. *Symphorianus*, and thoſe of *Bede*, *Uſuard* and *Ado*, *Surius* in his fourth Tome, Cardinal *Baronius* in the ſecond Tome of his *Annals*; and *Gregory of Tours* in his Book *De Gloria Confefforum* Cap. 77. and in his firſt Book, *De Gloria Martyrum*, Cap. 52. he relates a great Miracle concerning his precious Relicks; which in the Middle of a great Fire could not be burned.



The Life of St. BARTHOLOMEW, Apostle.

AUGUST 24. **W**ITH good Reason does St. *John Chryſoſtom* complain, that we know little in particular of the famous Acts and memorable Deeds of ſome of the Apoſtles, who were thoſe happy Trumpeters, and heavenly Ambaſſadors, whom God ſent to enlighten and conquer the World, and ſubject it to the Yoke of his holy Goſpel; and he ſpeaks thus, *Would to God we had found ſome Body that had carefully written the Hiſtory of the holy Apoſtles, and had ſet down not only what they wrote and what they ſaid, but alſo what they did during their whole Life, what and when they did eat, when they reſted, where they were, and what they did every Day, and in what Parts of the World they lived, into what Houſes they entered, to what Ports they arrived, and had diligently recounted all Things that concern them both great and little. For if oftentimes we are recreated, conſidering the Places where they ſat or were impriſoned, and with the very Sight of them are awakened and excited to Virtue, a far greater Fervour and Diligence would have been wrought in us, had we known the Words they ſpoke, and the Wonders they wrought. And ſeeing that a Friend is wont to ask concerning his Friend, where is he? Whither goes he? And what does he? Much more reaſonably ought we to do the ſame, when we treat of the common Maſters, and Preachers of the World.* Thus far St. *John Chryſoſtom*. But as theſe glorious and valiant Captains of our Lord did ſuffer and labour more than any elſe in the Conversion of the World, ſo of ſome of them we know very little, that is certain, averred and aſſured: And in the Hiſtories of the Lives and Martyrdoms, are intermixed many Things which are uncertain and Apocryphal. One of theſe is the bleſſed St. *Bartholomew*, named by St. *Matthew* in the ſixth Place of the Catalogue which he makes of the Apoſtles. He was a *Galilean*, and as ſays *Joſephus*, cited by *Metaphraſtes*, a Fiſherman, as were alſo the other Apoſtles. It is not certain when, or

how St. *Bartholomew* was called by our Lord, and began to be his Diſciple: That which is known, is, that when the Apoſtles divided amongſt them the Provinces of the World to preach the Goſpel, *Lycaonia* fell to St. *Bartholomew*, which is Part of *Cappadocia*, a Province of *Aſia*, where he preached, and converted many to the Faith of *JESUS CHRIST* our Saviour; as St. *John Chryſoſtom* ſays. From thence (taking with him the Goſpel of St. *Matthew*) he went to the nearer *India*; as write *Origen*, *Eusebius*, St. *Jerom*, *Socrates*, *Nicephorus*, and *Fortunatus*. Afterwards he entered into the greater *Armenia*, where he was crowned with Martyrdom; as ſays *Sophronius* in his Addition to St. *Jerom's* Book of Eccleſiaſtical Writers. Authors vary very much concerning the Manner of his Death. *Hippolytus* writes that he was crucified with his Head downwards: *Metaphraſtes* and *Nicephorus* affirm alſo, that he was crucified. St. *Ambroſe*, and St. *Iſidore*, and the ancient Books of the Lives of Saints, and the Tradition of the Church ſay, that he had his Skin flayed off; and this ſeems to be more certain, and is taken out of grave and holy Authors. The Book which goes under the Name of *Abdias* of *Babylon*, Diſciple of the Apoſtles, recounts what happened to the glorious Apoſtle St. *Bartholomew* in a certain City, and the Cauſe and Manner of his Martyrdom; the ſame in Effect ſay *Antoninus*, Biſhop of *Aquileia*, *Benedictus Perionius*, and other Authors of ſo great Authority, that I thought fit here to relate what they ſay.

There was in one of the chief Cities of *Armenia* a Temple, where a certain Idol called *Aſtaroth*, was adored; here were many ſick Perſons, hoping to be cured by that Devil, who was very crafty; and our Lord permitting it for their Sins, he deceived that miſerable People, promiſing them Health, which he could not give; ſome he made blind, and others lame, and put certain Impediments

24- AUGUST diments in their Limbs, depriving them of the use of them, and tormented them with Pains, that afterwards, making them come before him in that Temple, and taking away those secret Impediments which himself had put, and the Infirmities which himself had caused, they might seem to be cured by him. Others he cured for a Time of Maladies, which he had not caused, using natural Remedies, and applying secret Medecins, altho' shortly after they returned to the same Pain, and to their first Infirmities. Others he left sick as he found them, making them believe it was their own Fault that they were not cured. Besides these Cheats of the Devil, he gave Oracles and Answers to those that asked him concerning Things to come; and sometimes he told them the Truth, but most commonly he lyed; although he always gave such equivocal and dubious Answers, as they could never find Fault with him, he having always some Colour for his Lies. St. Bartholomew then entering into the Temple of *Astaroth*, the Devil immediately became dumb, and cured no more infirm People. And this continuing, the Priests of *Astaroth* agreed to consult another Devil, called *Berith*, who was worshipped in a City thereby. *Berith* being asked, how it fell out that *Astaroth* did not speak, he answered the Reason was, that Bartholomew Apostle of the true God, had entered into that City and Temple, and he held him bound in Chains of Fire. He declared to them also who Bartholomew was, and wherefore he came, and gave them certain Signs to know him by; that he had black curled Hair, a pail Visage, great Eyes, a straight Nose, a great and greyish Beard, that he was of a middle Stature, his Garments were white, and did not wax old, he having not changed them of six and twenty Years, a hundred Times (said he) he makes his Prayer in the Day, and as often in the Night. He has a Voice like a Trumpet, he goes accompanied by the Angels, he has always a cheerful Countenance, he speaks all Languages, and knows whatsoever passes, though he be absent; and that, which I am now telling you, is not hidden to him, and if he will hide himself, you shall not be able to find him. With this Information the Priests went about very solicitous for three Days, seeking after the holy Apostle, without being able to discover him, till having cast a Devil out of a Man, his Fame began to be divulged and spread abroad throughout the City. The Noise of it came to the Ears of the King *Polemon*, who had a Daughter that was Lunatick and very sick, whom the Devil of *Astaroth* hath not been able to cure; but another Devil had gotten such Power over her, that it was needful to keep her tied with Chains, lest she should bite like a mad Dog, and tear in pieces whatsoever came

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near her. The King commanded the holy AUGUST Apostle to be called, to cure his Daughter, 24- which he did with great Facility. Afterwards the King sent him a rich Present, in Sign of Gratitude, but the Servants that carried it, could not find him; and so they returned back again with the Present to the King. Who afterwards, as he was alone in the Night in his Chamber, and the Doors shut, saw St. Bartholomew, who declared to him, that the Cause of his coming into that Country, was not for Treasures, nor Riches, nor Jewels, but for the Salvation of his Soul, and the Souls of his People. And gave him Knowledge of JESUS CHRIST our Redeemer; of his coming into the World, of his Life, Death, Resurrection, Miracles, and how he sits at the right Hand of the eternal Father, and is to come to judge the living and the dead; and all the rest, that was necessary to enlighten and instruct him in what he was to believe and do, to be saved. And that he might be more certain and assured of the Truth of that, which he preached to him, the holy Apostle offered himself, to make the very Devil of *Astaroth*, whom they, deluded and deceived, adored and held for the true God, to confess his Lies and Cheats, by which he deluded and destroyed the People. And so the King being present in the Temple, and the Priests, and a great Multitude of People, which was gathered together to see this Spectacle; the Devil, by the Command of St. Bartholomew, confessed and declared the Deceits and Crafts he was wont to use; and that he was not God, but was bound in Chains of Fire by the Angels of the true God, whose Son JESUS CHRIST was, who died upon a Cross for the Sins of Men, and had sent his Preachers through the whole World, and that Bartholomew was one of them. With this the King, and all that were present, were struck with Admiration and Astonishment, and resolved to receive the Faith of JESUS CHRIST; and confounded and ashamed of the Cheats, with which that Devil had deceived them, they cast Ropes upon the Statue, and pulled it down to the Ground; and immediately there appeared upon the Walls of the Temple many Crosses, made by the Ministry of Angels. And that they might be the more confirmed in the Truth they had heard from the Apostle, it was our Lord's Pleasure, that they should see the Devil go forth of that Idol in the Shape of a little Blackamoor, with a long Visage, a great Beard, Eyes sparkling like Fire, and Nostrils casting forth a black and stinking Smoke, and wound about over all Parts with Chains of Fire. The King and Queen, and their Children stood astonished and affrighted at so horrid and terrible a Shape; the Apostle commanded him to disappear, and to fly into the Wilderness, where

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24- AUGUST no Body should see him more; and the Devil obeyed him. Hereupon the King was baptized, and his Family, and twelve Cities of his Kingdom; to whom the holy Apostle preached; going from Place to Place with great Solitude, and illuminating them all with the Light of his Evangelical Doctrine, and confirming them by the great Miracles he wrought. He cured the Sick, cast out Devils, and drew out of the Slavery of Satan those poor Souls, which our Lord had bought with his precious Blood. He made many Disciples, and instructed them more particularly in the Mysteries of our holy Faith, and communicated to that People the Gospel of St. *Matthew*, which (as we said) he brought with him, and translated it into their Language.

The Devil could not endure this Encrease of the Christian Religion, and Augmentation of the Glory of our Lord; wherefore he stirred up the Priests of the Idols, to revenge themselves of St. *Bartholomew*, as the Destroyer of their Temples, and Overthrower of their Altars, and Ruiner of the Worship of their Gods, and of their Houses and Families, having taken away from them their Gain and Profit. The Priests incited *Astyages*, Brother to King *Polemon*, who reigned in another bordering Province, to command the holy Apostle to be brought before him, and to punish him. And having reasoned a While with the Saint, inflamed with Rage by what he had heard from the Priests, and much more, for that as he was talking with the Apostle, an Idol which was kept in the chief Temple of his City, fell to the Ground, and was broken all in Pieces, he commanded him to be beaten with Rods of Iron; and after he had been thus tormented, to be flayed alive, and being yet living, to have his Head cut off. The Christians and King *Polemon* himself took his holy Body, and buried it with great Solemnity; and thirty Days after, King *Astyages*, and the Priest who together with him had been tormented by the Devils at the Apostle's Death, ended their miserable Lives, and began their eternal Death. And with this the Pagans were much terrified, and many were converted to the Faith, and by divine Revelation the same King *Polemon* was consecrated Bishop, and was so twenty Years; and the Christian Faith much increased in those Parts. All this is out of *Abdias of Babylon*, and those other Authors which we cited, and is commonly received.

In Course of Time, when the Pagans saw, that the Christians flocked from all Parts to reverence the Relicks of the holy Apostle, *Gregory of Tours* writes, that they took the holy Body, which was in a Chest of Lead, and cast it into the Sea, saying: *Now henceforward thou shalt no more deceive the People.* But the divine Majesty, who is Lord of

24- Sea and Land, and an Honourer of his Saints, AUGUST guided that precious Treasure, and carried it in its Chest to the Island of *Lipari*, near *Sicily*, where by divine Revelation it was received by the Christians, and a Church was built for it, from whence it was translated to *Benevento*, a City of the Kingdom of *Naples*. And in the Time of *Otho* the Emperor, the second of this Name, and of *Gregory* the fifth Pope, it was again translated to *Rome* in the Year of our Lord DCCCCLXXXIII, and placed in a Church, which was built in St. *Bartholomew's* Name, in an Island made by the River *Tyber* in the same City. There his holy Body is at present, and is had in great Veneration, and is much frequented especially upon the Day of his Feast, and the eight Days following. Concerning St. *Bartholomew* it is to be noted, that some would have him be a *Syrian* by Nation, and of Royal Blood, which has no Probability; for all the Apostles were *Galileans*, as is gathered out of the Acts of the Apostles, and St. *Bartholomew* was a Fisherman, as we have said above. Also others say, that St. *Bartholomew* was that *Nathaniel*, of whom Mention is made in the first Chapter of St. *John*, and of whom our Lord said: *This is a true Israelite, in whom there is no Deceit.* But St. *Augustin* and St. *Gregory* say, that *Nathaniel* was not chosen to be an Apostle, because he was a Doctor of the Law, and our Lord would, that his Apostles should be poor Men, vile, and contemptible in the Eyes of the World. Also it is to be noted, that in *Rome* the Festival of St. *Bartholomew* is celebrated upon the 25th of *August*, and out of *Rome* commonly upon the 24th; and so *Bede*, *Ussuard*, and *Ado* put it in their Martyrologies. The Reason of this, say some, was, because the *Roman* Church would celebrate the Day on which he was beheaded, and on which he died; and other Churches the Day on which he was flayed alive, and suffered that most cruel Torment. But what is more certain, is, that other Churches keep the Feast of St. *Bartholomew* upon the 24th of *August*, which is the Day on which he died, and the *Roman* Church the Day of the Translation of his Relicks, which was the 25th of *August*; as *Baronius* has noted, and Pope *Innocent III.* commanded, that in this, every Country should observe their own Custom. Amongst other Authors, who make Mention of St. *Bartholomew*, which are many and of great Authority, one is the divine *Dionys the Areopagite*, Disciple of the Apostle St. *Paul*; who in his Book concerning mystical Divinity, writing to St. *Timothy*, Bishop of *Epheesus*, and his Con-disciple, says, that the Blessed St. *Bartholomew*, illuminated by the supernatural Light of Heaven, said: *That sacred Divinity was great and little, and the Gospel large and great, and on the other Side* brief

AUGUST 24. *brief and concise*; and he praised much this Sentence. There was a Gospel that went under the Name of St. *Bartholomew*, which *Gelasius* Pope declares Apocryphal; as also

those of the other Apostles (except the four *Apostles* Gospels received by the whole Catholick Church) which the Hereticks feigned, and made ill use of.

The Life of St. LEWIS King of France, Confessor.

AUGUST 25. **S**T. *Lewis* King of *France*, the Ninth of that Name, the Mirrour of Kings, and Glory and Ornament of the Crown of *France*, was Son to *Lewis* the eighth King also of *France*, and to the Lady *Blanch*, Daughter to *Alfonfus* the ninth King of *Castille*, who overcame *Miramamolin* in the Plains of *Tbouloufe*. His Father was a very chaste Man, and they write of him, that he never knew any other Woman but his own Wife; and that he was so zealous for the Catholick Faith; and so obedient to the See Apostolick, that for this Respect he waged War against the Hereticks called *Albigenses*. And having got the Victory of them, it pleased our Lord to take him to himself, leaving his Son St. *Lewis* only twelve Years old, under the Tuition of the Queen the Lady *Blanch* his Mother, upon whom also lay the Charge of the Government of the Kingdom. The Queen was a very holy and courageous Princess: And desiring that her Son should lay the Foundation of the Greatness and Safety of his Kingdom in Piety, and the holy Fear of our Lord; the first Thing that she endeavoured, was, to get him a holy and wise Man for his Tutor, who should instruct him in Learning and good Manners. And the holy Child, being docil, and of a good Disposition, willingly followed the virtuous Counsels which were given him. And he was much helped herein by the Conversation he had with the Religious of St. *Dominick* and St. *Francis*, whom God had a little before sent into the World to repair it, and who began to flourish in the Kingdom of *France*, and to draw after them the Hearts of that Kingdom, with the most sweet Odour, and Example of their Life. But nothing (after the Grace of God) helped him more to keep himself from all grievous Sin, than the Words which his holy Mother continually repeated to him, saying, Son, I had rather see thee dead before mine Eyes, than defiled with any mortal Sin, and in the Disfavour of God. Which Words were so deeply engraven and settled in his Heart, that it is held for certain, that in all his Life he never committed a mortal Sin, or grievous Offence against the sovereign Majesty of God. Having attained the Age of nineteen Years, by the Counsel of his Mother and the Nobles of his Kingdom, he took to Wife *Margaret*, Daughter to the Count of *Province*, and had by her four Sons, *Lewis*, *Philip*, *John* and *Peter*: Whom he taught by his Words, and

much more by his Example the Fear of God, the Contempt of the World, and the Knowledge of themselves, and to fly all mortal Sin, more than Death itself. Upon *Fridays* particularly he exhorted them to abstain from Delights, seeing that upon that Day *CHRIST* our Saviour, had endured such sharp and bitter Torments for our Salvation. Admirable, rare and excellent, were all the Virtues of this holy King, and he exercised himself so worthily in every one of them, as if he had that alone. He was most Obedient to the Queen his Mother, not only in the Time of his Minority, but also all the rest of his Life: Infomuch, that a satyrical Poet of that Age, in way of Derision said of him, that he dared not to do any Thing, but what his Mother commanded him. He was a Man of great Abstinence. He wore ordinarily next to his Skin a Hair-shirt: And when he left it off, because his Ghostly Father commanded him so to do (to whom he was very Obedient) it was upon Condition, that he should give that Day forty Crowns to the Poor, by the Hand of the same his Ghostly Father. He fasted all *Fridays*, and on those of *Advent* and *Lent* he did eat neither Fruit, nor Fish. He was very humble, and very merciful towards the Poor. Upon *Saturdays* he shut up certain poor People in a secret Place, and with his own Hands washed their Feet, and wiped and kissed them: And afterwards washed also their Hands, and gave them every one an Alms. And upon festival Days, and their Vigils, before he sat down to Table himself, he gave to eat to two hundred poor People with his own Hands: And every Day in his own Palace he gave a hundred and twenty their Dinner. Whensoever he dined or supped, he had constantly three old poor Men at his Table, and he gave them to eat of the same Dishes with which himself was served; and sometimes so great was his Devotion, that without loathing he would eat what they left. Certain worldly wise Men went about to dissuade him from doing thus, it seeming to them that he too much abased himself, and that that humble Lowness did not suit well with the Greatness and Majesty of his Estate. But the Saint answered, that in the Poor he honoured *CHRIST* our Lord; who had said, *Mat. 25. That which you shall have done to one of these, you shall have done it unto me.* And he added moreover, that the Poor bought Heaven by Patience in

AUGUST in their Sufferings, and the Rich by Alms-
 25. deeds, and by imitating the Poor, and looking upon them as Members of JESUS CHRIST. And although he embraced all the Poor with his Charity, and gave Alms to them all, yet especially, and with greater Liberality he gave Alms to religious Persons, who employed themselves in propagating the Glory of God, and in the Help of Souls: Judging Alms so given more acceptable to God, more due to such Poor, and more profitable to the whole Church, in whose Service religious Persons employed themselves. His Apparel was very modest and mean, and without Curiosity, especially after his return from his Voyage beyond the Seas; of which we shall speak afterwards. He had a very tender Love and Affection towards our Lord JESUS CHRIST, entertaining himself and recreating himself with him by Prayer, in which he was very frequent and very fervent: And with this Dew and Rain of Heaven he watered the Plants of all the Virtues of his Soul, and they brought forth that abundant and sweet Fruit, which is to be seen in his Life. He had a singular Devotion to the Relicks of Saints, and honoured them with great Industry and Magnificence. He built a most sumptuous Chapel in his Royal Palace at *Paris*, in which he put our Saviour's Crown of Thorns, and a Piece of the Holy Cross, and the Iron of the Lance which opened the sacred Side of our Lord, with other Relicks sought out with great Diligence, and gotten with great Expences, and every Year he kept a Feast in their Honour for three Days, with a particular Solemnity. He would not permit that the Sign of the holy Cross should be engraven upon the Ground: And when upon *Good-Friday* he went to adore the Cross, he crept upon his bare Knees, with his Hair disordered; and with such Abundance of Tears, that he moved to a holy Compunction all that were present. His Faith and Devotion as concerning the most Blessed Sacrament was singular. Once at *Paris*, as a Priest was saying Mass, a most beautiful little Child appeared in the Host, and all the People flocking to see the Miracle, the holy King would not go, saying, he did not stand in need of that Miracle, to believe that CHRIST was in the Host after Consecration. When he was in the Church he would not permit any to speak to him about any Business, which was not precisely necessary; and then in very few Words only, for fear of interrupting his Tears and Devotion. His Love towards his Neighbours was very great, which from his Love of God, as from its Fountain, derived itself even to his Enemies: As was seen upon a Time, when one *Arfacidas* King of the Assassins, sent certain Traytors to kill him. The Saint being advertised hereof by the same who had

sent them (for afterwards considering what AUGUST
 a great Wickedness it would be to kill so 25.
 great and holy King, he repented himself of it) caused them to be sought for, and to be apprehended: And after he had shed many Tears with them, he let them go free, and sent them with rich Presents to the King who had plotted the Treason: Although for the future he encreased the Number of his Guard, for the safety of his Person. These were the Virtues of St. *Lewis* as he was a private Person, although they are more to be admired and esteemed, considering the Greatness of his Person, and his Royal Dignity. There wanted not some, who looking upon him with Eyes of Flesh, held him for a simple Man, and one that understood not what it was to be King: But they did not escape the Chastisement of Heaven; for our Lord would make it appear, how pleasing that Modesty, Devotion and Humility was unto him. For the Duke of *Guelthers* having sent a Messenger with Letters to *Paris*, when he returned, he asked him, if he had seen the King of *France*? And the Man in Derision of St. *Lewis* turning his Neck aside, and saying; I have seen that hypocritical and miserable King, who wears his Hood upon his Shoulders: Instantly at that very Moment, his Face was turned awry, and so it remained all his Life, in Punishment of his Gibing and Mockery.

But what shall I say of his other Virtues, which he had as a great and christian King, which were no less admirable and heroical? He was very Zealous for the Catholick Faith, and did and suffered much, both to defend it against Hereticks, and also to propagate it amongst Infidels. And by his Merits, and the good Endeavours and Courage of his holy Mother, two Years before he began to reign, CHRIST our Lord extirpated the Heresy of the *Albigenses* out of the whole Kingdom of *France*, which had so infested it, and so largely extended itself: And compelled *Raymundus*, the Count of *Tbolouse*, who before had favoured it, to recal himself, and to defend the Catholick Faith, and to make very severe Laws against the Hereticks in his Dominions; which are to be seen in the Writers of the History of *France*. St. *Lewis* punished very severely any one who violated the Catholick Faith: And when the Inquisitors came to him to treat about any Business concerning their Office, instantly he laid aside all other Businesses, to attend to that and to give Audience to those who came to treat with him. The Mark and Aim of his Government was to hinder Vice, and to root out of the Common-wealth, Scandals and Offences of God. He made a Law that Blasphemers and perjured Persons should be marked with a hot Iron, and cauterized as Slaves. Now a very noble and rich Man of the

AUGUST 25. the City of *Paris* having blasphemed, the King was importuned by many to change the Penalty of the Law, into some other more mild Punishment, the King would by no Means hear of it, but commanded the Law to be executed without any Remission. And understanding that some did murmur hereat, and thought it too severe, he said, *I do assure you, I should be very well content to have my own Lips seared, if hereby I could take away out of my Kingdom the Abuse of Swearing.* In the Administration of Justice he was rather severe, than mild: He commanded all his Officers to execute Justice inviolably, without Respect of Persons. And they knowing he was enlightened from Heaven, and singularly favoured and cherished by Almighty God, bore a great Respect to his Commands, and were very vigilant to fulfil and obey them. And because he feared the Causes of the Poor, and of miserable People, where there was no Gain, would not be handled so carefully as he desired, himself twice a Week heard and examined them, and dispatched them with Justice and Clemency. He persecuted Usurers, as Plagues and Destroyers of the Common-wealth: And would not permit, that those who had taken up Money at use, should be constrained to pay the Interest. He endeavoured what he could, to make an Agreement between Parties that were at Difference, that there might be Peace and Amity amongst all, and fewer Law-suits and Contentions: The holy King shewing himself in all Things a loving Father to his Subjects, and a vigilant and careful Pastor of his Flock.

But because in so great and powerful a Kingdom, there wanted not unquiet, rebellious and turbulent Persons, he also made use of Severity and Correction, to restrain them, and keep them subject: Using that Courage, which Kings ought to use in like Occasions, for the good of their Kingdoms. Inasmuch that when a principal Lord, his Subject, *Hugh* Count of *March*, refused to obey his Commands, and misled by the Countess his Wife (a vain and proud Woman) had taken up Arms against his King, and gotten an Army of the King of *England* in his Favour: St. *Lewis* tamed and subdued him by Force of Arms, and so humbled him, that the Count and his Wife cast themselves at his Feet, asking him Pardon with many Tears: And he pardoned them, and restored them the Lands he had taken from them, and commanded many Gentlemen, Servants of the Count, whom he had Prisoners, to be set at liberty: Joining the Authority of a King, and Valour of a wife and courageous Captain, in chastizing Rebels, with the Gentleness of a Father, and loving Lord, in pardoning those that were subdued, and submitted themselves. The holy King shewed the same Valour in the Wars

he undertook against the Infidels and Barbarians, in defence of our holy Religion. For having been very Sick, and taken with such a Fit, that many thought he was now dead, he came to himself again, and instantly asked for a Cross; which at that Time by order of the Pope was preached throughout all Christendom, in order to the Conquest of the Holy Land. Which Cross he received with great Devotion, and wore it upon his Cloaths: And out of the desire he had to do our Lord some Service, and to move by his Example other Princes and Kings, he gathered a great and glorious Army. And after many Processions and Prayers had been made over all *France*, to beseech our Lord, that he would favour the pious Intentions of the King, and give good Success to that Voyage, which he took for his Service; leaving the Government of the Kingdom to *Queen Blanch* his Mother, and to Duke *Alfonfus* his Brother, who was to aid and assist the Queen, he embarked with all his Men upon the 25th of *August*, carrying in his Company *Otho*, Bishop of *Frescati*, Legate Apostolical, and his two Brothers, *Robert* Count of *Artois*, and *Charles* Count of *Anjou*, and many Bishops, Lords and Nobles of his Kingdom: Who all went with great Courage and Alacrity, seeing it was God's Cause, and they had for Captain and Defender of it so holy and powerful a King: And that God himself had signified by certain Signs from Heaven, that it was his Will that Enterprize should be undertaken, and that he would favour it. For in the Bishoprick of *Cullen*, in a Town called *Bedonfrisium*, whilst one was preaching the Croysade upon *Friday* before *Pentecost*, there were seen three great Crosses in the Air. And in another Town of *Frizeland*, and in another in the Diocess of *Utrecht*, there appeared other Crosses and wonderful Signs; which the People took for Pledges of the divine Will, and of the happy Success of the Voyage. Although (the Counsels of God being as Secret as they are Just) Men were mistaken. The holy King having had a prosperous Wind, he arrived at the Kingdom of *Cyprus* upon the 20th of *September*, on the Eve of *St. Matthew*, and was received with great Joy and Gladness, by the King, Bishops and Nobles of that Kingdom, who took the Cross of that holy War. The great *Cam* King of *Tartary*, and the King of *Armenia*, sent their Ambassadors to him, and made a Peace and Confederacy with him; and the Prince of *Achaia*, and the Duke of *Burgundy*, having joined their Armies with that of St. *Lewis*, they all by common Consent departed from the Island of *Cyprus* for *Egypt*, and they came to the City of *Damiata*, which was very strong, and full of many very choice Soldiers of the Enemy, who frightened by the Power of God, fled away out of it one Night,

August and that it might not come into the Hands

25. of the Christians, set fire to it in many Parts. They entered the City and found nothing in it but dead Bodies. They quenched the Fire, purified a *Turkish* Temple, and consecrated it into a Church for the Apostolical Legat, under the Title of our Lady; and a solemn Procession was made for the Consecration of it. The holy King, and the Pope's Legat, and the Patriarch of *Jerusalem*, and the other Bishops and Prelates entered into it barefoot, and for their Example almost all the rest of the Army. Afterwards they fought twice with the *Moors*, and got the Victory of them, with a great Slaughter of those Barbarians, and with the spoil of the much Ammunition and Provision for War which they had. But as they were in this great Prosperity, and were sailing on with so fair and favourable Winds, Almighty God sent a terrible Storm, and such a furious Sicknes, that of two and thirty thousand Soldiers, there scarcely remained six thousand; and those for Want of Provisions so weakened, that the holy King was forced to deliver up the City of *Damiata* to the *Moors* upon Conditions, and to pay them the Damages they had sustained in the War, and to make a Truce with them for ten Years. St. *Lewis* fulfilled all on his Part, but the *Moors* broke their Word, and killed their own Soldan and many Christians, because they would not deny their Faith: And it was a wonder, since they could have done it so easily, that they did not kill the King himself and all the rest. But our Lord, who by this Scourge would chastise Christendom, and try and refine St. *Lewis* as Gold in the Furnace, preserved him to make him more glorious by that Adversity, than he should have been by prosperously conquering and destroying the *Moors*. For having sent a great Part of his Men into *France*, he stayed five Years in *Syria*: Nor was he idle, for by his Example and great Charity, he converted a great Company of *Moors* to the Catholick Faith; ransomed many Christian Captives; fortified many Cities and Castles which they held; interred with his own Hands many Bodies of the dead Christians, which lay in the Fields, not regarding the Putrefaction and ill Scent which was very great. In such sort, that being overcome by the *Moors*, he remained Victor of himself, and of that which they call Fortune: And by another more glorious Victory triumphed over the World, and was more beneficial both to the Faithful and Infidels, than if he had subdued them. For he being subject to God did not complain, nor wonder he had not favoured his Intentions, nor murmured at his hidden Judgments; but submitting himself in all Things to his most just Will, he confessed, that he well deserved that Chastisement for his Sins. Whilst he was thus employed in these holy

Works, he was advertised, that *Queen Blanch* August

25. his Mother was dead, and that it was convenient he should immediately return into his Kingdom of *France*: And he did so, embarking in a Ship, which although it ran great Danger of being Split, yet by the Prayer of the holy King it escaped, and came safe and entire into the Haven. It is not easy to be believed what Joy it caused in all Christendom, and particularly in the Kingdom of *France*, to see him there again, now free from all those Dangers and Perils he had passed through in that Voyage, and the rejoicing with which he was received, and the Concourse of People which came to see him, and and to wish him Joy of his Return. He returned more fervorous then he went, and with more lively and enflamed Desires of employing himself wholly in the Service of our Lord: And he began immediately to shew it in his Works. He built many Hospitals, for the Reception and Sustentation of the Poor; to whom himself divers Times gave to eat upon his Knees. He founded many Monasteries of religious Persons, and endowed them with very good Rents, especially he gave great Alms to the Fathers of St. *Dominick* and St. *Francis* (to whom he was much devoted) and built them many Houses and Churches. And by his Authority he checked those who persecuted their Orders, as new Religions; and commanded to be put in execution what Popes had decreed in their Favour, and punished the Contumacious and Obstinate. He greatly favoured learned Men, and those who excelled in any Science, but especially Divines; and amongst others *Robert Sorbon*, who founded in *Paris* a famous College for Divinity, which to this Day (taking its Name from its Founder) is called the *Sorbon* College. Having then spent his Life in holy Exercises, complying entirely with the Duty and Dignity of a King, and his Kingdom being in a very flourishing Condition, News was brought him of the great Miseries, that the few Christians, which he had left in *Syria*, suffered; and that those holy Places, which CHRIST our Redeemer had watered and consecrated with his precious Blood, were trampled on and prophaned by the Barbarians and Infidels, to the great Reproach of the Name of CHRIST. And burning with Desire to do whatsoever he could to free them from the Power of so cruel and barbarous Enemies; as if his first Voyage had succeeded very well and to his Content, he resolved to make a second, and to expose his own Person, his Children and his Subjects, to new Sufferings and Dangers for the Glory of God. To this Purpose he assembled many of the great Ones of his Kingdom, and of the Commonalty; and being ready to embark with his three Sons, *Philip*, *John* and *Peter*, and with the King of *Navar*, and other

Lords

AUGUST 25. Lords and Princes, Ecclesiastical and secular, he called his Sons, and turning himself to the Eldest, with a cheerful Countenance, he sweetly and lovingly spoke to him, saying: *Thou seest, my Son, that I being broken and old, and the Queen thy Mother well in Years, leave the Kingdom, which by the Mercy of God I possess in Peace, abounding with Riches, Honours and Delights; and that I am not detained from serving of God and his Church, either by the Discomfort of thy Mother, or by the Desire of enjoying that, which God has given me. I say this to thee, that when after my Death thou shalt come to be King, thou shouldst have no Regard of thy Wife, of thy Children, or of any Thing whatsoever, so as for it to cease to employ thyself in the Service of CHRIST, in protecting the Church, and defending the Catholick Faith. I desire to give Example to thee, and thy Brothers, that when Occasion shall be offered, you may do, as you have seen me do.* The holy King embarked upon the first Day of March, in the Year of our Lord MCLXX, at the Port of *Marseilles*, for the Kingdom of *Tunis* (the *Moors* who were there, being a great Obstacle to the Christians, who went to conquer the holy Land) with an Intention to make himself Master of that first, and so take away that Impediment, and then to pass on further. The Navy being arrived at the Port *Tarina*, an ancient Port of *Carthage*, or thereabouts, the Army went a-shore, and took a Town of the *Moors*; and being here in great Hopes of a most happy Success, by the secret Judgment of God, the Army was infected with a Sicknes, which reigned in that Country, and had swept away many of the *Moors*. This Plague so encreased, that not only the Commonalty died of it, but also the Nobility; and in a few Days *John* the King's Son, and the King himself caught it. Who knowing the Sicknes was mortal, was not troubled, or afflicted at it, but with a sweet, loving and filial Heart, turned himself to our Lord, praising him for the Mercy he had shewed him, in freeing him out of the Prison of his Body; and often repeated that Prayer of the holy Church: *Give us Grace, O Lord, that we may condemn the Prosperity of this World, and not fear its Adversity.* And praying for the People he brought with him, he said: *O Lord, be thou the Sanctifier and Guard of thy People.* When the most holy Body of CHRIST our Saviour was brought him, for his *Viaticum*, he adored and received it with a singular Devotion and Reverence, and Abundance of Tears. The Priest asking him, if he believed that it was the true Son of God? He answered: *I do no less believe it, than if I did see CHRIST in the same Shape, in which he ascended into Heaven.* Being in his Agony, he looked up to Heaven, and said these Words of the Psal-

mist: Lord I will enter into thy House, and I will adore thee in thy holy Temple, and will praise thy Name, and having said these Words, he gave up his Soul to God. O Blessed Man! O King truly holy, who knew so well to subject Sovereignty and Royal Majesty, and to lay it at the Feet of the King of Kings, and Monarch of Heaven and Earth! Neither did delight effeminate thee, nor Honour make thee proud, nor Covetousness deceive thee, nor Prosperity puff thee up, nor Adversity deject thee, nor any Variety of Fortune so change thee, that thou wast not always attentive and obedient to the Will of God; who by the Life and Death of this King his great Servant, would teach us the great Power and Force his Grace has, to overcome the Sensualities of the Flesh, the Deceits of the World, and all the frightful Assaults of the Devil, with which we are attacked; and that we ought to put ourselves into his blessed Hands, and to submit our Judgment to his, when Things succeed not according to our Liking, and it seems to us that they go amiss, and that God abandons his Cause. St. Lewis gained more by the Loss of his Army and Liberty, in his first, and this his second Voyage, than if he had conquered the whole World, and had returned in Triumph into *France*; for by this Loss he gained Heaven, and manifested the excellent Virtues of Faith, of Hope, of the Love of God, of Patience, of Fortitude and Christian Constancy. He left an Example to all Kings, of the Manner how they ought to serve our Lord; by whom he was honoured with many and great Miracles, and obtained the Crown of eternal Glory; and his Memory here upon Earth does live and shall always live, and be revered by the whole Catholick Church, as long as it shall endure, that is, to the End of the World. By the Death of St. Lewis the Christians of his Army were dismayed, and the *Infidels* and *Barbarians* took great Heart and Courage, deeming that they had the Victory already in their Hands. But our Lord disposed, that *Charles* King of *Sicily*, and Brother to the Saint, came to *Tunis* a few Days after his Death, with a very flourishing Army; and joining himself with that Army, which was there, they gave their Enemies enough to do, and so pressed them, that although they were far more than the Christians, they durst never fight a set Battel with them; and in certain Skirmishes which they had, the *Barbarians* were constantly worsted. And the End of the War was, that being environed by ours, they were forced to ask Peace, which was granted them, upon Condition, they should give Liberty to the Christian Captives, and Leave to the Religious of St. Francis, and St. Dominick, and to all others, to preach without Molestation, the Faith

AUGUST 25. Faith of CHRIST, in the whole Kingdom of Tunis, and to baptize all that should be converted; and that the King of Tunis should pay to King Charles every Year the Tribute of forty thousand Duckets. So that we may say, the holy King being dead overcame the Moors, and the Army deserved the Victory and happy Success, which our Lord gave it, for his Prayers. He died upon the 25th of August, in the Year of our Lord MCLXX. His Body was carried into Sicily, and from thence into France, and was buried in the famous Church of St. Denys, which is the Burying-place of the Kings of France, near to Paris. Almighty God made him famous by many and great Miracles (as we have said) and Pope Boniface VIII. canonized him, and put him in the Number of the Saints.

Methinks I ought not here to omit to set down the admirable Instructions, which this holy King gave to Philip his Son and Heir at the Hour of his Death; because they contain Doctrine, which shews the heavenly Spirit and Zeal of him that gave it; and may be profitable to teach all Kings, how they ought to behave themselves in the Government of their Kingdoms. St. Lewis then being near his End, he wrote a Letter to his Son, the Substance whereof was this: *My Son, before all Things I recommend to thee, that thou love God; for he that loves him not, cannot be saved. Keep thyself from mortal Sin, although to avoid the committing of it, thou shouldest suffer all the Torments in the World. When Crosses happen to thee, bear them courageously, and think thou hast well deserved them; and so they shall be very gainful to thee. And in Prosperity give Thanks to our Lord with Humility, and be not proud; lest thou make thyself worse, by that which ought to make thee better. Confess thy Sins often, and seek out a wise Ghostly Father, that he may know how to teach thee, what thou art to follow, and what thou art to fly; and treat with him in such a Manner, that he may have the Boldness to reprehend thee, and to make thee understand the Grievousness of thy Faults. Hear the divine Office devoutly; give no Ear to Fables or light Things; let not thy Eyes wander up and down, but meditate with thy Heart, what thou askest of God with thy Mouth; and more especially do this after Consecration in holy Mass. Be merciful and courteous to the Poor and Afflicted, and favour them as much as thou canst. If any Thing trouble thy Mind, reveal it to thy Ghostly Father, or to some other grave and discreet Person, for by this Solace thou shalt bear it more patiently. Take Care, that the Persons whom thou admittest to thy Familiarity, whether Religious, or Seculars, be virtuous and of a good Report; converse willingly with such, and fly the Conversation of the Bad and Vicious. Hear willingly both publickly and privately, Discourses which are*

made of God by profitable Preachers; endeavour with great Devotion to gain Indulgences and Pardons, and to get the Prayers of others. Love all Good and abhor all Evil. Wheresoever thou art, let no Body dare to speak any thing in thy Presence, which may provoke another to sin mortally, or to the Prejudice of his Neighbour's Fame; nor do thou ever speak ill of another with an Intention to detract from him. Do not permit any one in thy Hearing to dare to blaspheme, or speak ill of God or his Saints; nor suffer one, that should be faulty in this Kind, to pass unpunished. Give Thanks to God very often for all the good Things, which every Day thou receivest from his bountiful Hand, that so thou mayest be made worthy of new and greater Blessings. In the Administration of Justice be upright and severe, observing exactly the Prescript of the Laws, without declining either to the right Hand, or to the left; and bear patiently the Complaints of the Poor, till the Truth be manifested. If any one complain of thee, or have a Controversy with thee, stand always for him against thyself, till the Truth be certainly found out; for by this Means, thy Counsellors will with more Confidence pronounce a just Sentence. If thou findest, that thou possessest any thing, which belongs to another, although thou hast received it from thy Ancestors by way of Inheritance, without Delay restore it to the proper Owner, if the Case be clear; and if it be doubtful, appoint prudent Men, with Diligence and without Delay, to examine and clear it. Above all Things thou must endeavour to procure, that all thy Subjects enjoy Peace and Justice, especially the Religious and the Clergy, who pray to God for thee and thy Kingdom. To thy Parents thou doest owe Love, Reverence, and Obedience. Do not give Ecclesiastical Benefices, but to those who are well worthy, and which have none already, and this with the Counsel of wise Men. Make no War, and much less against Christians, without great Cause, Advice and Counsel; and if Necessity force thee to it, let it be without the Damage of the Church, and of those who were not in Fault. If thou, or thy Subjects be at Variance, or have War with any one, endeavour, as much as is in thee, to compose the Matter, and to make Peace. Be very careful to whom thou committest the Administration of Justice, and do not content thyself to have chosen for Judges the best Men of thy Kingdom, but have an Eye over them, and diligently enquire how they behave themselves. Be always most devoted and obedient to the Roman Church, and to the Pope, and hold him for thy spiritual Father. Let the Expences of thy House be moderate, and according to Reason. I admonish thee, my Son, and charge thee under Oath, that if it shall please God to take me out of this Life before thee, that thou take Care, that throughout all the Kingdom of France, prayers be said, and

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AUGUST 25. *and Sacrifices of Mass be offered up for my Soul. Finally, all that a good and loving Father can wish to his Son, I wish to thee, and beseech God to give it thee. The most holy Trinity defend thee from all Evil, and give thee Grace always to do well, and to fulfil his Will in all Things, that so he may be honoured by thee, and we after this Life may see, contemplate, and praise him in Happiness for ever and ever. Amen. These are the Documents which St. Lewis King of France gave his Son,*

which, if they were inviolably observed by Kings and Princes, there would be nothing more to be asked or desired of them. The Life of St. Lewis is written by Godfrey, of the Order of St. Dominick, his Ghostly Father, and by John Lord of Jαινville, who served and accompanied him two and twenty Years, and by other Writers of the History of France. The Roman Martyrology also makes Mention of St. Lewis upon the 25th of August.

The Life of St. ZEPHYRIN, Pope and Martyr.

AUGUST 26. **S**T. Zephyrin, Pope and Martyr, Son to Abundius, was born at Rome, and succeeded in the Chair of St. Peter, St. Victor, also Pope and Martyr. He was a holy Man, and of a good Life, and very worthy of that holy Seat, and very intent to all Things, which concerned his Papal Office; as well in convincing of Hereticks, and rooting out the bad Cockle, which the Enemy had sowed in the Church, as in the Worship and Reverence, which is due to God and holy Churches, and in establishing whatsoever might be profitable for the Increase and Ornament of the Church. Wherefore seeing in those Days, by reason of the Poverty of the Church, they made use of Chalices and Patines of Wood in the most holy Sacrifice of Mass, our Pope Zephyrin commanded, that no Body should consecrate in Chalices of Wood, but of Glass; although afterwards in Process of Time, it was resolved in divers Councils, that no Body should celebrate in a Chalice of Glass, by reason of the Danger of its being broken, but in one of Gold, or Silver, or at least of Tin. He ordained also, that all faithful Christians should com-

municate upon the sacred Day of Easter; that no Bishop might be condemned, but by the Bishop of Rome, or by his Authority; that when the Bishop celebrated, his Priests should be present, as St. Evaristus Pope had commanded; that Priests and Deacons should be ordained publicly, in the Presence of many both of the Clergy and of the Laity, that their Innocency might be manifest; and that Persons should be chosen for those Offices, who were learned, and of a blameless Life: He ordained other Things very holy and very profitable. And having given Orders four Times in the Month of December, and consecrated thirteen Priests, and seven Deacons; and having sat in the Apostolical Chair eighteen Years, and as many Days, (although some give him fewer; but this is the most certain, according to Eusebius and Baronius) he was martyred upon the 26th of August, in the Year of our Lord ccxxi, in the Reign of Antoninus Heliogabalus. His holy Body was buried in his own Burying-Place, which was near to the Church-yard of Calixtus.

The Life of St. AUGUSTIN, Bishop and Doctor of the Church.

AUGUST 28. **T**HE Life of the admirable Doctor and Light of the Church, St. Augustin, was written by Possidonius Bishop, who lived with him forty Years; and by the Saint himself in the Book of his Confessions; where beginning from the Time he was in the Womb of his Mother, he praises our Lord, and describes his Childhood, and recounts his whole Life till the Death of his blessed Mother. Out of these two Fountains principally we will draw what we have to say concerning this glorious Doctor; and also we will help ourselves by his own Writings, and by what other grave Authors write of him.

St. Augustin was born in a City of Africa, called Tagaste, in the Year of our Lord ccclv, upon the 13th of November, and in the 19th Year of the Empire of Constantius,

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Arbecion, and Lolian being Consuls. His Parents were noble, though not very rich. His Father was called Patrick, and was a Heathen, and his Mother Monica, a Christian, and so great a Servant of God, that by her Prayers and Tears, Patrick her Husband was baptized, and died a good Christian, and Augustin her Son was converted, and became a renowned Servant of God. As soon as St. Augustin was come out of his Infancy, in which he could not speak, and began to grow, his Parents had a Care of his Education, and sent him to School to learn, that he might get amongst Men (as himself says) Honour and false Riches. He had a great Wit, and an excellent Memory, but he was more inclined to recreate himself, and to play with other Boys, than to write, or

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read,

AUGUST 28. Learning with that Diligence which he ought; and for this Cause he was whipped; and he had great Sense of any Correction. When he was a Boy, he was grievously afflicted with a Pain in his Stomach, which took him all on the sudden, and so tormented him, that he thought he should die; and asked Baptism, to the end he might be freed from his Pain, by the saving Water of that holy Sacrament. But it pleased our Lord, that he should immediately return to himself, and begin to be better; and upon this his Baptism was deferred, his Mother thinking, that her Son, by reason of his bad Inclination, would again defile his Soul; and that the Sins, which he should commit after Baptism, would be more grievous, and worthy of a greater Punishment. They taught him both *Latin* and *Greek*; as for *Latin* he was much delighted with it, but he abhorred *Greek*, as that which must cost him great Pains and Labour. For the Difficulty, which there is in learning a strange Language, was like Gall, which diffused itself through the Sweetness, which was found in *Greek* Fables and Stories. And although they made him learn it with Fear, Threats, and Penances, awful Necessity and Constraint had not so much Force, as free Curiosity and the Gust which he took in the *Latin* Tongue: which he learnt perfectly first at *Tagaste*, and after in a City there by, called *Madaura*; and lastly at *Carthage*, the Head-city of all that Country, where the Studies of Learning flourished. There St. *Augustin* learned *Rhetorick*, and became so excellent in it, that he taught it with great Applause in that City; he gave himself also to other Sciences, and by himself, without any other Master, he so perfectly understood and comprehended them, that he was able to teach them others. But by how much the Wit of St. *Augustin* was the greater, and more admirable at that Age, by so much his bad Inclination, and lively and fiery Nature, did draw him to the Delights, and sensual Gust of a foolish and blind Love; to which he was helped on by certain Fellowships and Familiarities, which have the Name of Friendship, but are indeed true Enmities, and deceive the Heart, which are wont to be amongst young Students, and stir up the Flames of Concupiscence, which do so burn in Youth. He was, as it were, compassed about on all Sides with the Fire of dishonest Loves; notwithstanding he did not love, and yet desired to love; and because he was not absolutely abandoned, by a greater and more secret Abandonment, he abhorred himself. He was plunged over Head and Ears in the Abyss of Sensuality, (as he confesses of himself) but our Lord of his Mercy did not cast him off, but on the contrary tempered his Delights, and mixed them

with Gall and Aloes; in such sort, that August 28. when he was most jocund, he saw himself bound with certain troublesome Chains, and beaten as it were with Rods of Iron, by Jealousies, Suspicions, Fears, Angers and Quarrels. He permitted himself to be taken in the Nets of filthy Loves, Enemies of all Virtue; the Fault whereof he lays principally upon himself, and next upon having been idle, and without the Employment of Study, a little Time that he was at Home, expecting till those Things were provided him, which were necessary for his going to *Carthage*. Nor did he less complain of the little Care his Father had to educate him in Virtue. For being a Heathen, and deprived of the Light of our holy Religion, he had no other Design, but that his Son should study, and by his great Wit get false Riches, and dangerous Honours, and leave Children behind him to keep up their Family. Another Occasion of his Misfortune was, (as he says) his frequenting of Plays, and entertaining himself with the Sights and Representations of the Theatre, in which he saw, as in a Glass, his own Miseries; and by those Flames his Fire was encreased. But that which did him most hurt, was the Company he kept of certain wanton and impudent Youths, who were ashamed not to be so bad and dishonest as others, and gloried in the Wickedness they had committed, and oftentimes of what they had not committed, to get a Name in this Kind.

Where was I (says the Saint, speaking to God) *and how far was I banished from the Delights of thy House at the sixteenth Year of my Age? When I took upon me to govern myself, and subjected and yielded up myself to my lascivious and mad Appetite; for although Men dissemble the Matter, and do not Account such Pleasure for dishonest, yet it is prohibited, O Lord, by thy Laws.* His holy Mother *Monica* wept, and endeavoured to stop her Son, and counselled him to keep himself from all Women, especially from those who were married. But (as himself says) the Counsels of his Mother seemed to him to be the Counsels of a Woman, which he held a Disgrace to him to follow; whereas indeed they were the Counsels of our Lord, and when the Mother spoke to her Son, God spoke by her, and in her he despised God. And he adds, that his Ignorance and Blindness was such, that it permitted him to be cast head-long out of one Vice into another, with so great Shamelessness, that he was ashamed not to be so vicious as the others of his Age, when he saw they boasted of their Impurities, and the more foul they were, the more they gloried in them. *I was, says he, delighted in my Wickedness, not only for the Pleasure of the evil Work, but also that I might boast of it. What is worthy of Dispraise if Vice be not? And I, unhappy Man, that*

AUGUST 28. *that I might not be dispraised made myself more vicious: And when I had not done that Evil, which others had done, nor was so wretched as they, I feigned myself to have done it, that they might not less esteem me, for being more innocent, or despise me the more, for being more chaste. With such Companions, O Lord, I walked the Streets of Babylon, and rolled myself in Dirt and Mire, as if it had been Balm, or some precious Ointment: And the invisible Enemy, that he might dirty me the more, trampled upon me in the middle of it, and deceived me, for I was easy to be deceived. These are the Words of St. Augustin. And because when the Will is corrupted, the Understanding is easily obscured, and is so much more dangerous, by how much it is more delicate and excellent, if it be not restrained by Humility, and enlightened with the Truth: St. Augustin being entangled in Vices, and ensnared in Impurities and Dishonesties, it is no wonder he should fall into Errors and Follies, and that his great Wit should be obscured with the Darknes of the Manichean Hereticks. Who were (as the same Saint says) foolish and proud Men, and in a great measure carnal and talkative: In whose Mouth were well appointed Snares of the Devil, and a Gin made up of the Syllables of the Name of God, and of our Lord JESUS CHRIST, and of the holy Spirit our Comforter. I fell, says he, into the Hands of that foolish and impudent Woman (signified by the mystical Riddle of Salomon) who sat at her Door, and said: Eat gladly of bidden Bread, and drink of sweet sold Water. This Woman deceived me, because she found me out of myself, and that I dwelt in the Eyes of my Flesh, and ruminated within myself the same Things, which by her Counsel I had swallowed down. He had given himself heretofore to read the holy Scriptures, and he thought they were not worthy to be compared with the Majesty and Eloquence of Cicero: For (as himself writes) his Pride could not stoop to their humble Style, and his short Sight could not reach the sweet Manna, that was inclosed in them: And was not such a one, that for his Pride could enter into that divine Sanctuary, or bow his Neck, for that he disdained to be Little, and thought himself to be some great One.*

By the Errors of the Manicheans, which St. Augustin had drunk in, were encreased the Sorrows of his holy Mother; and if before she bewailed him, to see him light and vicious, she much more bewailed him afterwards, when she saw him deceived and blinded with the foolish Phantries of those Hereticks. She prayed continually, and wept more for her Son yet alive, than other Mothers are wont to weep for their Children when they are dead. But our Lord did not despise the many Tears, which ran down from the Eyes of St. Monica, and water'd the Earth wheresoever she prayed.

For being unwilling to live in the same House, AUGUST 28. or to eat at the same Table with her Son (because his Errors and Follies displeased her) afterwards she was changed by a Vision, with which our Lord comforted her, and assured her, that her Son should not perish, but should come to hold the same Faith that she held. Being now animated and cheered up with this Hope, she lived and eat with him: But did not for this give over continually to importune our Lord, and weep for her Son: Although he for the nine Years following went on wallowing in the deep and filthy Mire of his Flesh, and Darknes of his false Opinions, out of which he often attempted to raise himself, but fell more foully back again. But he going on in these Ways, our Lord did not forget him, but gave him certain Occasions, to the end, he might undeceive himself, and know his Errors. One was, that there coming to Carthage a certain Bishop of the Manicheans, called *Faustus*, a great Snare of the Devil, by whose Means many fell, inveigled by his sweet Words; St. Augustin discoursed with him, and found he was not so learned, as the Manicheans cried him up to be, and that he taught what he did not understand: And that he knew no other of the liberal Arts, but only *Grammar*, and that by being exercised every Day in speaking, he had gotten a Facility in speaking well; and by this he deceived those who heard him. And because this *Faustus* was held for a very learned Man, and a Master of all the Manicheans, and St. Augustin had found him so defective in Matter of Learning, and so ignorant, diffiding in him, and the rest of his Masters, he began to lose his Affection towards them, and all the Study which he had heretofore had to profit in their Sect. Whereupon *Faustus*, who had been a deadly Snare to many (without desiring, or knowing of it) began to slacken the Gin, with which St. Augustin was hampered.

He resolved to leave the Rhetorick Chair which he had, and to go to Rome: not to gain more, nor to get more Honour, but principally to rid himself of the Company of those wild and debauched Scholars, who studied at Carthage. The good Mother understood what her Son intended to do, and besought him that he would not do it, and bitterly lamented his Departure, and followed him to the Seaside. But he deceived her, for she being one Night at a Place near the Seashore, where was celebrated the Memory of the blessed St. Cyprian, he went secretly from her, leaving her praying and weeping. St. Augustin went to Rome, and instantly he was visited by God with a corporal Sickness, which much afflicted him, but he was cured of it by the Prayers of his Mother, who although she was absent from her Son in Body, yet she was not so in Spirit, and by her continual Prayers

28. **AUGUST** Prayers and Tears withheld him from utterly ruining himself. At *Rome* he lodged at the House of a *Manichean*, and there conversed with the *Manicheans*, but coldly, and not with the Fervour he was wont heretofore. And having read a Disputation which a Catholick, called *Elpidius*, had held with them, he began to despise their Sect. He taught Rhetorick at *Rome*, and in a short Time the greatness and acuteness of his Wit, his great Learning and extraordinary Eloquence was divulged throughout the whole City; in such sort, that *Symmachus* then Governor of *Rome*, being written to from *Milan*, by the Emperor's Order, that he should provide them a Master of Rhetorick, *Symmachus* made Choice of St. *Augustin*, and sent him to *Milan* well accommodated to teach Rhetorick there: But God our Lord carried him thither for other and higher Designs. For at *Milan* he found St. *Ambrose* Bishop, a famous Man, and well known through the whole World, a pious and faithful Servant of God: Who taught the People by his Sermons, and sustained them with the Bread of his Doctrine; and won them with an oily Sweetness, and inebriated them with the strong Wine of the Love of God. To whom St. *Augustin* himself speaking, says: *Thou broughtest me to him, without my knowing of him, that knowing him, he might bring me to thee.* St. *Ambrose* received him with the Love of a Father, and as Bishop praised his Journey. St. *Augustin* began to love him, in the Beginning, not as a Doctor of the Truth, but as a courteous Man, who shewed him good Affection. When he taught the People, St. *Augustin* heard him attentively, but not with that Intention that he ought, but as one that out of a certain Curiosity would make trial of his Eloquence, and see whether he corresponded to that which was said of him, or was greater or lesser than his Fame. He heeded not the Things he said, but despised them, and was attentive only to his Words, and was delighted with the Sweetness of them; which (as the same Saint says) were more learned than those of *Faustus*, although not so sweet and pleasing as to the manner of speaking. But with the Words which St. *Augustin* loved, did enter together into his Soul the Things which he contemned, and came cloathed with them; for he could not separate the Sense from the Words. And he opening his Heart to receive the Sweetness and Elegancy of the Words, together with them did enter also the Truth, although by little and little. Whereupon he was persuaded, that what the Catholick Faith taught, might be defended; and that it was not overcome by its Enemies, nor yet did it seem to overcome them neither. And upon this he came to leave the *Manicheans*, it seeming to him that divers Philosophers had spoken of Things

with more probability and certitude, than **AUGUST** they had done; and to put himself in a State of Indifference, so that he was neither a *Manichean*, nor yet a Catholick Christian. 28.

When St. *Augustin* was thus wavering and began to open his Eyes to see the Truth, his Mother, St. *Monica*, came to *Milan* to seek him, following him by Sea and by Land, very secure in God amidst all her Dangers, and very courageous by reason of her great Piety. For the Love of a Mother would not permit her to rest, and the desire she had that her Son should be saved, brought her to him transpierced with Grief. And for this Cause, besides the abundant Tears, which she continually shed, and the Prayers which Night and Day she offered up with great Earnestness to our Lord, beseeching him that he would make haste to help, and enlighten her Son, she recommended him most affectionately to St. *Ambrose*, for she knew, that through his Words he had come to that Doubting and Perplexity in which he was, and hoped that by his Means he was to obtain perfect Health. St. *Augustin* heard him preach every Sunday, and discourse most admirably of the Word of God. And was more and more confirmed that those knotty Difficulties might be solved, which the Enemies of Truth, and true Deceivers brought against the sacred Books and Mysteries of our holy Religion. In this manner, the Mists and Errors which obscured the Understanding of St. *Augustin* were scattered; but his Affection notwithstanding was weak and wounded, and taken with dishonest Love. For he had a Concubine, and by her a Son, called *Deodate*, of a rare and excellent Wit: And was so blind, and so bound with the Chains of Love, that it seemed impossible to him to live without a Woman. In such a Degree, that having an Intention to marry, and having put away his first Concubine, and she being gone into *Africa*, whence she came with him, he took another; in the mean Time whilst she that was to be his Wife, were of sufficient Age to marry: To the end (as he says) that he might maintain in the same Estate the Malady of his Soul, by a bad Custom, till such Time as he was married. He was so rooted and grounded in his false Opinion, that although he admired St. *Ambrose*, and held him for a fortunate and happy Man, according to the World, for that he was honoured by great Persons and Princes, yet he could not understand, how he could live without a Woman; and this seemed to him a very hard and grievous Thing.

The Force of a bad Custom was great, and the Weakness of St. *Augustin* was much, but the sovereign Physician was able to give Strength to the Weak, and cure him, how desperate soever his Condition might seem to be: Although the Beginning of his Cure was to be, (after the Touch of the divine Grace)

28. AUGUST to be willing to permit himself to be cured, and to desire to be cured. To this Purpose, it helped and animated him much, that he had conversed at Milan with a holy and venerable Monk, called *Simplician*, whom for his old Age and admirable Virtues, *St. Ambrose* loved, and respected as a spiritual Father. For *Simplician* recounted to *Augustin* the Conversion to our Faith of *Victorinus*, who had taught Rhetorick in Rome, and deserved to have his Statue set up in a publick Place in Rome: And being now old, and very well skilled in all Sciences, had left *Paganism*, and turned his Eyes and Heart to our Lord: And by this Example *St. Augustin* was enflamed with a desire to imitate him. He was likewise moved by a Relation which *Potitian* an African Gentleman, of his own Country, had made him of the Life of *St. Anthony* Abbot (of whom he had never heard till that Time) and that two Gentlemen Servants of the Emperor, reading of it in the City of Trevers, had renounced all the Things of this World, and made themselves religious Men, and given themselves wholly to the Service of God. With this Narration he was so struck, that turning himself to *Alipius* (who was his most faithful Companion) with a troubled Mind and Countenance, he began to say to him, exclaiming: *What is this that we endure? What is it thou hast heard? The Unlearned rise up, and get Heaven by force, and we with our Learning wanting Courage, behold how we still wallow in Flesh and Blood. Are we ashamed to follow, because they have gone before us, and ought we not rather to be ashamed, at least not to follow them?* But these Touches and Inspirations of God, were not sufficient to loose him, who was so hard tied, not with exterior Cords, but with the hard Chain of his own Will; as the Saint himself says in these Words: *The Enemy had Possession of my Will, and of it had made a Chain for me, with which he bound me. For from a perverse Will proceeded Lust; and by often yielding to Lust a Custom was got; and not opposing this Custom I became subject to a certain Kind of Necessity; by which as it were by certain Links fastened one within another (whence I called it a Chain) I was kept bound in a hard Servitude. But the new Will which began to be in me, to serve thee for thyself, and to enjoy thee, O God, the only and certain Sweetness, was not yet strong enough to overcome that former Will corroborated by a long Continuance. Although, to speak better, I was not so much inclined to this, as I was drawn to it for the most part against my Will. But that Custom which through my Fault was bred in me, had more Force against me, and I was come thither willingly; whither afterwards I wished that I had not been come. But still cleaving notwithstanding and being tied to Earth, I refused to follow thy Banner: And I so feared to see my-*

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28. *self freed from all Impediments, which hindered me, as I ought to have feared to be hindered by them. And so I was sweetly pressed with the Burden of this World, as a Man is wont to be with sleep: And the Thoughts which I had concerning thee, were like the Endeavours of those who are asleep, and desire to wake themselves, but overcome by a profound Appetite of Sleep, turn themselves on the other Side, and fall asleep again. Hitherto St. Augustin: Who in another Place describes the Conflict of his Spirit with his Flesh, and the Favour of the Grace of God, by which he overcame it: Which because it is a Thing so interior and of such Importance, and which ordinarily happens to those who desire to get out of the Mire of their Impurities, in which they stick, but think it impossible by reason of their bad and inveterate Custom; altho' it be somewhat long, I have thought fit to set it down here. St. Augustin then says; After this manner I was sick in Mind and Tormented, accusing myself more sharply than I was wonted, and rolling and turning myself in my Chain, till it should be quite broken, with a little Part whereof I was now held, but yet I was held. I said within myself: Behold let it now be done, let it now be done. And when now I was saying that I would do it, I did it even almost, and yet indeed I did it not. Neither yet did I slide back into my former Customs, but I stood hard by and took Breath. Another Time I took Courage, and got new Forces, and in a manner came to it, and touched it, and held it: But such was my Weakness, that in reality, I neither came to it, nor touched it, nor held it, doubting to die to Death, and to live to Life: And the Evil to which I was accustomed had more Power with me, than the Good to which I was not used. And by how much nearer the Point of Time, in which I was to be bettered, did approach, with so much the greater Horror did it strike me; yet did it not beat me backwards nor avert me, but held me in suspense. Trifles of Trifles, and Vanities of Vanities, ancient Loves retained me, and plucking me by the Garment of my Flesh, whispered secretly unto me: Do you leave us then? And from this Moment shall we never be together for an Eternity? And from this Moment shall it not be lawful to thee to do this, and that for ever? I heard them as afar off, nor did I now wholly hear them, but only the lesser Part of me, and they did not make War upon me, putting themselves before me, but coming as it were behind me, and following me, they took hold of me, muttering something, to the end that I should turn my Eyes back, and look upon them. Notwithstanding they were so importune, that they detained me. I being remiss and slow in shaking them off, and slipping away from them, and flying from thence whither they called me: When a strong Custom said unto me; what, do you think to be able to live without these Things?*

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AUGUST 28. *Although now it said this very faintly. For, from that Part I had turned my Face, and by which I was afraid to pass, was discovered unto me the chaste Dignity of Continency, with a gracious Countenance, and a grave Chearfulness, which with a modest Sweetness allured me, confidently and without Fear to come unto her, stretching forth her pious Arms, full of whole Troops of virtuous Examples, to receive me and embrace me. There was an innumerable Multitude of Boys and Girls, much Youth of all Ages, grave Widows, and ancient Women that were Virgins; and in them all Continency itself was by no means a Barren, but a fruitful Mother of Joys, as Children by thee, O Lord, her Husband. And she scoffed at me exhorting me in a deriding Manner, saying: And canst not thou do that which those and these of both Sexes can do? Or dost thou think, that what those and these can do, they can do it by their own proper Forces, and not by the Forces of their God? Their Lord God gave me them. Why dost thou stand, and yet not stand in thyself? Cast thyself into his Arms, and do not fear; he will not subtract himself, and let thee fall. Throw thyself upon him and be secure; he will receive thee, and he will heal thee. And I was very much ashamed of myself, because I still heard the murmuring Voices of those Toys, and hung in suspense what to do. And she again as it were said unto me: Be deaf to the Cries of thy filthy Senses, that they may be mortified. They propose unto thee Delights, but not like those which are in the Law of the Lord thy God. This Combat in my Heart was from myself, and against myself. These are the Words of this most holy Doctor, to declare the Conflicts of his Spirit with his Flesh, and the Difficulty he had to give himself up to God. In fine, our Lord who had chosen him, to make him a Light of the Church, and Master of the World, encouraged him, gave him his Hand, and plucked him out of that miry Puddle, in which he was, after a new and divine Manner, which the Saint himself relates: And says, after, by the strong Winds of his Consideration, the Waters of his Miseries were stirred and troubled, and all together as a Mountain objected themselves to his Mind, a very great Tempest was raised, with an abundant Rain of Tears: And that he might better pour them all out, and cry out alone, he separated himself from Company, and cast himself under a Figtree, and turning himself to our Lord, he said: *And thou, O Lord, how long? How long, O Lord, wilt thou be angry? Do not remember our old Sins.* For he perceived himself to be held by them, and therefore lamentably cried out and said, *How long? To-morrow, to-morrow? Why not now? Why not this very Hour an End of my Filthiness?* He heard a Voice, which with singing said, and repeated again and again;*

Take up, and read; take up, and read. He **AUGUST** 28. took up the Book, understanding that God had so commanded him; he opened it, read the first Chapter, which he found, and in it those Words of the Apostle St. Paul, Rom. 13. *Not in Feasting and Drunkenness, not in Chamberings and Impurities, not in Contention and Emulation, but be clothed with our Lord JESUS CHRIST; and have not too much Care of your Flesh, nor do you follow its Appetites.* When he had read this Sentence, a Ray of Light penetrated his Mind, and all the Darkeness of his Doubtings vanished, and he was so changed, that he speaks thus of himself: *Thou, O Lord, who art good and merciful, didst look upon the Depth of my Misery and Death. With thy powerful right Hand thou didst make clean the most secret Parts of my Heart, emptying out of it that Depth of Corruption which was in it: And this was, that I would that which thou wouldest not, and would not that which thou wouldest. But where then was my free Will so long a Time, and out of what deep and secret Abyss was it called in a Moment, that I should submit my Neck to thy sweet Yoke, and my Shoulders to thy light Burden? O how sweet was it now unto me to want the Sweetness of the childish Toys and Vanities, which held me captive: Now it pleased me as much to leave them, as before I was afraid to lose them. For thou, who art the true and supreme Sweetness, didst cast them out of me; thou castedst them out, and didst enter in their Place: Thou who art more sweet than all Delights, although not to Flesh and Blood: And art more clear than all Light, and more interior than that which is most inward unto us, and more high than all Honour: But not to those who are great in their own Eyes. Now I found myself free from the biting Cares of Riches and Honour, and of satisfying my Carnality; and I delighted myself in thee, O Lord my God, who art my Glory, my Riches and my Salvation.* Hitherto St. Augustin.

But perhaps some Body will ask, why I, writing the Virtues and Examples of the Saints, have here written the Vices and Errors, with which St. Augustin was tainted in his Youth, which we are not to imitate, but to abhor and detest? I answer, that I have done it, chiefly to imitate St. Augustin himself, who in the Book of his Confessions describes his Life, and paints out his vicious Manners and Customs, and bewailing them asks our Lord Pardon of them, and says, that the Book of his Confessions both when he made it, and also when he read it, helped him much to excite his Understanding and Affection to praise God. And also for that it is a great Honour and Glory to our Lord, to have cured, as a most wise Physician so desperate a sick Man, as was St. Augustin, and to have given him perfect spiritual Health; and to make a Man so deluded and lost, a Light of the Truth, and a Doctor

AUGUST Doctor and Guide of those who go astray.

28. It is good to know the Miseries of Men, because they illustrate the Mercies of God in remedying of them. Those Preachers do err, who, when they would praise the Saints, are very careful not to discover the Frailties and Faults which they committed before they were Saints; for going about to honour them, they impair the Honour of him who made them Saints; and diminishing their Sickness, they take away all the Glory from the Physician who cured them. For this Cause the Apostle St. Paul with full Mouth says of himself, that he was a Blasphemer, and a Persecutor of the Church, and did not deserve to be called an Apostle, that by this Means he might more exalt and magnify the immense Bounty of God. And the Gospel represents to us St. Matthew a Publican, St. Mary Magdalen a sinful Woman; the Apostles and Disciples of our Lord, before they were confirmed in Grace, ignorant and fearful; and the very Prince of the Apostles St. Peter, sometimes too confident, otherwhiles too timorous, and denying his very Lord and Master in the Midst of his Passion. And the holy Church celebrates a Feast of the Conversion of St. Paul, and of that of St. Augustin, and of no other Saint; to declare to us the signal Favour which God our Lord did his Church in converting them, and giving them for Examples, and Masters of all Sanctity. Besides, that it is an excellent Advertisement to Parents, that desire to educate their Children well, to know by the Example of St. Augustin, the Occasions which are wont to ruin them in their Youth; and it is of great Comfort to Sinners to understand, that the Difficulties they feel in restraining themselves, and in overcoming the bad Custom of their Vices, others also have felt, and by the Grace of God have so perfectly overcome them, that they came to abhor what before they loved, and to love what before they abhorred; and to be as great Saints, as was St. Augustin. And it is a great Proof and Argument that he was a Saint, so plainly and clearly to confess and publish his Sins, and the Iniquities and Impurities of his Youth; giving to himself Confusion, to God Glory, and to us the Example of profound Humility; which is the Virtue to which St. Augustin gives the first Place, so commending it, as if there were no other Virtue. But let us resume the Thread of our Narration, and say what remains concerning the Life of this most wise Doctor, and of his admirable Excellencies, Praises and Virtues.

St. Augustin then being now thus changed, he resolved to be baptized, and absolutely to submit his Neck to the sweet Yoke of our Lord. He treated about it with St. Ambrose; the Day of his Baptism was assigned (which was Holy Saturday, or Easter Eve, in the

Year of our Lord CCCLXXXVIII) not in August the thirtieth (as some say) but in the thirty fourth Year of his Age; as Cardinal Baroni-us proves in the second Edition of his Annotations upon the Martyrology, retracting what he had said in the first. Although the Breviary reformed by the Command of his Holiness Clement VIII. says he was thirty three Years old, when he was baptized; and this seems to be the most certain, for if St. Augustin was born in the Year of our Lord CCCLV, and was baptized in CCCLXXXVIII, he was then but thirty three Years old. St. Ambrose baptized him with his own Hand, and together with him his Friends, Evodius, Alipius, and Deodate his Son, Nebridius, Pontian, Simplicius, Faustinus, Condonus, Valerian, Justus, and Paulinus. It is recounted, that in this solemn Action, St. Ambrose said with a loud Voice, *Te Deum laudamus*; and that St. Augustin answered, *Te Dominum confitemur*; and that so they carried on that Hymn till they had ended it, which the Catholick Church makes use of, to give Thanks to our Lord for any signal Benefit, which she receives of him. It is not easy to believe, what Joy the holy Prelate St. Ambrose, and blessed Simplician took to see Augustin converted, and of a great Enemy of the Church, changed into a stout Soldier, and valiant Captain of our Lord. All the Catholicks rejoiced at it, and much more all the Angels of Heaven. But who can explicate the Jubily and Gladness of his holy Mother Monica, when she saw the Son of her Sorrow, and of so many Tears, in the Bosom of the Catholick Church, chaste, humble, devout; and of a fierce Lion, become a meek Lamb? What Tears of Joy did she pour out, who had shed so many of Grief and Sorrow? What Thanks did she give to our Lord, for that he had so heard her, and given her more than what she asked and desired. After this St. Augustin departed from Milan with his Mother, and certain of his Friends, taking the Benediction of St. Ambrose to return into Africa. He passed by Rome, and being at Ostia ready to embark, St. Monica died there (as we have said in her Life) and after he had buried his holy Mother, he took Ship, and went to Carthage, and from thence into his own Country; where accompanied by Alipius and Evodius, he retired himself, and began to lead that Life, which they had agreed upon in Italy. Laying aside then all worldly Cares, they retired themselves to a Country-house, where they exercised themselves in Fasting, Penance, and Prayer, and employed themselves Day and Night in meditating upon the Law of God; and the Things which God taught St. Augustin in his Prayer and Meditation, he taught those who were present, by his Words; and those who

AUGUST who were absent, by the Books which he
28. wrote.

He spent three Years in this manner of Life, and there his Son *Deodate* died, being about sixteen Years old. The Life of St. *Augustin* in that Retirement was such, and his Doctrine so celestial, that presently it was made publick, and his Fame was spread throughout all *Africa*; and he was in this Corner, with a Desire not to be known of any one but God. He flew much all Dignities and Greatness, and for this Cause, such Cities as were without a Pastor; fearing lest the People, moved more by the Fame that went of him, than by what he was indeed, should ask him for their Bishop or Priest. But our Lord who exalts the Humble, and manifests those who hide themselves for his Love; and had a Mind to set upon the Candlestick of his Church the Taper that was lighted, offered him an Occasion to come out of his Retirement, and to make himself Priest and Bishop. There was in the City of *Hippo*, which is now called *Bona*, a Gentleman of prime Account, and fearing God, who desired to see St. *Augustin*; and said, that having heard the Word of God from his Mouth, and his holy Documents, he would leave all he had, and dedicate himself perpetually to the Service of our Lord. St. *Augustin* had Notice of it, and to gain that Man to God, and to draw him to that Retirement where himself was, he went to *Bona*, where *Valerius* was Bishop, by Nation a *Grecian*, and a very holy Man: Who knowing that St. *Augustin* was come into the City, he instantly assembled the People together, and exhorted them to lay Hands on him (who was secure and little dreamt of any such Thing) that he might be ordained Priest of that Church. They did so, and for all his Excuses and Complaints, the Bishop and the People forced him to consent to their Election. And the Saint shedding many Tears out of his Humility, holding himself unworthy of that Dignity, some thought he wept, because they promoted him no higher, and to comfort him said to him, that although he were worthy of a higher Office, yet the Dignity of a Priest was near to that of a Bishop; as *Possidonius* says, who had it from the Saint himself. So ambitious and carnal Men are wont to interpret, and take in the worst Part the Actions of the Saints.

Being now made Priest, he began to gather together religious Men, and to build a Monastery in a Garden, which St. *Valerius* gave him. There he founded Evangelical Perfection, and the Love of Poverty, exhorting all to sell what they had (as he had done), and to live in common, taking God for their Portion and rich Inheritance. This is the first Monastery of *Monks*, that God founded in *Africa*, by the Hand of the great

Father St. *Augustin*. And because it seemed AUGUST
a new Thing in that Country, the Hereticks 28.
called *Donatists*, believing he was the first Inventor of that religious Kind of Life, as Enemies of all Religion and Virtue, murmured at it; but they were much mistaken, in thinking St. *Augustin* was the first Inventor of that holy Manner of Life. For to say nothing of the innumerable Monasteries, which were in *Egypt*, in *Palestine*, and in other Parts of the *East*; there were now many at *Rome*, at *Milan*, and in other Places of the *West*; which St. *Augustin* had seen; and understanding the Sanctity with which Men lived in them, he transplanted that Manner of Life into *Africa*, and from that first Stock multiplied, and grew forth many generous Plants, not only in that, but also in many other Countries. But a regular Life being very contrary to that of the Hereticks, and to their Designs, they took Occasion hence to speak ill of St. *Augustin*, and to persecute him. He was four Years Priest, and during this Time the Bishop *Valerius* would have had him preach, but the Saint excused himself upon a double Account: First, out of Humility, believing he was not able; and this Excuse being not admitted, he required, that at least he would give him Time till the *Easter* following, to study and prepare himself. For he said, that the holy Scripture is an immense and most profound Ocean, and that the inefable Mysteries contained therein, require Study; and when we have well considered them, we must know that there is still much more to be learned out of them; and when a Man thinks to have ended, he does then only begin. The other Reason why he excused himself from Preaching, was, a Custom that was anciently in some Churches (which St. *Jerom* blames) that a Priest should not preach, when the Bishop was present. And although St. *Valerian* did not stick at this Custom, for being a *Grecian* born, and not eloquent in the *Latin* Tongue, he desired St. *Augustin* should supply his Defect, and by his Spirit, Learning, and Eloquence, give wholesome Food to his Flock; yet St. *Augustin* made use of this Custom, and excused himself by it from Preaching, and making himself a Master, desiring rather to be silent, and to be yet a Scholar. But the Authority and Zeal of the holy Bishop overcame the Murmurs of the other Bishops; and knowing that the contrary was practised in the Eastern Churches, he commanded *Augustin* to preach in his Presence. And his Sermons proved so divine and profitable, that the Bishop and Primate of *Carthage* introduced into his Church the Preaching of Priests in the Presence of their Bishops; and the same did other Bishops in their respective Churches. The Saint preached with a heavenly Spirit; and with an Eloquence more than

August than human scattered the Beams of his divine

28. Doctrine, and moved his Auditory, and persuaded them oftentimes what he pleased. One Time preaching against a bad and ancient Custom, by which Fathers and Sons, and a whole City, divided into two Parts, pelted one another with Stones, whence many were wounded, and killed; he made all the Auditory weep, and that perverse Custom ceased. But when he preached, he did so accommodate himself to the People in his Words, that if to be understood, it was necessary to make a Barbarism, he would willingly do it, chusing rather to be blamed by the Grammarians, than not to be understood by his Auditors.

But St. *Valerius* was not content to have St. *Augustin* for a Priest in the City of *Bona*; but perceiving himself to grow very old and weak, and desiring that *Augustin* should succeed him as Pastor of his Flock; and fearing, lest some other Church should get him from them, he obtained of the Primate of the Church of *Carthage*, that he should be his Co-adjutor in his Life, and his Successor after his Death. And so it was ordered, though much against St. *Augustin's* Mind, who says of himself, *That by nothing more did he know that God was angry with him, than by this, to see himself put at the Helm in the Church, who was unworthy to be at the Oar.* But it was to the great Joy and Content of all the People and Clergy. Hereby was much increased the Authority, Zeal, and Vigilancy of the Saint, and the Fruit which he wrought by his Sermons, wheresoever he came. He was consecrated Bishop of *Bona* in the one and fortieth Year of his Age, in the Year of our Lord cccxcv, by the Hand of *Magalius* Bishop of *Calamine*, Primate of *Numidia*, and in the first Year of the Empire of *Honorius* and *Arcadius*; and he built within the Bounds of the Church a Monastery of Clericks, according to the Model and Rule, which the holy Apostles left. For as the same Saint says, considering that the House of the Bishop useth to be frequented by many, to whom it is necessary to shew Courtesy and Hospitality (because otherwise the Bishop would be counted uncivil); and that to permit this in a Monastery, is indecent, and the Occasion of much Distraction; he would have a Monastery in his Episcopal House, that he might conserve a religious Life, and yet not be wanting to Strangers. Afterwards he also instituted a monastery of Nuns, and gave them a Rule, as he had given the Monks, and Clericks.

But who can declare the Light with which this most wise Doctor began to illuminate the World, as soon as he was ordained Priest, and afterwards consecrated Bishop? How he reformed Ecclesiastical Discipline? The Abuses he took away? The Disputes he had

with the Hereticks? The Victories he got August of them? And the Triumphs and Trophies 28. of the Catholick Church, by Means of this glorious Captain? First of all he advised *Aurelius*, Bishop of *Carthage*, as Head and Primate of the Churches of *Africa*, to reform certain Abuses that were in them; and to root them out, rather by Sweetness, than by Severity; and more by his Example, than by his Precepts; and more by teaching, than by commanding; and by admonishing rather, than by threatening. For he said, we must proceed in this Manner, when we deal with a Multitude of People, but the Sins of a few must be corrected with Rigour. Norwithstanding they used to eat and drink in their Churches, whence great Excesses were committed, and over the Sepulchres of the Martyrs, upon their Festivals, and on the Memorials of the Dead, and upon like Occasions, which St. *Augustin* endeavoured to abolish by little and little; till in the third Council of *Carthage*, he being now Bishop, and one of the Council, Decrees were made against those Abuses to extirpate them. He took away also many other bad Customs, which remained of Paganism; and sharply reprehended those who talked in the Church, and those who went out of it before Mass was ended; or complained of long Masses, and required short ones, because they were rich Men and powerful. He employed himself much in reconciling those who were at Variance, and in judging and composing Suits in Law; for in those Days the Faithful were wont to recur to their Bishops, with their Differences and Law-suits, and to take them for Judges and Arbitrators; and they were able to do much in them, as well by the Authority of their Office, as also by that which the Imperial Laws gave them. And this Employment was so grievous, and so continual, that the same Saint complaining of it, has these Words: *When we admonish those that have Suits in Law, and tell them their Duty, they do not for this leave us, and fly from us; but they urge us, press us, beseech us, and lament, and obtain of us by Force, that we employ ourselves in these temporal Things which they lose, and not in searching into the Commandments of God, which we love.* And in another Place he says: *I call to Witness in my Soul our Lord JESUS CHRIST (for whose Love I do it) that for my own Part, I had much rather every Day at certain Hours labour with my Hands (as the Custom is in well-ordered Monasteries) and have some Time free to read, pray, and study the holy Scriptures, than to endure, as I do, the Disquiet and Importunity of hearing others Debates, and Brawls about secular Matters, to determine them as Judge, or compose them as a Mediator betwixt the Parties.* And although the Saint took little Gust in so unfavoury a Thing, as

AUGUST was, to hear and judge the Causes of others, yet so great was his Charity, and his Desire of complying with the Obligation of his Office, that sometimes he sat till Dinner-time, and other Times all the Day without eating any Thing, to hear and decide them; procuring that the Parties should treat their Affairs in a Christian Manner; and thence taking Occasion to teach them the Things of God, and what concerned the Quiet of their Consciences. That which the Saint took Delight to do, was, to visit Orphans and Widows, and the Afflicted and the Sick, when they called for him; although in other Visits he was very moderate.

But the principal Employment of St. *Augustin*, was to make War against the Hereticks, who at that Time were many, and very powerful in *Africa*, and ruined all that Country, infecting the Souls of the Faithful with their pernicious Errors. There was in *Bona* a *Manichean*, called *Fortunatus*, who by his Hypocrisy and bad Arts, perverted the Catholics, and was a dangerous Snare of the Devil. They besought St. *Augustin*, being then but a Priest, that he would dispute with *Fortunatus*; and although at first the Heretick would not, knowing the great Wit and Learning of St. *Augustin*, yet afterwards, lest he should lose his Credit amongst his Followers, he was content. The Day was appointed, and there was a great Concourse of all Sorts of People, both learned and unlearned. Notaries were assigned, who were to write down all the Words, and Arguments, both of one Side, and the other. The Dispute lasted two Days; *Fortunatus* was concluded, and confessed, that he had not what to answer; and confounded went out of that City, and never more returned thither. And although the *Manicheans* sent another in his Place, he dared not to dispute with St. *Augustin*, although the Saint much invited him to it; and writ him a Letter, desiring him, that he would either dispute, or else depart the City, and not inveigle weak Souls, intoxicating them with his Errors. Another Heretick, also a *Manichean*, more bold than the former, and who was held the most knowing, and best Wit of his Sect, called *Felix*, came to *Bona*, to argue with St. *Augustin*, and challenged him, and appeared in the Field with him, before a great Concourse of People, but at the End of two Days Dispute, he yielded up his Arms, and was so convinced, that there immediately in the Presence of all the Auditory he professed, that he would be an obedient Child of the Church. And St. *Augustin* gave him a Schedule to read, by which he anathematized the Errors of the *Manicheans*, and he read it most willingly. By this, and also by having seen their Head and Bishop *Fortunatus*, condemn and banish himself, the *Manichean* Hereticks were dis-

mayed, and the Catholics were animated; and after this there was not found one who dared to defend in a Dispute that perverse Sect. Upon a Time St. *Augustin* preaching (as he was wont) and having propounded what he intended to handle in that Sermon, without considering what he did, he left the Subject he had propounded, and spoke with great Fervour against the Errors of the *Manicheans*. Afterwards being at Table, he asked those that dined with him, whether they had taken Notice, that in his Sermon he had propounded one Thing, and handled another? And they answering, yes, the Saint reply'd: *I did not think to treat of that Matter, but our Lord by this my Error, or Forgetfulness, will convert some Body that has Need of it.* A Day or two after there came a very rich Man, called *Firmus*, and before all the Company cast himself at the Feet of St. *Augustin*, weeping, and demanding to be reconciled to the Church; for he had been a *Manichean* a long Time, and had given much Money to those of his Sect, especially those whom they called the Elect, or Saints. And they understood by him, that he was converted by hearing that Sermon, in which the Saint had left his Theme, and declaimed against the *Manicheans*; and this *Firmus* became afterwards a holy Man, and was made a Priest. In this Sort the *Manichean* Hereticks were converted, and the Catholick Faith prevailed against them, by the Doctrine of St. *Augustin*; whom God our Lord had permitted to fall into those very Errors, that like a Surgeon who had been wounded himself, he might cure the Wounds of others, and might give his Hand to those that stuck fast in that Pit, in which himself had stuck before; and from this Time the Catholick Church began to lift up her Head in *Africa*.

But St. *Augustin* did not only overcome the *Manicheans*; he had sharper Encounters and harder Combats with the Hereticks, called *Donatists*, who at that Time were very numerous, and very powerful in *Africa*; and did not only infect it with their pestilent Doctrine, but also desolated it with their Cruelties, and defiled it with the Blood they shed of the Catholics. Especially one Sect of them (who were called *Circumcellions*, and professed Continency) was so savage and barbarous, that all the Catholics they could lay Hands on, they killed them with cruel Torments, without sparing either Man or Woman, Rich or Poor, Old or Young, or even little Children of either Sex. And it is no Wonder they were so merciless towards others, who were so cruel to themselves; for some of them were so blind, and inspired with such an infernal Fury, that they went to the more solemn Feasts of the *Pagans*, there to be killed by them. Others offered themselves to Soldiers, which they met upon the

AUGUST 28. the high Ways, threatening them Death, if they would not kill them, and sometimes they forced the Judges to command the Hang-men to put them to Death. Others threw themselves down headlong, or drowned themselves in the Water, or burnt themselves in the Fire, thinking that hereby they offered up an acceptable Sacrifice to God. Whereby we see what Monsters they were, and with what kind of savage Beasts rather than Men, St. *Augustin* had to contest. Who having disputed with, and convinc'd certain Bishops, and famous Men amongst them; and the Number of the *Donatists* diminishing by his Means and Industry, and the Number of the true Believers and Catholics encreasing, they could not endure it with Patience, but exclaimed, and preached, that *Augustin* was a Wolf, and a Deceiver of Souls and worthy of Death, and that without doubt he should offer up a very pleasant Sacrifice to God, and obtain the Pardon of all his Sins, that should kill him (and this is the proper Doctrine of Hereticks, especially of the *Calvinists* of these Days.) And accordingly they attempted it divers Times, particularly, when the Saint went from Town to Town, to preach the Catholick Faith, and to animate the Faithful to die for the same. But by the divine Providence he escaped their Hands; and sometimes the Hereticks lying in ambush in the Way, by which he was to pass, without knowing any thing of it, he lost his Way, and after he had gone about, he understood for certain, that in the direct Way the Hereticks lay in wait to kill him. They went about to kill him, and he prayed to God, to give them the Life of the Soul, who desired to take away from him the Life of the Body. They whetted their Swords, and the Saint his Pen and Tongue, and writing and preaching, made against them a more cruel War. For the Lord of Heaven was with him, and protected and defended him; and with the Light and Spirit which he gave him, he enlightened the Blind, making them see and love that Light, which before they flew from. Innumerable were the *Donatists*, that were converted to the Catholick Faith, by Means of this most holy Doctor. For the People seeing their chiefest Bishops, and of greater Name amongst them, either durst not dispute with him, or else went away from the Dispute vanquished and confounded, and that all their Falsities and Mists were scattered by the Clarity of our Saint's Doctrine, they understood, that the Catholics had the Truth on their Side, and that they ought to embrace it. But what availed most to clear the Country of *Africa* of the Contagion of the *Donatists*, and to curb their Pride and Fury, was a Conference or general Dispute, which was held at *Carthage*, betwixt the Catholics and the *Donatists* by the Command of the Emperor

Honorius, before *Marcellinus* Tribune, and AUGUST 28. his Notary, sent for that Purpose by the Emperor: To which there came, and entered into *Carthage* all together in great Pomp and State, a hundred and fifty nine Bishops, *Donatists*, (for of almost four hundred, which they were a few Years before, they were much diminished) and of the Catholics there entered two hundred eighty six, every one by himself, without any Noise or Ceremony. And it being a new Thing, and of great Expectation, there flocked to it from all Parts of *Africa*, an innumerable Multitude both of Catholics and Hereticks: Some for Curiosity, others to know the Truth, and join themselves to the safer Side, and that which should overcome. In this Dispute, the *Donatists*, after they had disputed with the Catholick Bishops (amongst whom St. *Augustin* was the chief Master) were so confounded and ashamed, that they knew not what to say, or answer for themselves. And though like crafty and wily Hereticks, they went about by divers Deceits and Cavillations to obscure the Truth, yet that was so powerful, that it destroyed all their Crafts, and with a glorious Victory triumphed over Falshood. Many of those Bishops returned to the Bosom of the Catholick Church; and those that remained obstinate and pertinacious, were banished, and chastized with a more gentle Punishment, than their Fault deserved; and the deceived People opened their Eyes; and the faithful Friends of the Truth were more confirmed in it, and the Catholick Religion began to flourish, and to dilate itself. And to confirm the People in it, that Disputation or Conference, which the Catholick Bishops had with the *Donatists*, and was written down by the Notaries, was read in *Lent* in the Churches of *Africa*, as a perpetual Memorial, how the Hereticks had been evidently convinced and convicted. And that it might be more easily read, St. *Augustin* epitomized and contracted all that Disputation or Conference, and that Compendium or Epitome, was called *Breviculum*. And not only in the Provinces of *Africa*, but also in all others, that Cockle was rooted out by the Diligence, Care and Industry of our incomparable Doctor.

After the same Manner he made War against the *Arian* Hereticks that were in *Africa*, over whom by the Favour of God he obtained most famous Victories. But over none did he triumph more gloriously, than over *Pelagius* and his Followers: For as *Pelagius* was an open Enemy of the Grace of God, so St. *Augustin* was a Preacher and a Defender of the same Grace in so high a Degree, that since the Apostle St. *Paul*, there has been no Catholick Writer, who has so declared, magnified and exalted it, as has this most wise Doctor. And not without Reason some do observe, that upon the same Day that *Pelagius* was

AUGUSTIN was born in *England*, St. *Augustin* was born in *Africa*, our Lord providing his Church a Protector against the Fopperies of *Pelagius*, and an Antidote and Remedy against the Poison of his Heresies, which might infect it. *Pelagius* for his Country was an *Englishman*; for his Profession a *Monk*; and for his Disposition, of a bold, unquiet and dissembling Humour. He was in the Monasteries of *Egypt*: He came to *Rome*, and lived some Years like a Catholick amongst the Catholicks, instilling his Errors by little and little, under the Mask and Colour of Sanctity. He passed into *Sicily*, and infected that Island, and that of *Rhodes*; and he did the same in *England*, his native Country, in *Jerusalem*, and in *Africa*: And in the Beginning he carried himself so craftily, that he deceived St. *Paulinus*, Bishop of *Nola*, and procured his Letters to St. *Augustin* in which he recommended to him *Pelagius*, as a holy Man, and a Friend of God. But our Lord who always assists his Church, provided that St. *Jerom* at *Jerusalem*, and St. *Augustin* in *Africa*, should take Notice of his Errors, and write against them, and refute them, with so great Wisdom and Eloquence, that the Catholick Verity was established in the Church of CHRIST; and the People that were falling, were held up, and many that had fallen, rose again. St. *Augustin* principally took in hand *Pelagius*, and spent ten Years in writing against him: And he writ so sublimely and divinely, that in his other Works he seems to surpass all other Authors, but in those which he writes against *Pelagius*, he surpasses himself. And for this Reason St. *Jerom* desired to be excused from Writing against *Pelagius*, alledging, that St. *Augustin* had already written, and that nothing could be said better, than what he had said. The holy Doctor treated of the Grace of God, and of its Efficacy, and the Necessity which we have of it; of original Sin, and of the Corruption of our Nature; of the Liberty of our free Will, and how weak we are without Grace, with which our Lord prevents, moves, and helps us, and works with us; and of whatsoever belongs to this Matter, with so much Scripture, Learning, Force of Arguments, Elegancy, and Copiousness of Language, and so to the Purpose, to the destroying of the Errors of *Pelagius*, that all the Doctors, since St. *Augustin*, that have written well of this Matter, have drunk out of his Fountains; followed his Footsteps, and ruled themselves by his Line. And two Councils which were held in *Africa*, to extirpate this bad Seed, to wit, the *Carthaginian*, and the *Milevitan*, commanded St. *Augustin* to declare the Catholick Verity concerning these Matters, and with the Light of his heavenly Wisdom, to dissipate the *Pelagian* Darkness, as he did. And other as well General as Provincial Councils,

in the Definitions and Decrees they made concerning these Matters so Important and so Difficult, took for their Rule, the Doctrine of this Son of the Church, and Preacher, and singular Defender of the Grace of God. And not only in these Matters, but also in all others which St. *Augustin* treated (which are innumerable, and in a Manner all that can be handled in sacred Divinity) appears the Wit rather of an Angel than of a Man; a Wisdom more Divine than Human; Reasons so solid and grounded; a Method and Order so admirable; an Acuteness and Dexterity to solve the Arguments of his Adversaries; and a Weight and Gravity to confirm his own, so rare and excellent, that all the Doctors that have written since him, glory to be his Disciples. Especially the Schoolmen, who examine and weigh the Truths of sacred Divinity in the Ballance of Reason, hold him for their Guide and Master. Principally the Angelical Doctor St. *Thomas*, did vest himself with the Spirit and Doctrine of St. *Augustin*, in such sort, that he seems to have transformed himself into him, and to have drunk in his Doctrine, and embrewed himself in it like a Sponge: Whence we may infer, how great the Master was, since the Scholar was so great.

St. *Augustin* wrote so many and such excellent Books, either disputing against the Hereticks, and refuting their Errors, or else expounding the holy Scripture, for the Instruction of the Faithful, that (as *Possidonius* says) it were hard to find one that knew, or could read them all: And they are so much esteemed, and held in so great Veneration, that the greatest Wits and most learned Men, are those that most admire them. And all knowing and pious Catholicks give St. *Augustin* glorious Titles, illustrious Epithets and Elogiums, with great Amplification, altho' they all come short of his Deserts. They call him a Fountain of Knowledge, Master of Divinity, Flower of great Wits, Ornament of the Schools, Temple of Religion, Pillar of the Church, Shield of the Catholick Faith, Hammer of the Hereticks, Pattern of good Prelates, Light of Preachers, Doctor of great Doctors, a Man taught by God, and that drunk out of the Fountain of the Divinity; the most Holy amongst the Learned, and the most Learned amongst the Saints. It would require a whole Book to relate Part of that, which the Saints, and gravest Doctors of the Church, the Popes, and holy Councils say of this most glorious Doctor, and the Praises they give him. The great St. *Jerom* writing to St. *Augustin*, speaks to him in this Manner; *I have always revered your Beatitude with that Honour which I ought, and loved our Saviour who dwells in it. But now this my Respect (if it could increase) has increased more, and the Measure of my Love which was full,*

28. *AUGUST* is now beaped up, in such sort, that not an Hour passes, but we are speaking of you; for you have been fortified with the Ardor of Faith, and have resisted the furious and contrary Winds, desiring rather to come free out of Sodom alone, than to remain amongst those that were to perish. Your Prudence understands well what I say, your Virtue is celebrated in all the World. The Catholics reverence and admire you, as the Repairer and Restorer of their ancient Faith. And that which is a Sign of greater Glory, all the Hereticks hate you, and persecute me with the same Hatred, that they may kill with their Desires, whom they cannot kill with the Sword. Thus St. Jerom. St. Paulinus Bishop of Nola, a very eloquent Man, and a great Friend of St. Augustin, in an Epistle speaks to him thus: O true Salt of the Earth, with which our Hearts are seasoned, that they should not be corrupted with the Vanity of the World! O burning Taper set upon the Candlestick of the Church, which communicates its resplendent Light to all Catholics, and disperses the thick Darkness of the Hereticks; and with the Clarity of his Words makes the Truth clear, and frees it from their Confusion and Obscurity! With Truth it may be said, that your Mouth is a Conduit of living Water, a Vein of the eternal Fountain. For CHRIST has made himself a Fountain of living Water, after which my Soul thirsts, and my Earth is desirous to be watered with the Abundance of your Streams. St. Severus Sulpicius, writing to the same St. Augustin, says: O artificial Bee of God, who makest the Honey-Combs of divine Sweetness, which distill Mercy and Truth, with which my Soul is recreated, and with that due Food repairs its Wants, and strengthens its Weakness! St. Prosper of Aquitan, Disciple, and Defender of St. Augustin, speaking of him, says: St. Augustin Bishop, of a lively and clear Wit, sweet in his Words, learned in human Literature, in his Labours for the Church indefatigable; famous for his ordinary Disputes; composed in all his Actions; Catholic in the Explication of the Faith, acute to decide, and resolve Difficulties; circumspect in convincing Hereticks; and very wary in expounding the holy Scriptures. And in another Place he says: At this Time St. Augustin is the Light and Ornament of all Priests. St. Hilary Bishop of Arles says: The most excellent Doctor St. Augustin, Defender of our Faith, meditating continually upon God, and not fearing Death for his Love, destroyed the Sacrilegious, and overcame the Hereticks. But what shall I say of the other Encomiums, and glorious Praises, which the other most holy and most wise Doctors give St. Augustin? Cassiodore calls him excellent Master of all good Learning, a most pure and clear Fountain, and heavenly Light, that shines brightly in the Church. Venerable

Bede gives him the Title of the most excellent Doctor of all the Churches. St. Bernard calls him the Mallet of Hereticks. Rupert Abbot, the Pillar and Firmament of Truth; and says, that he was the cloudy Pillar, in which the Wisdom of God placed his Throne. Remigius of Auxerre says, that as the Sun in Brightness surpasses all the Planets, so St. Augustin excels the rest of the Doctors. Volusian says: That is wanting in the Law of God, which St. Augustin did not know; as if he should have said, St. Augustin comprehended and knew all that is in the Law of God. The eighth Council of Toledo, speaking of St. Augustin, says, that he was subtil in the Search of Things, excellent in finding them out, copious, eloquent, and wise in explicating them. And the sacred and oecumenical Council of Florence, calls St. Augustin the most illustrious Doctor of the Latins. And because after the Death of St. Augustin, some of the Clergy of France, either from a bad Understanding, or a bad Meaning, spoke against the Doctrine which he had taught against the Pelagians, St. Celestin Pope, who at that Time presided in the Catholick Church, wrote an Epistle to the Bishops of France, in which he reprehends that Temerity, and has these Words: We have always held in our Communion according to his Life and Deserts, Augustin of holy Memory, of whom was never any Thing heard that scented ill, or was suspected of Error; but we know, that he had so great Wisdom and Knowledge, that the other Popes my Predecessors, did ever hold him for one of the prime Doctors of the Church. And that I may not enlarge myself further in this Matter, I will conclude all with the Words of the great Pope and Doctor of the Church St. Gregory: If you would (says he) feed yourself with a delicious Food, read the Books of the Blessed St. Augustin, and you shall find, that his Bread is made of the Flower of the Meal, and ours only of the Bran.

This the Saints say of the Doctrine of St. Augustin, and they never make an End of praising him and exalting him to the Heavens. But how admirable and divine soever that may be, much more is to be said of his heroical and excellent Virtues. For whoever better joined with the Height of so eminent Knowledge, an Humility so profound, than did this most wise and most humble Doctor? Who ever saw so rare a Mixture of Height and Lowness? One so high in the Eyes of all others, and so low in his own? Although he were the Light and Oracle of the Doctors, speaking of the more ancient, he says: I believe that which they believe, and hold that which they hold, and teach that which they teach, and preach that which they preach. He sent some of his Writings to St. Jerom, desiring him he would read them, and rigidly

AUGUSTIN censure them; for he said, he loved him

28. better, who reprehending him cured him, than he did him, that anointing his Head, flattered him; and he adds: *For I can hardly be a Judge of what I write, but I shall either be too timorous, or too bold a Censor of what is reasonable. Sometimes I see my Faults, but I had rather hear them from others that are better than myself; lest when I have reprehended myself justly, I should afterwards flatter myself, and think that I have passed against myself a Sentence more strict than just.* And in another Epistle he says: *If I have written any Thing which I ought not, or in a Manner which I ought not, advise me of it with Charity, that knowing my Fault, I may ask Pardon.* Omitting the other Examples of this Humility of St. Augustin, which are many and wonderful, we will only set down two, which are very singular: The one of his Retractions, and the other of his Confessions. He writ two Books of Retractions, in which he recites all the Treatises, he had written till that Time, before and after his Baptism, when he was Priest, and when he was Bishop; censuring and correcting them so severely, that he leaves not a Sentence, Word, nor Syllable, which he reprehends not, and retracts not, in what it appears worthy of Reprehension. What an Example of Humility is this, especially for the Learned, who confiding in their Wit and Learning, let themselves be carried away with the Applause of the People? And for those who, puffed up with a vain Knowledge, undertake to write, and teach what they know not; and will not retract what they have once said, prone to err, but heady and pertinacious in defending their Errors? But yet more stupendous is the Humility of St. Augustin, which is resplendent in the Books of his Confessions, seeing that in them with such Clarity, Simplicity, and Truth he manifests his Wounds, discovers, confesses, and laments the Sins of his Youth; that hereby all the World may understand his Miseries, and the Mercies of our Lord; and is not ashamed (having been a Sinner) to be esteemed what he was, that he might more confound himself within himself, and teach us by his Humility, that this kind of Confusion is glorious to God, and profitable to him that so confounds himself.

But what shall I say of the innumerable and most rich Virtues, which our holy Doctor built upon this most firm, and most profound Foundation of Humility? He had an excessive Love of holy Poverty, and treated the Affairs of temporal Riches with wonderful Circumspection. He gave large Alms to the Poor out of the Revenues of the Church, and employed herein the Offerings of the Faithful. And the Saint understanding once, that the People murmured at the Rents which the Clergy had, he spoke to the Peo-

ple, and told them that he had rather live Augustin 28. upon the Offerings and Alms of the People, than have the Administration of the Rents; and that, if they pleased, he would most willingly yield up all that concerned himself therein; but the People would not consent to his Proposal. Never would St. Augustin keep the Key, nor the Seal of the Treasury of the Church, where the Rents were kept, but he committed this Care to others, who at the End of the Year gave an Account of what was received, and of what was expended. As little would he purchase an Inheritance, or a Farm; although, if any Body left one to the Church, he commanded it to be received. Yet the Truth is, that he would not sometimes accept of certain Legacies, because the Heirs of those that left them were poor. A certain Man made a Donation of an Inheritance to the Church of Bona, and sent the Writings to St. Augustin; after some Years he repented himself of his good Deed, and desired the Saint, that he would return him his Writings. He straightways gave him them, though he advertised him of the Danger of taking from God what once is given him. But the World being always ready to take Occasion to speak ill of whatsoever the Servants of God do, the People began to murmur at this Liberality of St. Augustin, and to say, that he wronged the Poor, and that many would not make the Church their Heir, because he would not admit the Legacies, which those that died, left in their last Will and Testaments. The Saint made a Sermon about this Matter, and in it amongst other Things said: *He that dis-inherits his Son to make the Church his Heir, let him seek another that will accept of it, and not Augustin, and I pray God, he may not find one that will admit of his Donation.* Finally, he was so liberal to the Poor, that having not wherewithal to relieve them, he caused the sacred Utensils of the Church to be sold, and the Money to be distributed amongst them; and if a rich Garment was given him, he was ashamed to wear it, and commanded it to be sold; that seeing the Robe could not be common to many, the Price of it might. And when he had not more to give, he told the People very plainly, that now he had not wherewithal to give Alms, and that they must either give to the Poor themselves, or else to him, to give to them. For he had learnt of his Master St. Ambrose this Sentence: *Aurum Ecclesia habet, non ut servet, sed ut eroget*: That the Church has Gold, not that she should keep it, but that she should distribute it. And the same St. Augustin was wont to say: *Non est Episcopi servare aurum, & revocare a se mendicantis manum*: It is not the Office of a Bishop to keep Gold, and to put away from him the Hand of the poor Man, that asks him an Alms. The same Spirit of holy Poverty

August Poverty he kept in all Things else. His

28. Cloathing was not costly, but in a middle Way, to comply with his Rank and Condition. His Diet was very moderate, accommodating himself to the Guests that ate at his Table. Our Lord gave him a great Gift of Chastity, after he had delivered him from the Follies of his Youth, and sanctified him with the Waters of holy Baptism: And on his own Part he helped himself much, asking it of God continually in his Prayers, as one who well knew, and had experienced in himself, that Continency was the Gift of God; and avoiding all Occasions of Falling. And for this Cause he would never permit any Woman to live in his House, nor so much as his own Sister, Niece, Cousin, nor any other, how holy soever she was, to take away all Occasions of Talking, or Suspicion. For he said, that although his Niece, was his Niece, and his Sister his Sister, yet the Servants of his Sister or Niece were neither his Niece's, nor his Sister's: And so might give an Occasion of Scandal. He was very wary never to be with, nor to speak with any Woman alone, but in a rare Case, and of great Importance. He would not visit the Monasteries of Women without great Necessity. He was a perfect Enemy of all Detractions, especially against those that were absent: And because at Meals the Tongue is commonly more free, and subject to lash out, besides the reading which the Saint had at his Table, he had made this Distich to be written there upon the Wall:

*Quisquis amat dictis absentum rodere vitam,
Hanc mensam vetitam noverit esse sibi.*

That is to say:

*Who of the absent loves to talk amiss,
Must know this Table him forbidden is.*

And when upon a Time certain Prelates, eating at St. Augustin's Table began to detract, the Saint said to them; either let those Verses be blotted out, or leave off your Discourse: And if neither of the two be done, I will rise from the Table. But what shall I say of his Prudence in all his Actions? Especially of those three so prudent and wholesome Counsels, which St. Ambrose observed, and gave the same to St. Augustin? That he should be no maker of Marriages, by reason of the Quarrels which are wont to be afterwards betwixt the married Couples: That he should counsel no Body to be a Soldier, nor to go to the Wars: That he should not go to Feasts, because at them Temperance is wont to be lost. When he interceded for any (which was seldom and in very particular Cases) he did it with much Civility, so as not to force the Will of the Person he intreated. He would never be an Arbitrator betwixt his Friends, but was one willingly between those with whom he had no Acquaintance. For he said, that of his Friends he should lose him, against

whom he gave Sentence, but of Strangers he should gain him, for whom he gave Sentence. He much abhorred those who had a Custom of Swearing, and punished his Clericks, and his Household Servants with a set Punishment when they swore, depriving them for each Oath, of one of the three Cups of Wine, which were allowed them.

But that which most astonishes me in this glorious Doctor is his Devotion, Tenderness and Feeling in his Prayers and Contemplation; accompanied with the Delicateness and Subtlety of his rare Wit, and so sublime and profound Learning. For whosoever shall read attentively the Meditations, Soliloquies, and Confessions of St. Augustin, shall find in them such celestial Gifts, Sweetnesses and divine Entertainments, as if the Saint in all his Life had treated of no other Thing, but of affectionate and unitive Prayer. Whence it appears, how illuminated his Understanding was with divine Light, and how enflamed his Will with the Love of our Lord: And that on the one Side he was a Cherubin for his Knowledge, and on the other Side a Seraphim for the Ardours and Flamings of his Heart: So that speaking to our Lord, he says; *O most sweet Lord, O good Jesus, enflame my Heart with the Fire of thy Charity, that all on fire, I may burn with so great Flames of this sweet Love, as no Waters may be able to quench them. Thou, O Lord, art this Love, which always burns, and is never quenched. Sweet Lord, good Jesus, Charity, and my God, set me all on fire with thy Fire, and with thy Love, with thy Sweetness and Pleasantness, with thy Joy and Exaltation, with thy Delight and Concupiscence, which is holy and good, chaste and pure, quiet and secure, that filled with the Sweetness of thy Love, and burning with the Flames of thy Charity, I may love thee, my God, with all my Heart, and with all my Bowels, and may have thee in my Soul, and in my Mouth, and before mine Eyes continually: In such sort that no false and adulterate Love may find Place in me. Grant me the clear Sign of thy Love, which is a continual Fountain of Tears, that these may be Witnesses of this Love, and may declare and preach, how much my Soul loves thee, seeing it is melted into Tears by the Excess and Sweetness of thy Love.* And other whiles he was so delighted with the sovereign Mystery of the Incarnation, that he said, making his Eyes two Fountains of Tears: *Lord be that will not serve thee, because thou didst create him, does well deserve Hell; but for him that will not thank thee for having made thyself Man, and for having died for him, it is fitting that a new Hell should be made.* At other Times he was so absorpt, and so transported into God, that like a Man out of himself (although he was never more himself) he said those Words which are commonly attributed to him: *Lord, my Soul*

AUGUSTIN is greatly rejoiced, when it thinks that thou art God: But if by any Impossibility it could be, that Augustin should be God, and thou Augustin, I should desire rather that thou shouldst be God, and that Augustin should not be God. And how could the Flames of divine Love rise higher? But let us now gather up our Sails, lest we be drowned in this immense Ocean, and bottomless Abyss, and learn hence in how high a Degree this Saint had all Virtues; seeing he so possessed the greatest and Queen of them all, Charity; and that it is no wonder, that God our Lord has made him so glorious a Patriarch of his Church, and a Lawgiver and Father to so many religious Orders, a Doctor, whom he adorned with a most excellent Wit, divine Wisdom, and very heroical Virtues, and to whom he gave so great Authority, that he should be admired and revered over all his Church not only for his Life and Doctrine, but also for the sacred Religions which he instituted. For the sacred and renowned Order of the Hermits of St. Augustin (in which there always have been, and are now, most learned Men, and of an exemplary Life) is a Child of this blessed Father. The Orders of the Canons Regulars, which are many, all flow from this Fountain. That of the Servites acknowledges St. Augustin for their Master, and fights under his Rule: The same do many other very worthy Orders both Monastical and Military. And the great Patriarch St. Dominick was a Canon Regular of St. Augustin, and gave to his glorious Order the Rule of this Saint under which himself had lived, and by the Observance whereof he had attained that Perfection to which he arrived. The Fruit which our Lord has drawn out of these holy Orders for the good of his Church, it is better the Reader should attentively consider it, than that we should here recount it: For it is so great that it cannot be explicated in few Words, and we cannot use many, without leaving our first Design and wonted Brevity.

Our Saint being now old, of seventy two Years of Age, and having governed his Church thirty two, broken with Age, and with the immense Labours and Travels of his whole Life; out of the vehement Desire he had of Quietness and Leisure, to review his Works, and to dispose his Soul for the true Life, which is to see and enjoy God; with the good Will and Liking of all the People and Clergy (as they did in some Churches in those Days) he named one Eradius a Priest to be Bishop after him, and to dispatch all Affairs and Businesses, whom he was to help, if in any thing it were needful; and so it was done. And the Saint lived four Years after, feasting his Soul with Prayer and Contemplation, and with the Delights of the holy Scripture, with great Affection aspiring and breathing after

God; with whose Love he was so wounded, and enflamed with such a Desire to see him, that in one of his Meditations he speaks to him in this Manner: Now, O Lord, now appear unto me, and I shall be comforted; Come unto me, and my Desire will be accomplished; reveal thy Glory, and my Joy shall be completed; for my Soul thirsts after thee, and my Flesh desires thee: My thirsty Soul runs to the Fountain of living Waters, and says, when shall I come and appear before the Face of my Lord? O my Comforter, when wilt thou come? How long shall I expect thee? Shall I not one Day see the Joy which I long for? Shall I not one Day be satiated with that Glory, after which I hunger? O that I could be inebriated with that odoriferous and delicious Wine, which I so vehemently desire! O that I could drink of that River of Delights, after which I thirst! In the mean Time, O Lord, let Tears be my Bread and Sustenance, Day and Night, until it be said unto my Soul: Behold thy God; until she hear: Behold thy Spouse; until this Hour come, feed me, O Lord, with my Sighs, and refresh me with my Sorrows. These are the Words of St. Augustin, to declare his Affections, and burning Desires of eternal Life. Whilst he was in these Anxieties, and consuming away with Love, our Lord permitted that the Vandals a fierce and barbarous People, who had entered with the Goths into Spain, should pass thence into Africa, robbing and spoiling the Country, and making a cruel War upon it. They came to Bona; they besieged the City, they pressed and afflicted it much, to the great Grief of the holy Prelate, seeing the Miseries and Calamities which his Sheep did suffer. And the Siege having now lasted three Months, he humbly besought our Lord, that he would either free him from that Misery, or give him Patience to endure it, or else take him out of this present Life, that he might not see the Destruction of his People. Our Lord granted him this last, and gave him a sharp Sickness, of which he strait understood he should die: And although he was so well prepared, and so desirous to die (as we have said) yet he commanded the seven Penitential Psalms, to be written out, and placed before him where he might read them as he lay in his Bed, and that none should be permitted to come to him, but the Physicians and those that attended him: And it was done accordingly for the Space of twelve Days. He often read those Psalms with great Tenderness and Abundance of Tears. He received the Sacraments, and said that no Christian, how virtuously and laudably soever he had lived, ought to die, without doing first condign and convenient Penance for his Sins. His Hour being now come, in the Presence of his Children, who shed many Tears, he gave up his blessed Soul, to him who had created it for his so great Glory, upon the 28th of August

AUGUST 28. *August*, being seventy six Years old, and having governed most holily the Church of *Bona* thirty six, in the Year of our Lord ccccxxxiii, according to St. *Prosper*, Disciple of St. *Augustin*, and ccccxxx, according to Cardinal *Baronius*, in the Reign of *Theodorus* the Younger, and *Valentinian* Emperors.

The poor Servant of CHRIST made no Will, for he had nothing to dispose of. He was buried in the Church of St. *Stephen*, which he had founded. He left the Church well furnished with Clergymen, and the Monasteries filled with Monks and Nuns. He was present at seven Councils, which were celebrated in his Time in *Africa*, and signed them all. After his Death, the *Vandals* in the fourteenth Month of the Siege, entered the City of *Bona*, and destroyed it; and the Christians took the sacred Body of St. *Augustin*, his Mitre and Pastoral-staff, and carried them into the Island of *Sardinia*, of which, in process of Time, the *Saracens* made themselves Masters. *Luitprandus* King of the *Lombards*, giving them a great Price for it, got his holy Body, and translated it to *Pavia*, and there honourably entered it in a Church he built, called *Cella aurea*. The *Roman Martyrology* makes mention of this Translation upon the 28th of *February*. There it is to this Day in a double Monastery of his Religious, in one Part whereof (which is as it were a Monastery by it self) are Friar Hermits of St. *Augustin*, and in the other Part live Canon Regulars, and both together sing the divine Office in the same Church: Both the one and the other Religious desiring, like good Children, to possess that precious Treasure, and to honour their blessed Father. At the Time of the Departure of St. *Augustin* out of this

AUGUST 28. Life, was gathered the Council of *Ephesus*, to which the Emperor *Theodosius* the Younger, called the *Holy Doctor*: But when his Letters came, the Saint was already dead. Many and great Miracles are not recounted to have been done by him in his Life: But himself was a very great Miracle and divine Prodigy: Only *Possidonius* says, that sometimes when he was Priest, and otherwhiles when he was Bishop, they besought him to make his Prayer for some that were possessed, and that whilst with many Tears he was making of it, the Devils went forth, and the possessed Persons were freed. He writes moreover, that St. *Augustin* being once sick in Bed, they brought a sick Man to him, that he should put his Hands upon him, that by this Means he might recover his Health. The Saint answered, that if he could have cured any Body, he would in the first Place have cured himself, but he was not of so great Merit to be able to give Health to others: But understanding, that the sick Man came to him by the Ordination of Almighty God, he laid his Hands upon him, and instantly he was cured. Besides the Saints, Popes, and Councils, which we have cited above, four Popes, *Martin*, *Gelasius*, *Leo* and *Boniface* VIII. and fifth, sixth and seventh Synod make honourable Mention of St. *Augustin*. Note, that amongst the Sermons of St. *Ambrose*, there is found one which treats of the Baptism of St. *Augustin*, it is the ninety second. And it has deceived some, thinking that indeed St. *Ambrose* was the Author of it, who was not, but some idle Man (not to say Liar) who under the Name of so glorious an Author endeavoured to give some Colour to his Falsities; as is evidently proved by Cardinal *Baronius* in his Annals.



The Life of St. HERMES, Martyr.

THE blessed St. *Alexander*, Pope and Martyr, was a great Servant of God, and by his holy Life, admirable Doctrine, and innumerable Miracles which he wrought, converted to the Faith of CHRIST, our Saviour a great Part of the *Roman* Gentry. Amongst which was one *Hermes*, a very noble, and a very rich Man, and Governor of the City of *Rome*; who having seen his Son raised from Death to Life, illuminated with Light from Heaven, received holy Baptism, together with his Wife and Children, and Sister *Theodora*, and all his Family, which consisted of one thousand two hundred and fifty Persons. He gave Liberty to his Slaves, and to the Poor, and to his Servants a good Part of his Wealth, and to his Son the

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Government of his House, preparing himself for Martyrdom. The Conversion of St. *Hermes* made a great Noise throughout the City, because he was a Person of such Note and Quality, and so well known. The Prefect *Aurelius* commanded him to be apprehended together with St. *Alexander*, and committed him to the Charge of *Quirinus* Tribune, or Master of the Camp, who had a Daughter, called *Balbina*, very Sick of the King's Evil. *Quirinus* compassionating St. *Hermes*, said to him, that he wondered a Man of such Quality, and so high Dignity, who was held for so wise and discreet a Man as he was, would suffer himself to be so abused; and for a foolish Superstition would lose so great Honour, Nobility, Riches, and

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AUGUST 28. be basely fettered in a filthy Prison: for seeing the Happiness of Man ended with his Life, he was only once to be born and once to die; and whereas he could enjoy the Pleasures and Goods of this Life, he would rather make Choice of the Sufferings and Miseries he endured, which could avail and profit him nothing. St. *Hermes* answered, that himself had been in the same Error, but St. *Alexander* had freed him from it, and had also restored Life to a Son of his, and Sight to his Servant and Nurse: Moreover he solved his Arguments, and agreed with him, that if St. *Alexander*, who was bound in Chains in another Prison, should come that Night to visit *Hermes*, *Quirinus* should embrace the Faith of CHRIST. *Quirinus* doubled his Fetters and Guards upon St. *Alexander*, that he might not be able to get out of Prison, and come to St. *Hermes*: But St. *Alexander*, conducted by an Angel, who appeared to him with a Torch in his Hand, in the Shape of a Child, of about five Years old, came to the House of *Quirinus*, and visited St. *Hermes*, and cured *Balbina*, *Quirinus's* Daughter, of the King's Evil: Where-

upon *Quirinus* and all his Family, illuminated by Light from Heaven, made themselves Christians, and were all of them afterwards Martyrs of our Lord: For the Prefect *Aurelian*, having understood what had passed, commanded all those that had been baptised, to be put into a Ship, and with Stones tied to their Necks, to be cast out into the deep Sea. *Quirinus* was diversly tormented, and at last beheaded: And St. *Hermes* passed the same Sentence, whose Body his Sister, St. *Theodora*, took and buried it in the Way, called *Salaria*, not far from Rome. The Martyrdom of St. *Hermes* was upon the 28th of August, upon which the holy Church celebrates it; and it happened in the Year of our Lord CXXXII, *Adrian* being Emperor. *Pelagius*, the second Pope of that Name, adorned and illustrated the Place where St. *Hermes* was buried. All the Martyrologies make Mention of his Martyrdom; especially that of *Ado*, which treats more largely of it, taking out of the Acts of St. *Alexander* Pope, what is there written concerning it, which Acts are in the third Tome of *Surius*.



The Decollation and Martyrdom of St. JOHN BAPTIST.

AUGUST 29.

ON the 29th Day of August, the holy Church celebrates the Festivity of the Decollation and Martyrdom of the great Precursor of our Lord, St. *John Baptist*: The History whereof, taken out of the holy Evangelists, St. *Matthew* and St. *Mark*, is as follows. *Herod Antipas*, Son to *Herod Ascalonita*, who killed the Innocents, was Tetrarch, and for the Power he had as King, is called King in the holy Scriptures; and was Brother to *Archelaus*, and he who mocked our Saviour on the Day of his Passion, and he who commanded the blessed St. *John Baptist* to be beheaded, because he reprehended him for having taken away from his Brother *Philip*, being yet alive, his Wife *Herodias*, and entertaining her publickly as his Concubine. The King's blind and inordinate Love was most vehement, and the Hatred and Detestation which *Herodias* had of St. *John* was most cruel, because she feared, that by the great Opinion of his Sanctity, he would at length withdraw the King from his lewd Conversation with her. The Scandal of all the People was very great, and the Mischief very universal: For such as the Head is, such are the Members wont to be, and Subjects take for a Pattern the Actions of their Princes. For which Cause the holy St. *John*, enflamed with a Zeal of the Glory of God, and transpierced with Grief to see him thus offended, like a

true Preacher of Heaven, who respects God more than Men (although he saw the Danger, and knew that such a Freedom might cost him his Life) did not cease to say, and to tell *Herod* again and again: *Non licet tibi habere uxorem fratris tui: It is not lawful for thee to keep the Wife of thy Brother.* Which the wicked King extremely resented, and *Herodias*, like an infernal Fury, cast about Flames of Fire, seeking all Occasions to kill the holy Prophet. And altho' *Herod* feared St. *John*, knowing that he was a holy and a just Man, and revered him, and heard him willingly, and did many things which he counselled him, notwithstanding the Things which he did were of small Importance, and he did them more out of Ceremony, and to satisfy the People, than out of a true Affection, and to satisfy his Conscience, and to comply with his Duty, which obliged him to take away the Scandal, that by his Sin he caused in all the People. On the one Side he revered him as a Saint, and on the other Side he feared him as a Reprehender of his Vices. He heard him willingly, yet he was troubled when he admonished him of his Faults: He took Delight in his Reasons and Discourse, yet abhorred the Liberty with which he taxed his Dishonesty: In a Word there was a Combat in the King's Heart, betwixt the Respect he bore him as a Saint, and his Hatred of him as his Judge: Betwixt

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29. **AUGUST** Betwixt his Admiration of the Manners of *St. John*, and the Blame of his own. But Princes being used to live according to their Gust, and not enduring that any one should reprehend them; and the Passion of a foolish Love holding *Herod* captive, and his flattering Courtiers blowing the Fire which burned in his Heart, and *Herodias* casting Oil continually upon it, the King resolved to apprehend *St. John Baptist*, and to cast him into Prison, and also to take away his Life, if it were necessary, to make him hold his Peace. Although he dared not (for a Reason of State) to kill him at present, for Fear of provoking the People, who held *St. John Baptist* for a great Saint, and a chosen Prophet of God; till there came a convenient Time, which gave him Occasion of executing what he desired. For desiring to celebrate the Day of his Nativity, he made a solemn and splendid Feast for the Great ones, Lords, and Captains of *Galilee*, and after they had supped, and drunk largely, he commanded a Daughter, which *Herodias* had by her Husband *Philip*, called *Salome*, very young, and yet of, less Modesty than Age, to come and dance there before all the Company; and she did it so neatly, and with such a good Grace, that she so pleased the King, and all that were present, that the King bad her ask him a Reward; for though she should ask him the Half of his Kingdom, he would give it her; and this he affirmed with an Oath. The Girl consulted with her Mother what she should ask; and she taking that Occasion (if she had not before comploted and contrived it with the King) commanded her to ask the Head of the *Baptist*, who was in Prison; and with this the Damsel returned to *Herod*, and said to him: *I will, that immediately thou givest me in a Dish the Head of John Baptist.* The King hearing that Demand, was sad, or at least made a Shew to be sad. *St. Hilary*, *St. Jerom*, and *Strabo* say, that the Sadness of *Herod* was not true but feigned; because *St. Matthew* writes, that *Herod* desired to kill *St. John*. *St. Chrysostome*, *Euthymius*, and *Theophylact* say, that it was a true Grief, because although he desired to kill him, yet he desired not that it should be done after this Manner, for the Infamy he should incur by it, taking away the Life of a holy Man, to recompense a Girl for her Dancing. But to fulfill the Oath which he had made, although it had been better not to have fulfilled it, nor to have added to one Sin another yet greater; and that he might not be held for a light and inconstant Man, he commanded one of his Guard to go to the Prison, and cut off the Head of the *Baptist*, and give it to the Damsel. And this is the Sum of what the holy Evangelists say concerning the Decollation and Martyrdom of this divine Prophet, and

most excellent Precursor of our Lord. There **AUGUST** want not Authors who say, that they knew 29. by divine Revelation, that our Saviour *JESUS CHRIST*, as he was present, being in the Womb of his blessed Mother, at the Birth of *St. John*, so he was also present at his Death, which is the true Birth of the Just. For if *St. Stephen* in the Time of his Combat, and when they were stoning him, saw *CHRIST* at the right Hand of his Father, standing, as it were, to aid and assist him; and we read in the Lives of the Saints, that our Lord oftentimes came to visit them at the Hour of their Death, and to receive their Souls; what Wonder is it, that he should do him also this Favour, who was so near to him, both in Flesh, and Spirit, and endowed with more, and greater Privileges than other Saints? Moreover Saint *Jerom* writes, that the wicked Daughter carrying the Head of *St. John Baptist* to her wicked Mother, when *Herodias* saw it, not contenting herself to see her Enemy now dead, whom she so much feared and abhorred, with the Rage and Fury of a Woman, she transpierced with a Needle the Tongue of the Saint, in Revenge of what he had spoken against her.

But who does not admire at so new, and so strange a Thing as this? Who is not astonished at the secret Judgments of God? Who is not drowned in the Gulph and bottomless Abyss of the divine Providence? Who can understand the Ways, through which he leads his Elect? That great Friend of *JESUS CHRIST*, Master of good Life, Model of Sanctity, Rule of Justice, Example of Virginity, and Mirror of Penance; that Trumpet of Heaven, Voice of *CHRIST*, Secretary of the Father, Precursor of the Son, Temple of the Holy Ghost, and Sanctuary of all the most holy Trinity; and so perfect and accomplished with all Virtues, that amongst those that were born of Women, none was greater than he, that Man is cast into Prison by the Command of a vicious, lewd Fellow, because he preached the Truth to him! And the Fire of Carnality had such Power in *Herod's* Breast, that he commanded the Life of the chaste, pure, and innocent to be taken away; and inebriated with Wine, and deceived by the Passion of Lasciviousness and Delight, for the Dance of a young Girl, he deprived his Kingdom of a Prophet, and terrestrial Angel; and the World of the Light of a Sun, which illuminated and inflamed it with the Love of God. From whence we may first of all infer, how powerful and unbridled the Passion of sensual Delight is, when it domineers in the Heart, spoils and enslaves it, and transports it out of itself; and the Slaughter it makes, and the Calamities it brings, when it is joined with the Power of
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AUGUST 29. a Tyrant, who acknowledges no other Law, but his own Will, and puts it in Execution, no Body daring to oppose him, or contradict his Pleasure. Besides this, St. *Chrysostom* notes, that as there is nothing more pious than a good Woman; so nothing is more fierce and cruel, than a Woman in Choler; neither Lion, nor Tyger are to be compared to her; and for this the Holy Ghost has said: *Eccles. 26. There is no Anger like to the Anger of a Woman*; and the same *Salomon* says: *That he had rather dwell with a Lion and a Dragon, than with a wicked and talkative Woman*. For as the same St. *Chrysostom* says, Lions, Tygers, and all other savage Beasts, even venomous Serpents, may be tamed, and made gentle, but a wicked Woman has no Cure. And it is good they should understand so much of themselves, that they may resist this Passion in the Beginning, and not come to that, to which *Herodias* came; who, that she might live according to her Humour, made him lose his Life, who so well deserved to live. And also, that Men should learn how wary they ought to be in treating and conversing with Women; and that of a little Spark is oftentimes kindled so great a Fire, that afterwards it cannot be quenched. But that which we ought principally to consider in this Decollation of St. *John*, is, the Constancy with which he died for the Truth, and the Goodness of God, who would honour him with Martyrdom, and teach us, how much he esteems Chastity, and Purity of Soul; and how little Account we ought to make of all the Goods of this World; and how in the End he will severely punish those, who dare to afflict his Saints; although for a Time he suffers them, and dissembles and seems to have no Providence about the Things in this World. The Constancy of Saint *John Baptist* in reprehending *Herod*, and standing for Virtue and for the Law of God, was admirable; seeing he feared not the Fury and Rage of *Herodias*, nor the Repentment of *Herod*, nor the Cruelty of his Ministers and Soldiers, nor Death itself, which was set before him: Because he knew very well, that as a Preacher of God, and Ambassador of our Lord, to prepare the Way for him, he was obliged to preach the Truth, and to die for it, and to give Example to the Preachers of the Gospel, and publick Persons, that they put off all human Affections, Love and Fear, Ambition and Covetousness, Flattery and overmuch worldly Prudence, and break through all, when the Honour and Glory of God is concerned; as did this his blessed Precursor, and Mirror of all Sanctity. God gave this so great Constancy and Fortitude to St. *John*, because he would honour him with the Crown of Martyrdom, that this Title, and so excellent a Gift might not be wanting to

him, whom he had chosen for his so special August and beloved Friend, and adorned with the Privileges and Laurels, of Doctor and Virgin, and all the other Prerogatives we have spoken of in his Life. And so there is no Doubt, but St. *John* was a Martyr, and a most glorious and renowned Martyr, and Light of Martyrs; seeing that between the Birth and Death of CHRIST, he left us the Example of a most constant Martyr; and also, that the Martyrdom of St. *John Baptist* is more to be esteemed, than that of the other Martyrs of the new Testament, who died for CHRIST, after CHRIST had died for them; and so the Example of our Lord incited them to be grateful, to give their Life for that Lord, who with such an immense Charity had given his for them, and knew, that by dying they were to begin their true Life, and to go to Heaven, to enjoy eternally the beatifying presence of God. But St. *John* had not seen this Example; nor when he died, had our Lord died for him; and he knew that the Gate of Paradise was to be shut, till CHRIST our Lord risen from Death to Life should ascend to Heaven, and open it, and that in the mean Time he was to be in *Limbus* with the other holy Fathers, expecting their perfect Redemption.

And it is also very considerable, that our Lord designing St. *John* for a Martyr, would have him to be so for the Defence of Purity and Chastity; that hereby we should understand the Price and Worth of this inestimable Jewel, seeing his great Favourite and Friend gave his Life for it, and opposed himself to the vehement Rage of a furious King, who by Force had taken away his own Brother's Wife from him, and kept her as his Concubine. How great then is the Excellency and Glory of that Virtue, for whose Defence the great Baptist shed his Blood? And how great is the Foulness, and Abominableness of that Sin, against which this divine Voice exclaimed with so great Force and Vehemency, even to his Death; and after his Death cries lowder with the Voice of his own Blood, than did the Blood of *Abel*? And after all, what shall I say of the Contempt we ought to have of the frail Things of this miserable Life, and of the Price we ought to set upon those that are eternal and lasting; seeing the sacred Head of a Person more divine than human, sold for the vain Contentment of a cruel Man, and for the Dance of a shameless wanton Girl, at the Instigation of an adulterous and furious Woman, who thought she could not live without the Death of the holy Prophet? If we look upon this History only with the Eyes of our Flesh, it will seem to us, that God has no Providence or Care of human Affairs, seeing the Bad prevail against the Good, and an Adulteress triumphs over the Chaste, and a wicked and cruel

29. **August** cruel Judge over a holy and innocent Prophet. But if we open the Eyes of our Soul, we shall see, that all Things here below are but Dust and Rubbish, and that only is to be esteemed, which remains for ever; and that it was a great and a most incomparable Glory to St. John, that he was imprisoned for the Truth, and offered his Neck to the Sword, and obtained hereby the Crown of a glorious Martyr; but as for Herod, who commanded him to be killed, there followed him the Hatred and Abomination of all Mankind together with perpetual Ignominy and Disgrace. And so says St. Peter Chrysologus, speaking to Herod in these Words: *Upon the same Day that thou didst end thy Birth-Day, St. John was born for Heaven; and thine was ended, and his begun; for the just Man then begins to live when he dies for CHRIST, seeing the Life of a Martyr is not lost by Death, but changed into a better Life. By Death he became more glorious, who died temporally that he might live eternally. Thou diest in living, and John lives in dying. Thou hast already left, and lost that purple Robe which thou worest, and St. John is always clothed with that Stole of Immortality, which himself died with his own Blood. Thy Guests now are Partners with thee in thy Torments, and St. John sits at the Table of the King of Heaven, with the Choirs of Angels. He hears continually the Musick, and Harmony of Heaven, and thou bearest the lamentable Howlings and Gnashings of Teeth of Hell. And he who was condemned, and given for a Remittance of the impure Love of an Adulteress, and a dancing Girl, now enjoys in the eternal Kingdom the Reward of his Virtues, and thou with them hast received in Hell the Wages of thy unjust Sentence. Joseph, that he might fly from an Adulteress, left his Cloak in her Hands; and John, that he might not see an Adulteress, left not only his exterior Garment, but his very Body. Joseph, that he might not committ Adultery, willingly went to Prison; and John, to reprehend Adultery, changed his Desert for a Prison. With good Reason John is greater than all that are born of Women; seeing he did not only reprehend Adultery, but also by the Love of Virginity overcame the honest Delights of a lawful Matrimony. And if St. John, who was so great, and separated from Women in the Wilderness, could not escape their Hands; who is there, that living amongst them, can hope to be delivered from them, without great Care, and Watchfulness, if our Lord do not deliver him by his holy Spirit, and hold him with his Hand?* All this is out of St. Peter Chrysologus.

But CHRIST our Lord did not only chastize Herod, and Herodias, and her Daughter in the other Life with eternal Punishment (altho' that alone be sufficient, and is only worthy to be feared) but also afflicted him in this Life,

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and disgraced him, and deprived him of his **August** Kingdom; and he had great Wars with **August** 29. *Arctas* King of Arabia, for having put away his Daughter, who was his lawful Wife, and taken *Herodias* in her Place; and Herod's Army was routed and defeated, as *Josephus* writes in the Book of his Antiquities; and Herod afterwards was banished to *Lions* in France, where he was with *Herodias*; and both of them having fled thence towards Spain, they died consumed with Grief and Anguish of Heart. And as for the dancing Damsel, who for the Reward of her Impudency, demanded the Head of St. John, *Metaphrastes*, and *Nicephorus* write, that she died in this Manner: Going a Journey in the Winter-time, when it was very cold, she would pass over a River that was frozen (for greater Security) on Foot. As she was going over, the Ice broke, and the unhappy Creature fell into the River, her Head remaining above the Ice; and being accustomed to dance, she so moved her Body in the Water, that her Head was cut off by the Force of the Ice, to the Admiration of the Beholders, and by the just Judgment of God, who (as we said) although he expects, suffers, and dissembles, that the Sinner may repent, and do Penance; in the End strikes and punishes so much more severely, by how much his Patience and Forbearance has been the greater. The Death of the holy Precursor was about *Easter* (as the *Roman Martyrology* says, and Venerable *Bede* observes) but because the Church at that Time is busy in celebrating the sacred Mysteries of our Lord's Passion, the Festivity of the Decollation of St. John is transferred to the 29th of August, which is the Day on which his precious Head was found the second Time. For after the Disciples of St. John understood, that their Master was beheaded in Prison, they took his Body, and buried it with great Resentment at *Sebastie*, which is *Samaria*, between the two holy Prophets, *Heliseus* and *Abdias*, and there God wrought many Miracles by him; as St. *Jerom* recounts upon the Prophecy of *Abdias*.

Concerning the Head of St. John Baptist, *Ruffinus*, and the Authors of the tripartite History, *Bede* and *Simeon Metaphrastes* write, that *Herodias* buried it in her own Palace fearing lest it should rise again, and join itself to the Body, and again reprehend her for her Adultery. It was hidden many Years, till the Saint revealed it to certain religious Men, who were come to Jerusalem out of Devotion; and of this first Invention the *Roman Martyrology* makes mention upon the 24th Day of February. But to Day, the 29th of August, was the second Invention of that sacred Head, which was found in the Time of the Emperor *Valens*, and he desiring to carry it to Constantinople with due

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AUGUST Honour and Reverence, could never do it; 29. for he being an *Arian* Heretick, God would not do him so great a Favour, reserving it for the most pious and devout Prince *Theodosius* the Elder; who translated the Head of the holy Precursor, with great Pomp and Solemnity to *Constantinople*, and built him a sumptuous Church; and for this Reason is celebrated to Day in the Church the Decollation of St. *John Baptist*. And also, for that the same Emperor *Theodosius* having commanded, that all the Temples of the Idols should be thrown down; this Command coming to *Alexandria*, when *Theophilus* was Bishop of that City, the Christians threw down the famous Idol of *Serapis*, with the great Grief and Lamentation of the Heathens; and in that Place founded a Church, and consecrated it upon this Day to our Lord, under the Name of St. *John Baptist*, and put there his holy Relicks. Whereby Superstition, and the vain Worship of false Gods ceased in a great Part in that Province, and our holy Religion began to flourish much. The holy Precursor rewarded *Theodosius* well for his Devotion, and for the Service he had done him; for before he undertook the perilous War, which he made against *Eugenius* the Tyrant, the good Emperor retired himself into the Church of St. *John Baptist*, which he had built, to make his Prayer, and to take him for his Advocate and Patron in that Expedition; and it availed him so much, that in the Time of the Battel between *Theodosius* and *Eugenius* the Tyrant, there went a Devil out of this very Church of St. *John Baptist*, making hideous Howlings, and Clamours against St. *John*, and saying these Words: *Thou wilt overcome me, and defeat my Army*. As *Sozomenus* recounts. Which is an evident Sign of the Favour which the holy Precursor did *Theodosius*, recompensing his Devotion and Service with so signal a Victory. Far different was this Piety of *Theodosius* from what the wicked Apostate *Julian* endeavoured to do against the Relicks of this glorious Martyr. For having understood the great and continual Miracles, which God wrought at his Sepulcher, he went about to cause his holy Body to be burnt, and the Ashes to be cast into the Air; thinking by this Means to extinguish the Glory of CHRIST; and in Effect the Heathens his Ministers attempted, and in Part did what they desired, with great Fury and Impiety. But our Lord

provided, that certain of his Servants should come at that Time from *Jerusalem* to *Se-* 29. *bast*, where that Sacrilege was committed; who mingling themselves covertly amongst the other People, gathered up many of the Bones, and precious Relicks of St. *John*; and after the Death of *Julian*, his Sepulchre was repaired and honoured with great Concourse of the Faithful; as we learn out of St. *Jerom*. Afterwards in Process of Time, the Head of St. *John Baptist* was brought to *Rome*, and was placed in the Monastery of St. *Sylvester*, where it is at present; as the *Roman Martyrology* says. And because the Head of St. *John Baptist* is there, the Church is called St. *Sylvester's ad Caput*; as *Baronius* observes, which the curious Reader may see in his Annotations upon the *Roman Martyrology*, and in the fourth Tome of his Annals: Father *Cani-* *fius* has the same in that, which he writes of St. *John Baptist*, against the Hereticks of our Times. The Relicks of this most glorious Precursor, by reason of the Devotion the Faithful have to him, have been dispersed in a manner throughout the whole World, in *Alexandria*, in *Cyprus* a City of *Syria*, in *France*, and in *Italy*; and St. *Paulinus* Bishop of *Nola* placed them in his Church; and St. *Gaudentius* Bishop of *Brescia* in his. The Finger, with which the holy Precursor pointed out our Saviour, they say is in *Malta*, the Head-place of the Order of the Knights that fight under his sacred Name; and his Ashes are in the City of *Genua*, in a Chapel of the Cathedral Church of St. *Lawrence*, and are kept and revered with very great Devotion, and God works many Miracles by them, especially when the Sea rages, when exposing the Ashes before it, it becomes calm. Our Lord has also enriched other Provinces with the precious Treasure of the Relicks of St. *John Baptist*, and has wrought great Miracles through his Intercession. Some of which St. *Gregory* of *Tours* recounts in his Book of the Glory of the Martyrs; as does also *Lipoman*. The Martyrdom of the holy Precursor was in the Year of our Lord xxxiii, and a Year before his Passion. Besides the holy Evangelists, all the Martyrologies, the *Roman*, those of *Bede*, *Ussuard*, and *Ada* write of the Decollation of St. *John Baptist*; and St. *John Chrysostom* in divers Homilies; and St. *Peter Chrysologus*, and many Ecclesiastical Historiographers, whom we have cited above.

The Life of St. SABINA, Martyr.

AUGUST 29. THE Church celebrates the Martyrdom of St. *Sabina* upon the 29th of *August*, which taken out of the Martyrology of *Ado*, Bishop of *Vienna*, was as follows. St. *Sabina* was a *Roman*, of a most honourable Family, Daughter to *Herod* of *Metair*, and Wife to a prime Nobleman, called *Valentin*. Her Husband being dead, she received into her House a very virtuous Christian Maid, whose Name was *Seraphia*: Who by her Example, and good Reasons, persuaded her to become a Christian, and by her Discourse so enflamed her with the Love of JESUS CHRIST, that *Seraphia* being apprehended for the Faith, and condemned to die, St. *Sabina* could not be separated from her, but followed her to the very Place of Execution. The President *Berillus* seeing her, said to her: *I wonder much, that forgetting thy Parentage, thy Father that begot thee, and thy Husband that married thee, thou shouldest in so contemptible Attire follow this Witch and Sorceress, who has enchanted thee, and bereaved thee of thy Wits, as she has done many others.* St. *Sabina* answered him; *I wish, O President, that thou hadst heard Seraphia, as I have done, and hadst weighed her true and powerful Reasons (which thou callest Charms) for I know thou wouldest leave the Adoration of thy false Gods, and wouldest acknowledge him who alone is the living and true God, and rewards the Good with eternal Life, and punishes the Bad with eternal Torments.* The President, although the Words of *Sabina* displeased him, bearing Respect to the Quality of her Person, let her alone. St. *Seraphia* was crowned with Martyrdom, and *Sabina* gathered up her Relicks, and kept them as a rich and most precious Treasure: And some Days after was taken, and carried before a Judge, called *Elpidius*. Who much reproached her, that being what she was, she should degenerate from her Nobility, and the noble Blood of her Family, and from her Husband, and like a Woman of a base and low Condition, should live amongst the Christians. But seeing her very constant in the Confession of JESUS CHRIST, and that she answered him with great Freedom, he commanded her to be beheaded, and all her Goods to be confiscated. In this Manner the glorious Martyr St. *Sabina* ended this temporal Life, and began to live that most happy and eternal Life; which all they obtain, who know so well how to fight, and overcome as she knew. The Christians took her Body, and buried it in the same Tomb, where she had buried her Mistress *Seraphia*. She suffered upon the 29th of *August*, in the Year of our Lord cxxii, *Adrian* being Emperor. *Surius* recounts her Acts in his fourth Tome, and confirms what we have said of her: And all the Martyrologies make Mention of St. *Sabina*. There is a very sumptuous Church in *Rome* of her Name; in which the glorious Patriarch St. *Dominick* founded a Convent of his holy Order, and the Pope goes to it the first Day of *Lent*, and begins the Stations, which in the other following Days are frequented in it, with great Devotion by all that holy City.

The Lives of the holy Martyrs, FELIX and ADAUCTUS.

AUGUST 30. IN the Time of the Emperors *Diocletian* and *Maximian*, there were in *Rome* two holy Brothers Priests, who were both called *Felix*, that is to say, Happy, and they were so no less in Life, than Name. The Elder of the two Brothers was apprehended by the Command of the Emperors, and carried to the Temple of *Serapis* to adore their false Gods. But the Saint looking upon the Statue and Idol of *Mettal*, which was in the Temple, breathed in the Face of it, and immediately it fell down, and brake in Pieces: The same happened in the Temple of *Mercury*, and in that of *Diana*. For which the Judge commanded him to be cruelly tormented on the Rack *Equuleus*, to know of him by what Sorcery he had thrown down, and broken in Pieces their Gods. And the Saint answered: What I have done, I have not done it by the Help of the Devil, but by the Virtue and Power of God. The Judge in a Fury and Rage, caused him to be carried out of the City, by the Way which leads to the City of *Ostia*, where there was a very high Tree, consecrated to the Devils, and close by it a Temple, in which they intended *Felix* should offer sacrifice. The Saint being come to the Tree, made his Prayer, and with great Confidence (as if he had been speaking to some Body) said to it: *I command thee in the Name of my Lord JESUS CHRIST, that* plucked

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AUGUST 30. *plucked up by the Roots, thou fall upon this Temple here by, and break in Pieces the Altar, or Statue which is in it, that henceforward no Souls may be deceived by thee:* Which he had no sooner said, but the Tree fell upon the Temple, and ruined it, and so broke in Pieces the Idol, that one could not say, there had been one before: Which the Judge understanding commanded him to be beheaded, and his Body to be left in the Fields, to be eaten up by the Wolves and Dogs. Another Christian unknown to Men, but well known to God, saw him go to Execution: And understanding that he went to die for CHRIST, enflamed with the Love of the same CHRIST, began to say with a loud Voice: *According to the same Law that this Man lives, do I live also. He confesses JESUS CHRIST for God, and I confess him for God too; he desires to die for him, and so do I.* The Ministers of Justice hearing this, layd hold on him; and by their Permission he going first to St. Felix, and giving him the Kifs of Peace, was together with him beheaded.

The Christians not knowing his Name, AUGUST 30. called him in *Latin*, *Adauctus*, that is to say, added, because he added, or joined himself to St. Felix, as his Companion, that he might receive together with him in Heaven the Crown of Martyrdom. And in the Night they took their holy Bodies and buried them in a great Hole, which that great and high Tree had left, which fell upon the Temple, by the Prayer of St. Felix. The *Gentiles* would have taken them out thence, but the Devil entered into them and tormented them: And afterwards in that Place was built a fair Church; which being decayed, was repaired by St. *John* Pope, as is to be seen in the Book of the Bishops of *Rome*. The Church celebrates the Feast of these Martyrs upon the 30th of *August*, which was the Day of their Martyrdom, in the Year cccii; *Dioclesian* and *Maximian* being Emperors. What we have here related, is taken out of *Ado's Martyrology*: And the other Martyrologies, and those of *Bede* and *Ufuard* make Mention of these Saints.



The



The Month of *SEPTEMBER.*



The Life of St. GILES, Abbot.

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1.



T. Giles was a Grecian by Nation, Native of *Athens*, of the Blood Royal. His Father was called *Theodore*, and his Mother *Pelagia*. From his Childhood he applied himself to Studies, and to all Works of Virtue, and especially to Mercy towards the Poor, and to the succouring them in their Necessities. He went one Day to the Church, and a poor sick Man, who lay upon the Ground in the High-way, seeing him, asked him and Alms, and St. Giles putting off the Coat with which he was cloathed, gave it the poor Man, who immediately upon it was cured. His Parents died, and he distributed his Patrimony to the Poor, making our Lord Heir of all his Goods. Our Lord wrought other Miracles by him. Returning one Day from the Church, he met with a Man, who had been bitten by a venomous Serpent, and being at the Point of Death, he cured him by his Prayers. Another Time one possessed, with the Devil, being in the Church upon a *Sunday*, and hindering those who were in it from saying their Prayers, by hideous Outcries and Noises, which he made, St. Giles commanded the evil Spirit, to depart out of the Body he possessed, and to leave it free, and he obeyed him. By these Miracles the Sanctity of St. Giles began to be divulged, and his Fame to extend itself throughout all *Greece*: And he being truly humble, and desirous to be contemned, and not honoured by Men, that he might fly that popular and vain Applause, took Ship to go into some other Country, where he was neither known, nor esteemed. There arose in the Sea a dangerous Storm; St. Giles made his Prayer to our Lord, and it ceased; and the People that were in the Ship with him, gave him Thanks for it, acknowledging that God had delivered them out of that Danger by his Intercession. At the end of some Days the Ship came near *France*: St. Giles went a-shore, and took his Way to-

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wards the City of *Arles*, where St. *Cæsarius* was Bishop, a Man of great Learning and Sanctity. He remained in his Company two Years to the great Content of them both; for all their Discourse and Conversation was either of God, or with God. Here he cured a sick Man, who had been three Years grievously afflicted with an *Ague*; and fearing least he should be honoured, he passed the River *Rhone*, and finding upon the Bank of the River a holy Hermit, called *Veredemius*, he stayed with him some Days, where he cured another sick Man: And that Earth which naturally was barren, by his Prayers he made fertile and fruitful. By reason of these Miracles, *Veredemius* began more to esteem and honour St. Giles: And he, who fled nothing more than Honour, resolved to leave him, and to enter further into the Country, and to live alone, that he might be more secure, and more remote from his Praises. He found in that Part of the Country, where the River *Rhone* enters into the Sea, a solitary Desert, and in it a great Thicket of Wood with a Cave, and a clear and plentiful Fountain of Water. He found moreover a Hind, as it were sent him from the Hand of God, to sustain him with her Milk. He settled his abode in this Place, living with God alone, out of the Tumult and Noise of Men, in the Company of wild Beasts. It happened that upon a Day the King of *France* went a Hunting towards that Way, and the Dogs light upon the Hind, which saved herself, by running with great Swiftnes to the Cave of St. Giles, and cast herself at his Feet, as it were beseeching his Aid and Favour in that Danger. The Saint prayed for his Hostess, and the Dogs were not able to pass any further, but baying returned to their Masters. Another Day the King came with more Hunters, and a greater Retinue to the same Place, and the Dogs not daring at this Time also to enter in where the Saint was, a Bowman at random drew an Arrow, which as God would have it, hit the Saint, and grievously

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voulsly wounded him. The Huntsmen, made their Way through the Middle of the Thicket or Grove, till they came to the Cave where St. *Giles* was. There they found him in a *Monk's Habit*, of a grave and venerable Aspect, making his Prayer, without moving himself, or being troubled, the Blood running down from the Wound he had received from the Arrow, and the Hind lying at his Feet. All this caused great Admiration in the King, and in those that came with him. The King instantly went to him, and perceiving him to be a holy Man, fell at his Feet, and craved his Pardon, and gave Order for the speedy Cure of his Wound; although the Saint would not permit it, desiring it should remain all his Life, that he might suffer some Pain, and increase his Merits thereby. Upon this Occasion the King began often to visit him, and to reverence his Sanctity, offering him many Gifts and Riches, which he would not receive: But counselled the King to expend them in building a Monastery, in that Desert for religious Men, who should continually recommend him and his Kingdom in their Prayers to God. The Monastery was built, and St. *Giles* took the Charge of it, with the Title of Abbot, merely by the King's Importunity.

Here he lived some Years, and was ordained Priest, and led the Life of an Angel incarnate, profiting all, and converting many Sinners to the Service and Love of our Lord: Amongst whom was the same King of *France*, who rose out of a grievous Sin, which he had committed, and did Penance, by the Admonition and Prayers of St. *Giles*. After he had religiously and holily governed his Monastery some Years, the happy End of his Days grew near; and God revealed it to him before; and having prepared himself for his Departure out of this Life, he gave up his Soul to our Lord, and went to enjoy him, upon the first of *September*. The Year is not precisely known, but it could not be the Year DCC, as some write, nor much less the Year DCCXX, as others say: For St. *Cæsarius* Bishop of *Arles*, with whom St. *Giles* lived two Years, flourished in the Time of *Symmachus* Pope, and the Emperor *Anastasius*, *Theodorick* the *Arian* being King of *Italy*, and *Clodoveus* of *France*, about the Year of our Lord D. The Life of St. *Giles* was written by *Fulbert*, Bishop of *Chartres*, and the Martyrologies, both the *Roman*, and those of *Bede*, and *Ado*, also St. *Antoninus*, and *Peter de Natalibus* make Mention of him.

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1.

The Lives of twelve holy BROTHERS, Martyrs.

THE same Day that the Church celebrates the Feast of St. *Giles*, she makes a Commemoration of twelve Brothers, Martyrs; who were by Country *Africans*, Natives of a City called in *Latin*, *Adrumetum*: Which at present they say is called *Siffa*, although some call it *Toulb*, and others *Macometa*. The Names of these valiant Soldiers of CHRIST, were, *Donatus*, *Felix*, *Arontius*, *Honoratus*, *Fortunatus*, *Sabinian*, *Septimius*, *Januarius*, *Felix the Second*, *Vitalis*, *Satyrus* and *Repositus*. They were of a noble Parentage, and all of them well Instructed both in human and divine Literature. They were apprehended in *Africa*, and af-

terwards carried into *Italy* to the City of *Beneventum*, where they ended the Course of their glorious Martyrdom, although upon different Days, *Valerian* being Emperor of *Rome*: And before they were put to Death, they were tormented with many and cruel Torments. *Alfanus* Archbishop of *Salernum*, wrote their Martyrdom in Heroick Verses, which are in the seventh Tome of *Surius*, *Anastasius Bibliothecarius* did also write of them, as says *Petrus Gelasius* in his Annotations upon his Martyrology: The *Roman* Martyrology also, and *Cæsar Baronius* in his Annotations make Mention of them.



The Feast of the NATIVITY of the most Holy VIRGIN our Blessed LADY.

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OF the Nativity of the most glorious Virgin Mother of God *Mary* our Lady, the holy Church in an Antiphon, speaking to her, says these Words: *Thy Nativity, O Virgin and Mother of God, has brought Joy and Exultation to the whole World. For of thee has been born the Son of Justice, CHRIST our God, who destroying the Mak-*

dition (under which we all were) has poured out upon us his plentiful Benediction, and overcoming and killing Death, has given us eternal and everlasting Life. Assuredly with good Reason, the Church guided by the Holy Ghost, says, that the Nativity of the Virgin has brought to the whole World singular Joy. For if the Angel St. *Gabriel* said

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SEPT. 8. to Zachary, that many should rejoice in the Birth of his Son St. *John Baptist*, and celebrate it, because he was a Son of Prayers, and born of a Father that was old, and of a Mother that was barren, and was to be the Precursor of the Messiah, and to prepare the Way for him, how far greater Motives, and Reasons has the whole World to be glad, upon the Day this most blessed Virgin was born, in whose most pure Womb was to be inclosed God our Redeemer, and to cloath himself with our Flesh, and to unite the divine Nature with the human, and to give it by his Blessing, Life and eternal Salvation? The whole World was clothed with the Darkness of Sin and Ignorance, and covered with a dark and obscure Night; but when the Light of this divine Break of Day began to appear, all Things were replenished with Joy and Gladness, understanding, that the Day approached, and the Sun was coming, which was to enlighten them, and free them from all the Evils and Miseries they suffered. The most Blessed Trinity took herein singular Content; the Father, for that his most sweet Spouse was born; the Son, because she was to be his Mother; and the Holy Ghost, because she was his Temple, and by his Virtue was to conceive the Son of the most high in her sacred Womb. Then what shall I say of all the celestial and blessed Spirits? What a Feast of Joy think we did they keep in Heaven, upon the Day they saw born on Earth her, that was to be their Queen, and to repair and fill their empty Seats by Means of her most blessed Son? What shall I say of the holy Patriarchs her Progenitors, when they saw their long and anxious Desires accomplished, and that by means of this Child their Lineage was to be illustrated and ennobled? What of the Prophets, who had so often foretold her, and under so many Shadows, and mysterious Figures, had painted and drawn her out? All Mankind ought to rejoice for the Nativity of this Lady, by reason of the Honour that accrues to them by having her for their Kinswoman, for their Glory, Ornament, and Crown, but particularly Sinners should rejoice, that they have such an Advocates and Mediatrix. But those who to Day have the greatest Part in this Feast, are the Parents of this Child, to whom God did so signal a Favour, and by their Means gave such Cause of Joy to the whole World. The Father of the Virgin was *Joachim*, Native of *Nazareth*; her Mother *Anne*, of the City of *Bethleem*; and they both were of the Tribe of *Juda*, and of the Line of *David*. They were rich and honourable, and of noble Blood; for they descended from many Kings, valiant Captains, great and wise Judges, and Governors of the People of *Israel*, and that which imports most, of most holy Priests

and Patriarchs, and Friends of God, who served him with great Love and Reverence. Moreover they were Persons that much feared God, and with great Care kept his holy Law in Fastings, Prayers, and Alms-deeds; for it was fitting such should be the Tree, that was to bring such Fruit. They divided their Revenues into three Parts; the first they spent upon the Temple and Service of God, the second upon the Poor, and the third upon the Sustainance of their own Family. They had lived together married twenty Years without ever having a Child, because *Anne* was barren; for which Cause they were much afflicted. But God our Lord, by special Providence ordained, that *Anne* should be barren, that the Birth of her most holy Daughter should be miraculous, and not be attributed to Nature, but to Grace: And as St. *John Damascen* says, that by this Miracle Way might be made for the great Miracle of all Miracles, which is the coming of God into the World, and his Incarnation in the Womb of *Mary*; and that it should be understood, that she who was born, was not the Work of sensual Delight, but of the divine Grace; and that our Lord sometimes shuts the Door, to open it with greater Wonder; that by that new Miracle the Greatness of the Child who is born, may be better known, and more esteemed. Moreover God would have *Anne* be barren, and both her and *Joachim* old, that the Virgin who was born, might be a Child of Prayers, Desires, and Tears: As the Prophet *Samuel* was Son of the other *Anne*, who brought him forth with Sighs, Fastings, and Tears, so this holy married Couple continually besought our Lord with great Earnestness, that he would please to give them the Fruit of Benediction; vowing to consecrate to his divine Majesty the Son or Daughter he should give them; and with their Prayer they joined Fasting, and Alms; and persevered herein with so great Confidence and good Works, that our Lord sent them an Angel (who, *Pantaleon* says, was St. *Gabriel*) and he revealed to them, that God had heard their Supplications and Prayers, that they should have a Daughter, whom they should call *Mary*, and that she should be the Mother of the Messiah, and Saviour of the World. And it was very fitting that an Angel should bring from Heaven this happy News, and announce her Nativity, who was to rejoice Heaven and Earth; seeing the Births of *Isaac*, of *Sampson*, and of St. *John Baptist* had been announced or made known to their Fathers by Angels. By this Favour of God *Joachim* and *Anne* were exceedingly comforted, and gave many Thanks for so singular a Mercy; and *Anne* conceived the most Blessed Virgin upon the eighth Day of *December*, on which the holy Church celebrates the Feast of her immaculate

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This glorious Child, when she was born, was as to her Body, more pure, fair and beautiful, than any mere Creature; and as to her Soul so pure, so perfect, and so adorned with Graces and Virtues, that the Cherubims and Seraphims were amazed and astonished to see her. For the Body of *JESUS CHRIST* being to be formed of the Body of the Virgin, and framed of her pure Blood; it was very fitting, that the Flesh, with which the eternal Word was to be cloathed, should be very much proportioned to the Flesh of the Son, and be well compounded, and in the highest Perfection accomplished with all the Goods of Nature; and that the Son should be very like to the Mother in the being of Nature, and the Mother much resemble the Son in the being of Grace. Because in the first, *CHRIST* was the Son of *Mary*, and she his Mother; and in the second he was her Father, and she his Daughter; and from hence came that Fulness of Grace, with which the Soul of the Virgin was replenished, and the immense Riches of all Virtues and Gifts, which in a singular

Manner our Lord communicated to her. For all the Graces, which God imparted severally to all the other Saints, he joined them and heaped them all up together in *Mary*, in a higher Perfection, and in a greater Measure. So that all the Women, who in the Old Testament had any Excellency, were a Figure, and as it were Picture of this most holy Virgin; and she infinitely surpasses them all. She is the second *Eve*, not like the first, who was called the Mother of the Living who were to die, but as Mother of the Living, that shall live for ever; for she had Enmity with the Serpent, and broke his Head, and with this killed Death itself. She was more happy than *Sara*, more prudent than *Rebecca*, more beautiful than *Rachel*, and more fruitful than *Lia*; for although *Lia* brought forth many Children, and *Mary* but one, this one is of more worth than the whole Creation. She was greater than *Mary* the Prophetess, the Sister of *Moses* the Lawgiver, and *Aaron* the high Priest, that sung Canticles of Praises, when she saw the People of *Israel* delivered, and *Pharao* with his Chariots and Army drowned in the red Sea. For our *Mary* was not the Sister, but the Mother of the true and only Lawgiver of the World; and of the high Priest, who with the Sacrifice of his most sacred Body and Blood appeased the Anger of the Eternal Father, and overcame and drowned the infernal Tyrant, who persecuted his People. She was more wise than *Deborah*, more courageous than *Judith*, more gracious than *Ester*, more humble than *Abigail*, more beautiful than *Abisag*, and more chaste than *Susanna*. She was that great Sign which appeared in Heaven, and to Day in Earth, and that glorious Woman cloathed with the Sun, and crowned with the Stars, and that has the Moon under her Feet. She is that Sanctuary, which God made, that he might dwell in it; and that Ark made of the Wood of *Setim*, and covered within and without with most pure Gold. She is the Star that was born of *Jacob*, she is the living Temple, and the Throne in which the true *Salomon* repotes. Lastly, she is that most pure Virgin, of whom saith the holy Gospel which is read at Mass, to solemnize her Nativity: *De qua natus est Jesus, qui vocatur Christus*. Would you know who *Mary* is? She is the Mother of God, and of whom *JESUS CHRIST* was born. All the Titles of Excellency which can be given the Virgin, are comprehended and summed up in this Name of the Mother of God. She is born to Day, and fifteen Years hence shall be born of her the Son of God; that to Day we should look upon her, not as the Daughter of *Joachim* and *Anne*, but as the Mother of the most high and only begotten Son of God; and that from this Day, on which she came into the World, we should conceive such a profound

SEPT. 8. profound Reverence, such an humble Respect, and such a hearty Devotion, as is due to the Mother of JESUS; because for this she was born, and for this she was given us by our Lord. O Blessed and thrice happy Lady, what Tongue, although of an Angel, can express, or what Understanding can comprehend, that which is contained in this Name of Mother of God? O Mother of thy Father, Spouse of thy most sweet Son, who deservedst to have the same Son with God: *De qua natus est JESUS.* He was born from all Eternity without a Mother of the Substance of the Father; and he was born in Time without a Father, of the Substance of Mary. The Father begot him that gave Being to all Things; and thou engenderedst the same Son, who gives them Grace and Perfection of Being. The Father begot the Creator of all Things, and thou the Repairer of all Things, and Saviour. By JESUS CHRIST the World was made and formed, and by the same CHRIST in thee it was reformed and renewed. Thou wast born of the Flesh of Adam, but without the Corruption of Adam; thou wast the Daughter of Eve, but to the end thou mightest repair the Miseries of Eve; thou wast the Daughter of Man, but the Mother of God; thou wast a Virgin, but not barren; thou wast fruitful, and yet a most pure Virgin. All hail, most sacred Virgin, nuptial Bed of the celestial Spouse, sacred Lodge of the eternal Father, Temple of the uncreated Wisdom, Sanctuary of the Holy Ghost, Palace of the Divinity, Tabernacle of our Salvation, Garden of Delights, Paradise of Pleasures, most rich Treasure, Vein of living Waters, Depositary of all the Gifts and Graces of God! Thou art singular amongst all the Creatures, seeing there is nothing equal to thee; for whatsoever has a being, is either above thee or below thee: Above thee is only thy Creator, and below thee are all Creatures; because thou art the Mother of God, Mother of our Salvation, Mother of our Redemption, and of our Happiness.

If then this most blessed Child, which to Day was born, be so adorned with Graces and Virtues, and enriched with so many and such incomparable Gifts of God, and by means of her God communicates himself to us, and takes our Flesh, and makes himself our Brother, so that we may say, he is Flesh of our Flesh, and Bone of our Bones, how ought we to rejoice upon this Day? With what Joy ought we to celebrate this Nativity, and with what Festivity solemnize her coming into the World, who gave Life to the World? When a great King takes to Wife a Lady, all those of her Family congratulate with her, and make great Demonstrations of their Joy. When a Queen comes first to a Kingdom, she is received with

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Royal Pomp, with costly and various Liv-
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eries, with triumphal Arches, Feasts and Jol-
lity. With how much greater Joy, Devotion, and Reverence, ought we then to receive our Queen, and the universal Lady of the World, and to glory that the sovereign Majesty of the eternal Father has taken for his Spouse, and for the Mother of his Son, a Kinswoman of ours, and hereby so ennobled all the Lineage of Mankind? And for this Cause Cardinal Peter Damian says these Words: *The Nativity of the most blessed and inviolate Mother of God (most dear Brethren) is Matter of singular Joy to Men; for it was the Beginning of all our Salvation. Assuredly, with good Reason, does all the World this Day keep a Jubilee, and leap for Joy, and the holy and universal Church solemnizes a Feast, seeing that on this Day was born the most worthy Mother of her heavenly Spouse, and in it is celebrated the Origin of her other Feasts; and this Feast being in Time most ancient, ought not to be inferiour in Dignity. Wherefore let us be glad and rejoice in the Nativity of the Virgin and Mother, who announced and declared a new Joy to the World, and was the Beginning of all our Salvation; and as we are wont to rejoice in the Nativity of CHRIST, so let us also rejoice in the Nativity of the Mother of CHRIST.* And Sergius Hierapolitanus, a Greek Writer, and very ancient, says: *Come all, ye Faithful, and congratulate with this Infant that is born, for before she was born, she was already predestinated to be the Mother of God; and with her the World is born again and renewed.* And St. John Damascen says: *Come, all ye Nations, and all Estates of Men, of whatsoever Language, Age, and Condition, that we may celebrate with great Affection the happy and joyful Day of the Nativity of this Virgin.* And Rupertus Tuttiensis expounding those Words of the Canticles: *Who is that which ascends, and goes increasing with Light like the breaking of the Day?* Speaking to the Virgin, says to her: *When thou, O most Blessed Virgin, wast born, then the Day did break, and the true Morning-star appear'd to the World, and gave us Notice of the coming of the eternal Day; for as the Dawning of the Day is the End of the Night past, and the Beginning of the following Day; so thy Birth was the End of our Griefs and Sorrows, and the Beginning of our Comfort and Joy.*

Some say, that Pope Innocent IV. instituted the Feast of the Nativity of our Lady, about the Year of our Lord MCCL, and that the Cause of the Institution was, that after the Death of Pope Celestin IV. no Body was chosen in his Place for the Space of one and twenty Months; and that a Vow was made, that if a Pope were quickly chosen, this Feast of the Blessed Virgin should be celebrated with Solemnity; and that presently

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Cardinal *Sinibaldus* was chosen, who called himself *Innocent IV.* and was he that commanded this Feast to be celebrated throughout the whole Church. But this cannot be, for it is manifest out of *St. Damascen*, *Peter Damian*, and *Rupertus*, and other Authors whom we have cited, who flourished long before *Innocent IV.* that this Feast of the Nativity of the Virgin was already kept in their Time. Also in the Sacramentary of *St. Gregory*, which is yet more ancient, there is a special Preface of this Feast of our Lady; and *St. Ildefonsus* makes Mention of it in his Book of *Virginity*. And in the Book of the divine Offices, called *the Roman Order*, Mention is also made of the Homilies of the Saints, which were to be read upon this Feast; and of the Litanies, which were wont to be said on it, by the Ordination of Pope *Sexgius*, as Cardinal *Baronius* learnedly observes. That also which others have said, is false, that this Feast was celebrated in the Time of *St. Augustin*; deceived perhaps by a Sermon of the Saint, which is read at Mattins upon this Day, where it is said: *Let our Earth rejoice with great Joy, seeing it has been illuminated by the Birth of so sublime a Virgin.* But this Sermon, although it be *St. Augustin's*, it is not of the Nativity, but of the Annunciation of the Virgin; and the Church to accommodate it to this Feast, changed a Word, and put *Nativity* in Place of *solemn Day*, because it was more for her Purpose. But the same *St. Augustin* says clearly, that in his Time was ce-

lebrated in the Church only the Nativity of SEPT. 8. our Saviour JESUS CHRIST, and of his Precursor *St. John Baptist*. At what Time, and by whom this Feast was instituted, we know nothing certain, but only that it is very ancient, and much celebrated by the Saints, both *Greek* and *Latin*. It may be, that after the *Ephesin* Council (in which *Nestorius* was condemned; for that with his sacrilegious Tongue he denied that the Virgin our Lady was to be called the Mother of God, and by this Occasion the Devotion of the Faithful was much encreased towards her) a Beginning was given to the celebrating of her most holy Nativity with a particular Feast. Other Authors attribute the Institution of this Feast, to certain Revelations, which a religious Contemplative had; who, they say, every Year upon the 8th of *September* heard most sweet Musick in Heaven, with great Rejoicings of the Angels; and once asking one of them the Cause, he answered him, that upon that Day was celebrated in Heaven the Nativity of the Mother of God; and upon the Relation of this religious Man, the Church began to celebrate it on Earth. This might well be, but what we have recounted above, is certain. *Lipoman*, and *Surius* recite divers Sermons and Homilies of the Saints of our Lady's Nativity; and Cardinal *Baronius* the Homilies of other grave *Greek* Authors, which are found in Hand-writing in the great and curious Library of Cardinal *Sforza*, which is in *Rome*.



The Life of St. ADRIAN, Martyr.

AMongst other Cities, that were illustrated with the Blood of Martyrs, *Nicomedia* was one Capital City in the Province of *Bithynia*; for the Emperor *Diocletian*, a most cruel Enemy of the Name of CHRIST first residing there, and afterwards *Maximian Galerius*, another Monster of Cruelty, they there both executed their Fury and Rage, against those that professed our holy Religion; commanding all the Friends of God with incredible Diligence to be sought after, discovered, apprehended, tormented, made an End of, and destroyed, as their Enemies and the Enemies of their Empire. The Emperors were enraged against them; the Ministers of their Impiety executed their Commands; the Martyrs were tormented; and our Lord gave them Joy in their Torments, and Victory over Death itself. And some of the *Gentiles* seeing the Patience, Meekness, and Joy of our valiant Warriors in the Midst of such terrible and cruel Torments, amazed and astonished at the Novelty of the Thing, were converted to

the Faith of JESUS CHRIST; and they who at first as Ministers of the Tyrants, tormented the Christians, afterwards now Christians, permitted themselves to be tormented, and offered their Necks to the Sword for CHRIST. One of these was *St. Adrian* Martyr, who was a young Man of twenty eight Years of Age, and a prime Gentleman, and Officer of the Emperor *Maximian*. He having seen the Fortitude and Constancy of the Christians in their Torments, and the Joy and Jubilee with which they died judging that this neither was, nor could be any human thing, but must needs come from Heaven) was so moved, and so inflamed with the Love of God, that he publicly confessed he was a Christian; and caused his Name to be put in the List of the other holy Martyrs, that he might be tormented and die with them.

The Emperor *Maximian* having Notice hereof, enraged at it, commanded him to be apprehended, and loaded with Irons to be cast into Prison, where were twenty three other Christians. A Servant of his advertised

SEPT. 8. tified his Wife *Natalia* (who was a Christian, though secretly) of the Imprisonment of her Husband *Adrian*. She having understood what had past, overjoyed went to the Prison, and casting herself at her Husband's Feet, kissing his Chains, said to him: *Blessed art thou, my Lord and Husband Adrian, who hast found Riches that were not left thee by thy Parents. Now thou goest securely to JESUS CHRIST, in whom thou hast placed all thy Treasures, that thou mayest find them in Time of Need, when no Body shall be able to deliver from Torments the miserable Man that is to be condemned: Not the Father the Son, nor the Mother the Daughter, nor the Friend his Friend, nor the Attendance of many Servants, nor the Ambition and Vanity of Offices, nor any other Thing shall be able to deliver him, but only the good Works which he shall have done. Thou, my Lord, hast JESUS CHRIST with thee; do not faint that thou mayest enjoy his Promises. Take heed that the Memory of the frail and perishing Goods of this World do not make thee leave this Way: Not the Bewailings of thy Parents: Not thy Youth, and the Beauty of thy Body: Not the Flatteries of thy Friends, nor the Threats of thy Enemies: Let not the Torments of the Tyrant affright thee, but consider the Constancy and Patience of these holy Martyrs, that are with thee: Imitate them in thy Life, that at thy Death thou mayest receive with them the Reward of Immortality.* The holy Woman casting herself also at the Feet of the other Martyrs, she kissed their Chains with great Devotion, and besought them, that they would animate and encourage her Husband, that the Victory that he should obtain, might be the Fruit of their Combats, and that they might not only save their own Souls, and offer them to God, but also the Soul of *Adrian*, putting them in Mind, that for this good Service, they should receive a greater Crown from our Lord. With this the brave spirited Woman took leave of the holy Martyrs and her Husband; who promised to give her Notice when he was to be tormented, that she might be present at his Martyrdom. That he might fulfil this his Promise, some Days being past, *St. Adrian* understanding, that the Judges would make an End of his Cause, with the leave of his Keeper, which he bought with Money, went out of the Prison, to advertise his Wife, that now the Hour of his glorious Martyrdom was at hand.

But before he was come to his House, News was brought to *Natalia*, that *Adrian* was free and coming to her: And she conceiving that could not be, unless her Husband had denied his Faith to save his Life, was exceedingly afflicted at it, and seeing him coming, she threw away the Work she had in her Hands, and ran to the Door of her

House, and shut it fast, saying: *The Coward shall never see me more, nor will I ever look upon him with my Eyes, seeing he has revolted, and lied to his God and Lord. Let him speak no more to me, nor let me ever bear that Tongue, that has been false and deceitful in the Presence of its Creator.* And coming nearer to him, she spoke to him, saying: *O disloyal Man, and without God, why didst thou begin that which thou wouldest not end? Why didst thou separate thyself from those Saints, in whose Company I left thee? Why didst thou turn thy Back before the Battel was begun, and cast away thy Arms, before thou sawest the Face of thy Enemy? What shall I do, miserable Woman that I am? That have tied myself to an Infidel? I did not deserve to be called the Wife of a Martyr, but from henceforth, I shall be called the Wife of an Apostate. My Joy was for a Moment, but my Reproach and Shame shall last for many Ages.*

St. Adrian stood at the Door hearing these Words to his exceeding Joy and Comfort, and took new Courage and Strength, by reason of the Stoutness and Courage, which he saw in his Wife: Who being satisfied, that her Husband came not to fly Martyrdom, but to prepare himself for it, and that she might be present when he should suffer, as he had promised her, she opened him the Door, and with great Humility and Joy threw herself at his Feet, and embraced him, and they both together returned to the Prison. As they were going along, *Adrian* fearing that after his Death the Officers of the Emperor would confiscate his Goods, and so *Natalia* should remain desolate, and without Means to subsist, he asked her, what Order she had taken about his Lands and Goods? And she answered him with great Spirit and Courage: *Do not think, my Lord, of the transitory Goods of this World, lest they entangle you, and captivate your Heart. Cast your Eyes upon those lasting and eternal Goods, which God will presently give you, and the Saints with whom you desire to die for JESUS CHRIST.* They came to the Prison, and *Natalia* instantly prostrated herself at the Feet of the holy Martyrs, and kissed their Chains, and seeing they had been ill used by their Chains and Fetters, and the Flesh of some of them putrified, and running Matter, and breeding Worms: She commanded her Servants to bring her fine Linnen from her House, and with them began to cleanse the Sores of the Saints, and to cure them with an admirable Devotion and Tenderness: And in this the holy Woman employed herself seven Days. Afterwards the twenty three Martyrs were led out of Prison, all of them in the same Chain, and after them all *St. Adrian*, with his Hands tied behind him, and was presented before the Emperor in the first Place, that he might be tormented:

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For being a healthful and lusty young Man, they judged he would have Strength to endure greater Torments. When he was separated from the other Saints his Companions, to enter into the Court, the holy Martyrs said to him: *Go, Adrian, now is the Time thou art to take up thy Cross and follow CHRIST; do not turn back, nor let the Torments which thou feelest affright thee, but look up to Heaven, and consider the Crown which for them expects thee.* And the good Natalia his Wife coming to him, said: *My Lord, see that you set your Heart on God alone, and be not dismayed at any kind of Torment which shall be inflicted on you; for the Pain will be short, but the Reward and Glory shall last for ever. Remember that serving an earthly King, thou didst endure great Labours for a small and vile Pay, and that now with greater Constancy thou oughtest to suffer some Pain for the Kingdom of Heaven.* St. Adrian was presented before the Tyrant, who seeing him constant in the Confession of JESUS CHRIST, and that he could not work upon him by fair Words and Promises, he commanded him to be cruelly whipped, and afterwards be beaten with hard and knotty Cudgels, by four lusty strong Men: And Natalia that was present went immediately to the other Martyrs, giving them Notice, that now Adrian had begun his Combat, to the end they might pray to God for him: And in the other Torments which they put him to, she still did the same, to fortify him with the Prayers of the Saints. To this Torment they added another, commanding that four fresh Men should give him great Blows upon the Belly, whereby they tore it, and bared his very Entrails: And then loaded with Chains sent him back to the Prison. His holy and manlike Wife went along with him, and lovingly cherishing him with her Hand, said to him: *O Light of mine Eyes, how happy art thou, to die for that Lord, that died for thee!* Being come to the Prison, the other Saints dragging their torn Bodies, came to him as well as they could, to give him Joy of his sufferings, and the Kiss of Peace, and to animate him to the Remainder of his Combat. And he answered them, the Joy was his through their Means, and that Crown was the Fruit of their Merits and Prayers. And the blessed Natalia wiped the Wounds of her Husband, and gathered up the Blood that ran from them, and with it, as with a most precious Ointment anointed her Body: And by her Example other holy Women came to the Prison to comfort, serve, and cherish the holy Martyrs, that were in Prison. But the Tyrant coming to know it, he commanded the Door to be shut, and that no Woman should be permitted to enter into the Prison. The stout and courageous Natalia was not dis-

mayed, nor daunted with this Command: SEPT. 8. But taking greater Courage, cut off her Hair, and put on Man's Apparel, and went into the Prison to animate her Husband, and to serve the other Martyrs: And her Example was of such Force, that other pious Matrons did the same. The Tyrant understanding this, was enraged above Measure, and commanded that the Legs and Hands of St. Adrian, and of the rest of the Martyrs should be broken with an Ax upon an Anvil: and the holy Woman besought the Executioners that they would begin with Adrian, lest he should be troubled or dismayed, seeing the others suffer that cruel Torment first, and so it was done, and she herself held his Feet, that they might cut them off, as they did. And not content herewith, she prayed him to stretch out his Hand, and to permit it to be cut off, that he might suffer more for CHRIST; and he stretched it out, and she held it, and the Executioner cut it off: And with this Torment he died, and gave up his Soul to our Lord. The same Cruelty was executed upon the other twenty three Martyrs, Companions of St. Adrian; who recommending themselves to our Lord, and saying: *Good JESUS, receive our Souls,* took their Flight to Heaven, leaving their Bodies upon Earth. The Tyrant commanded them to be burnt, casting them into a burning Oven: But immediately there arose a great Tempest, and it began terribly to thunder and lighten; and some of the Pagans were killed, and others fled: And by this Means Natalia, and other devout Women, had Opportunity to take away the Bodies of the Martyrs; which they found so entire, and without Damage, that the very Hair of their Heads was not singed with the Fire. So great was the Devotion of those pious Women, that they gathered up the Blood of the Martyrs, and bought at a great Price the Cloaths of the Executioners, on which there had fallen any Drop of it. Afterwards the Christians secretly took the Bodies of St. Adrian, and of the other Martyrs, and by Sea carried them to Constantinople. But Natalia took the Hand of St. Adrian, and kept it as a most rich Treasure, and wrapped it in costly and perfumed Linnens, and put it at her Bed's Head, no Body knowing what it was. And being (as she was) very well born, rich, young and beautiful, and having lived only three Months with her Husband, a Tribune or Master of the Camp of the Emperor, petitioned him, that he would give Order that Natalia should marry him. The Emperor liked well of it: They sent to Natalia to signify as much to her; but the holy Woman took three Days Time (as if she would prepare herself for the Marriage) and in this Time she made continual and earnest Prayer to God, beseeching him for the Merits

SEPT. 8. Merits of St. *Adrian*, that he would not permit she should suffer any Violence, or defile the Bed of her first Husband. And having prayed thus she fell into a Slumber, and had a Revelation from God, by Means of the holy Martyrs, whom she had served in Prison, that she should presently take Ship, and go to *Constantinople*, where their Bodies were: For God would deliver her from that Danger, and call her to the Enjoyment of himself, in the Company of them, and of her Husband St. *Adrian*. Immediately the holy Woman leaving her House and all her Goods, and taking with her the Hand of St. *Adrian*, took Ship, and by the Favour of our Lord, and by a Vision she had in that Voyage of the Saint her Husband (by whom she was delivered from a great Danger) she came to *Constantinople*, and entered into the House, where the Bodies of those blessed Martyrs were, and kneeling down made her Prayer to them, laying the Hand of St. *Adrian* upon his Body: Having done so, she retired herself into a Chamber, to repose a little after the Labour and Toil of her Journey, beseeching the Faithful, that they would recommend her to God. There St. *Adrian* appeared to her, and saluted her in this Manner: *Welcome, Sister Natalia, Servant of CHRIST, and Daughter of Martyrs, come and repose with us, and receive the Reward which is due to thee.* The Saint wakened, and recounted to the Faithful what she had seen; she returned again to sleep, and gave up her Soul to God.

This was the End of that blessed Woman; and I thought good to set it down here, for the great Part she had in the Martyrdom of St. *Adrian*, which we write. And because I know not which of the two is more won-

derful, the Fortitude and Constancy of St. *Adrian* in suffering his Torments, or the ardent Faith, and burning Desire which *Natalia* had, that he should suffer them: And the Words she spoke, and the Works she did, to animate him to die chearfully for God. What Fire of divine Love possessed the Breast of this manlike Woman, when understanding that her Husband was taken, she ran to to the Prison to encourage him? When she shut the Door of her House, thinking he ran away like a Coward? When she held his Feet to be cut off, and desired him to stretch out his Hand, and permit it to be cut off, that he might suffer the more for CHRIST? When she kissed his Chains, and annointed herself with his Blood, and cut off her Hair, and put on Man's Apparel, that she might more freely serve the holy Martyrs? St. *Adrian* died upon the 4th of March, as says the *Roman Martyrology*; but his Feast is kept, and a Commemoration is made of him upon the 8th of September, which is the Day on which his sacred Body was translated to *Rome*, and placed in the Church of St. *Adrian*, which is one of the ancient Deaconries of the Cardinals: In which in our Days, in the Year of our Lord MDCXC, *Sixtus Quintus* being Pope, his blessed Body was found. Of St. *Natalia* the *Roman Martyrology* makes Mention upon the first Day of December: And out of Devotion to this Saint, the House in which she died at *Constantinople* was made a Monastery, and in it many dedicated themselves to the perpetual Service of our Lord. All the Martyrologies write of St. *Adrian* and St. *Natalia*, but more largely that of *Ado* and Father *Lawrence Surius*, in his fifth Tome of the *Lives of Saints*.

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The Life of St. GORGONIUS Martyr.

SEPT. 9. THE Emperor *Dioclesian*, in the nineteenth Year of his Empire, commanded an Edict to be published in the City of *Nicomedia*, in which he ordained that all the Churches of the Christians should be thrown down, and levelled with the Ground, and the holy Scriptures burnt: And that the Nobility should be deprived of their Honour and Dignity, and the common People of their Liberty, if they would not adore his Gods. He added afterwards, that all the Prelates, and Heads of the Church of CHRIST, wheresoever they were found, should be taken, and be put to exquisite and cruel Torments, to make them leave our holy Religion. This impious and barbarous Edict was seen by a very noble and valiant Gentleman, that was a Christian, and was called *Peter*: Who

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enflamed with the Love of God, laid his Hand on it, being fixed in the Market-Place, and tore it, neither fearing the Anger of the Emperor, who was then in the City, nor the Penalties and Damages which might befall him for this worthy Act. It cannot easily be believed how *Dioclesian* was incensed when he heard what *Peter* had done in his Contempt and Reproach. He commanded him to be apprehended, and to be put to so many, and so cruel Torments, as in such a Case might be expected from his great Rage and Cruelty: And the blessed Martyr *Peter*, endured them all with an admirable Constancy and Joy, till he gave up his Soul to our Lord. At this Time *Dioclesian* had two principal Gentlemen of his Chamber, his intimate Familiars and Favourites, called

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Gorgonius and Dorotheus; who secretly were Christians, and had by their Example, and good Counsel, brought many of their Companions to the Faith of CHRIST: And both of them being present when St. Peter was tormented, moved by his Example, and enflamed with an ardent Desire to die for CHRIST, they both together spoke to the Emperor in this Manner: *What meaneth this O Emperor, that thou tormentest only Peter, for a Thing, which if it be a Fault, we also are Guilty of it? If thou tormentest him because he is a Christian, we are so also, and are of the same Opinion that he is.* The Tyrant was amazed to hear such Words as these, and out of himself with Anger he turned all the Love which before he bore them, into Hatred and Detestation of them. He commanded them to be most cruelly whipped, and to be hanged up, and their Flesh to be torn, and their Entrails being uncovered, Salt and Vinegar to be poured upon them, and then to be laid along upon certain Bars of Iron, and a slow Fire to be

put under them: That by Little and Little, it taking hold of them and consuming them, their Death might be so much the more Cruel, by how much it was the Longer: And finally, they strangled them: And after this Manner, the two holy Martyrs, gave up their blessed Souls to their Creator. Although *Metaphrastes* says, that *Dorotheus* died by being beheaded, and *Gorgonius* with a great Stone tied about his Neck. Their Bodies were buried by certain Christians, and afterwards in Process of Time, the Body of St. *Gorgonius* was carried to Rome, and buried in the Way called *Latina*: And from thence it was translated by Pope *Gregory IV.* to the Church of the Prince of the Apostles, St. Peter, as says the *Roman Martyrology*: The Martyrologies also of *Bede*, *Usuard* and *Ado*, make Mention of these holy Martyrs, whose Martyrdom was upon the 9th of September (on which the Church celebrates it) in the Year cccii, in the Reign of *Dioclesian* the Emperor.

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The Life of St. NICHOLAS of Tolentin, Friar of the Order of St. AUGUSTIN.

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ST. *Nicholas* of Tolentin, a religious Man of the Order of the glorious Father and Doctor of the Church St. *Augustin*, was born in a Village, called St. *Angelo*, in the Territory of the City of *Fermo*, which is in the Province of *Mark-Ancona*. His Father was called *Campagnanus*, and his Mother *Amata*. They were honourable and very good Christians; and having been married long, yet had no Children, which much grieved and afflicted them. *Amata* the Mother took St. *Nicholas* Bishop for her Intercessor, to whom she had a particular Devotion; and promised to visit his holy Body, which is in the City of *Bary*, in the Kingdom of *Naples*, if God would accomplish her Desire, and give her a Son. It was revealed to his Parents, that they should make that Pilgrimage, because in it should be told them, what that Child should be, that was born of them. They began their Journey, came to *Bary*; visited the Church of St. *Nicholas*, and there the Saint appeared to them, and assured them, they should have a Son, whom they should call *Nicholas*, because they had obtained him through his Intercession; and that he should be a very faithful Servant of God, and a very exemplary Man, and of great Penance. All which was fulfilled; for *Amata* conceived, and at her Time brought forth a Son, whom they called *Nicholas*, who from his Childhood was inclined to the Service of God; frequented Churches, heard Mass,

and said his Prayers very devoutly, shunned the Conversation of debauched young Men, took Delight to converse with Religious, was good to the Poor, fasted, and employed himself in studying, and prayed with such Devotion and Attention, that he is said to have seen, even when he was yet a Boy, as he was praying in the Church, CHRIST out Lord with his corporal Eyes; and as he grew in Age, so also he grew in Virtue and Knowledge. He was made Canon of our Holy Saviour's Church: And although he lived very laudably, yet he was not satisfied herewith, for he always aspired after another Estate of greater Perfection. And so having heard a Sermon made by a famous Preacher, of the Order of St. *Augustin*, concerning the Contempt of the World: His Heart being disposed, and the Wood dry, that Spark of God's Word, which fell upon it, did so set it on fire, that *Nicholas* enflamed with the Love of God, resolved to bid adieu to all the Things of this World, and to seek with great Care and Solitude those of Heaven. For this Cause he took the Habit of St. *Augustin*, in a Convent of the City of Tolentin, and the Religious thereof received him very willingly: Knowing how holy his Life was, and how great his Knowledge and Abilities, and hoping that he would be (as he after was) a great Ornament to their holy Order. St. *Nicholas* began immediately to give himself to all Virtues, and more especially

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coming to make his Prayer before a Crucifix, the Devil threw him down, and so misused him, that he left him for dead, and he was lame for all his Life; but strengthened by our Lord, he rose up, made his Prayer, and gave Thanks to God, that he so tried him, and gave him Victory over his Enemy. He was very charitable to the Souls in Purgatory, by reason of a Vision he had, in which he saw a great Number of the Souls in Purgatory, who with great Earnestness begged the Charity of his Prayers and Masses; which when he had said, they thanked him for them. Nor was his Charity to the Living less than it was to the Dead. He was very careful in visiting the Sick, and took great Compassion of them. He recreated them with his Words, encouraged them to bear their Pain with Patience, and gave them what he could for their Comfort. He received religious Men, that came as Strangers, as if they had been Angels from Heaven. He exhilarated the Sad and Sorrowful; comforted the Afflicted; reconciled those that were at Variance; succoured the Poor; delivered Captives, and those that were in Prison. Finally, the Life of *St. Nicholas* was as of a most perfect Man, and one come down from Heaven; and our Lord favoured and cherished him as such. Six Months before he died, every Night at the Hour of *Martin* the Angels made him Musick; and he understood that the Hour of his happy Death approached; and so he fore-told it, and advertised his religious Brethren of it. And having fallen sick, and his Infirmary increasing, he called them, and asked them Pardon of his Faults; and desired the Prior to give him Absolution of all his Sins, and to administer to him the holy Sacraments of the Church; which he received with very great Devotion, and abundance of Tears. Afterwards he caused a Cross to be brought to him in which there was a Piece of the Holy Cross of our Saviour; which he revered with most profound Humility, beseeching our Lord by the Virtue of his most holy Cross to save him, and to defend him in that Journey from all bad Assaults and Illusions of the common Enemy. He rejoiced above Measure for the Desire he had to go out of the Prison of his Body, and to see God. And when the Religious asked him, why he was so glad and so well contented? He answered: *Because my Lord JESUS CHRIST, accompanied by his most sweet Mother, and our Father St. Augustin invites me to go hence, and bids me rejoice, and enter into the Joy of my God.* And saying these Words: *In manus tuas, Domine, commendo spiritum meum: Into thy Hands, O Lord, I commend my Spirit;* and lifting up his Hands and Eyes towards the Cross that was before him, with wonderful Tranquillity

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Tranquillity he gave up his Soul to God, upon the 10th of September, in the Year of our Lord MCCCVI.

God honoured St. *Nicholas* with many and great Miracles, both in his Life, and after his Death. He had the Gift of Prophecy. He cured many that were dangerously sick. He gave Sight to the Blind. He dispossessed many of the Devil. And not only those that lived in the City of *Tolentin* and thereabouts, but also others that were more remote, received great Benefits, and singular Favours by his Intercession. Amongst other notable Things, by which God raised his Renown, one was, that one Night there appeared to him a Star of a wonderful Brightness; which came from the Village of St. *Angelo*, where he was born, in a direct Line to *Tolentin*, and stayed over the Altar, where the Saint was wont to say Mass, and make his Prayer: God willing by this Vision to declare, that this Saint was a very resplendent Star in his Church; and that having had his Origin in a Place of little Name, he should make an End at *Tolentin*, and should be buried under that Altar where the Star stayed, as he was. And after his Death, every Year upon the same Day on which he died, the same Star

appeared in that Place; which was seen by the People, who upon that Day flocked from all Parts to the Sepulcher of the Saint out of Devotion, and to be cured of their Infirmities, and to be comforted in their Sorrows; and this lasted for many Years. Afterwards Pope *Eugenius IV.* in the Year of our Lord MCCCXLVI canonized him, and put him into the Catalogue of the Saints; and *Sixtus Quintus* in the first Year of his Popedom, which was the Year MDLXXXIX, commanded that the 10th Day of September should be served with a double Office of St. *Nicholas* of *Tolentin*, throughout the whole Catholick Church; (although afterwards in the reformed Breviary of his Holiness *Clement VIII.* it was made a Semi-double.) And it is observed, that the Church having been many Years afflicted with great Divisions, and a long Schism, immediately upon the Canonization of St. *Nicholas*, through his Merits and Prayers it obtained Peace and Union. The Life of St. *Nicholas* was written by a grave and ancient religious Man of his Order, and Father *Lawrence Surius* recites it in his fifth Tome of the Lives of Saints, and the *Roman Martyrology* makes Mention of him.

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The Lives of St. PROTUS, and St. HYACINTH Martyrs.

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ST. *Protus*, and St. *Hyacinth*, were Eunuchs, and Servants to a very noble Virgin called *Eugenia*, Daughter to *Philip*, a Senator of *Rome*, who being made Prefect of *Alexandria* in *Egypt* went to live there, with his Wife called *Claudia*, and his Daughter *Eugenia*, and all his Family. *Eugenia* was a Virgin of a great Wit, and of a rare Beauty, and much inclined to the Studies of human Literature, which at that Time flourished in *Alexandria*. *Eugenia* in good Earnest applied herself to those Studies; and out of Respect to her, her two Servants, *Protus* and *Hyacinth*, reading good Books, and enlightened by our Lord, came to understand the Blindness of the Gentiles, that adored Stones, and took for Gods Men so vicious, that they were unworthy not only of the Name of Gods, but also even of Men, since they lived like Beasts. They made themselves Christians, and out of a Desire of greater Perfection, they resolved all three of them to take the Habit of Monks in a Monastery of religious Men, where there was a holy Bishop and Abbot, called *Helenus*. *Eugenia* clothed herself in Man's Apparel, and with her two Servants and Companions went to the Monastery, and demanded of *Helenus* the Habit of his Order; and although he knew by divine Revelation that she was a Woman, who feigned herself to be a Man,

and took the Name of *Eugenius*, and told her as much, yet he dissembled with her, because he understood that so it was the Will of God. He gave them all the Habit, and they all began to lead a most holy Life; and especially *Eugenius*, who surpassed them all, and was to them a Pattern of all Sanctity and Virtue. In such Sort, that the Abbot *Helenus* dying, *Eugenius* was chosen Superior, although against her Will; and governed the Monastery to the great Satisfaction of the Religious, and with the Praise and Admiration of Externs. In the same City of *Alexandria* there was a certain Matron called *Melancia*; who being grievously sick, recovered her Health by the Prayers of the Abbot *Eugenius*; and thinking him to be a Man, fell desperately in Love with him, and upon a certain Occasion discovered her wicked Desires, tempting him to Sin; but the Saint sharply reprehended her, and stopped his Ears against the Hissings of the venomous Serpent, and with all Speed fled out of the Place where he was: She seeing herself scorned and despised (like another *Joseph's* Mistress) cried out, and said, that the Abbot *Eugenius* would have ravished her. She gave Notice of this Lie and Falshood to the Governor *Philip*, who was still a Pagan, and knew not what was become of his Daughter; for she had departed from him, and made

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SEPT. 11. made herself Christian, and taken the Habit of Religion without his Knowledge. Our Lord permitted this Affliction to befall *Eugenius*, that we might know the Frailty of Women, and defend ourselves against them; and by this Occasion to discover the Virtue of those, who, armed by his Grace, resist their carnal Appetites; and to make more manifest the Glory and Excellency of our holy Religion. For the Prefect *Philip* having heard the Complaint of *Melancia*, he commanded the Abbot *Eugenius* to be brought before him. He came, bringing with him *Protus* and *Hyacinth* in their religious Habits: *Philip* reprehended him very sharply, asking him, if their God CHRIST taught them to abuse, and offer Violence to honourable Matrons. *Eugenius* made Answer with a grave Severity and Modesty: *There is a Time to be silent, and a Time to speak; by and by the Truth shall be seen of that which Melancia says, and for which you, O Philip, reprehend me.* Having said this, she tore her Habit, and shewed them her Breasts, and they saw that she was a Woman, to the Astonishment of them all: *Melancia* being quite confounded, and the Governor much admiring; who having understood, that she was his Daughter *Eugenia*, and being informed of all she had done, illuminated by a Ray of divine Light, he was converted to the Faith of JESUS CHRIST together with all his Family. He left his Office and Dignity of Governor, and not long after was a Martyr of our Lord. The holy Virgin *Eugenia* returned to *Rome*, with *Protus* and *Hyacinth*, and by their Example and holy Conversation, many were persuaded to receive the Faith of CHRIST. The Emperor *Gallienus* heard of it, and commanded them to be apprehended; and sentenced *Eugenia*, after she had been put to grievous Torments, to be beheaded. *Protus* and *Hyacinth* underwent the same Sentence, which was executed upon them in the Year CCLXIII, upon the Day on which the Church celebrates their Feast, the 11th of September; although the Feast of the Martyrdom of St. *Eugenia* is kept upon the 25th of December. *Simeon Metaphrastes*, the Roman Martyrology, and those of *Bede*, *Ussuard*, and *Ado* make Mention of these Saints.

The Exaltation of the HOLY CROSS.

SEPT. 14. IT is most certain, that the Calamities we suffer, are most commonly the Punishments of our Sins, and are Chastisements sent us from Heaven; and one of the greatest Scourges of God is, when he permits a dissolute, slothful, and vicious Prince to hold the Scepter and Command. For he being the Head of the Common-wealth, derives his Infirmary to all the other Members. Such was the Emperor *Phocas*, who killed *Mauricius*, and succeeded him in the Empire; and because our Lord would punish him, and together with him all his Subjects, he stirred up *Cosroas* King of *Persia*, who should make War against him, and should overcome him, and kill him, and destroy many and great Provinces of the Roman Empire. After the Death of *Phocas*, *Heraclius* succeeded him in the Empire; who found it so unprovided, disarmed, and without Strength, that for many Years he could not encounter with, or make Resistance against *Cosroas*; that was armed, potent, and victorious; and as Master of the Field made War against *Heraclius* with great Advantage, setting upon now one City, and then another, and taking them by Force of Arms, and conquering all *Syria*, now called *Suria*. At last he came against the holy City of *Jerusalem*, and took it, and sacked it, and killed in it (as they write) eighty thousand Persons, and carried away Captive and Prisoner with him *Zachary* the Patriarch of *Jerusalem*, a holy Man, and an

excellent Prelate, together with a great Number of other People (although some Authors say, that this happened in the latter End of *Phocas's* Reign.) But what was most resented, was, that he took the Wood of the Cross of JESUS CHRIST our Redeemer, which St. *Helena*, Mother of the Emperor *Constantine*, had left in *Jerusalem*; and carried it into *Persia*, and put it with great Reverence upon the Top of his Seat and Royal Throne, which was of pure Gold, set with many Pearls and precious Stones. *Heraclius* seeing the Damages of his Empire, and his own small Forces, and the great Strength of his Enemy, he resolved to demand Peace, or a Truce, and to make them, although upon dishonourable and unreasonable Conditions. But *Cosroas* was so insolent with his great Power, and with his Victories, that he would admit of no Treaty of Agreement, but upon Condition that the Emperor *Heraclius* would deny the Faith of JESUS CHRIST. Then the Emperor converted himself to Almighty God, and taking great Confidence in him (for the Cause seemed to be his, and not Man's) he resolved to gather an Army, and to fight his Enemy, and to do the utmost he could, that he might not triumph over Christian Religion; as he had triumphed over the many Cities and Provinces, which he had pillaged and destroyed. For this Purpose the first Thing he did, was to recur to Almighty God, who is the Lord of Armies

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mies and of Victories; and to command throughout all his Empire many Prayers, Supplications, Processions, Fasts, Alms-deeds, and other good Works, hereby to appease the Anger of God. And then instantly he gathered an Army of new and fresh Soldiers (for he had no old ones) and to accustom them to their Weapons, he exercised them before he came to give Battel to the Enemy. With this Army *Heraclius* went out to seek *Cosroas*, resolved to fight him, with Confidence that God would give him the Victory, and humble that blasphemous and insolent King, who was so puffed up with the good Success, which the same God gave him for the Chastisement of the Christians, but he blindly attributed it to himself, and to his own Valor and Strength. And the Emperor, that he might go the more securely, carried in his right Hand a very devout Image of our Lady, or (according to others) of *JESUS CHRIST* our Redeemer, and perhaps it was of both the Mother and her Son; and this Image (as they write) was not drawn by the Hand of any Man. But came from Heaven. For his Hope was not in the Number of Men and Forces which he led, but in the Mercy of, our Lord, and in the Intercession and Patronage of his blessed Mother. With this Confidence *Heraclius* went with his Army, now exercised, and well disciplined, and taught to keep themselves from all Sin, from Robberies and Injuries, and to fight more for the Glory of God, than for other temporal Interests. *Cosroas* thought it not best in his own Person to expect *Heraclius*, and give him Battel, but he retreated into his own Country, and made all the Corn to be cut down, and all other Provisions to be carried away out of those Parts, through which he thought the Enemy would pass; and by another Way sent a very numerous Army of old and skilful Soldiers, under a General called *Saravage* or *Salvare*; with whom *Heraclius* fought, and got the Victory, although the Battel was sharply and stoutly fought on both Sides. The King of *Persia* was not disheartened at this bad Success, but gathering another greater Army, he sent it against *Heraclius*, under a very stout General, and of great Fame, called *Sain* or *Satin*. There was fought betwixt the two Armies a very cruel and bloody Battel, which begun at the rising of the Sun, and lasted till a good While after Midday, without either Parts getting of the Victory. And now when the *Persians* charged very furiously, and the Emperor's Forces began to yield, *Heraclius* turning himself to Almighty God, begged his Aid, through the Intercession of the most sacred Virgin; and our Lord so heard his Prayers, that immediately there arose a very strong Wind with a Storm of Rain and Hail, which came on the Backs of

the *Imperialists*, and in the Faces of the *Persians*, whereby in a short Time they were put to Flight, routed and overcome. But *Cosroas* being very powerful these two Victories, which the Emperor had gotten, were not sufficient to make him yield, but he gathered a third Army yet greater and more numerous than the former, and ordained for the Captain of it a very understanding Man, and skilful in warlike Affairs, called *Razathenes*; who gave Battel to *Heraclius*, but by the Virtue of the holy Cross was also overcome and killed, with a great Part of his Army, *Heraclius* stoutly fighting in his own Person; and like a valiant Soldier killing with his own Hand three prime Men, and like a wise and experienced Captain governing and animating his Army. By this third Defeat the Power of *Cosroes* was so weakened, and himself so disheartened, that not daring to expect the Emperor, he fled into *Persia*, and passed over the River *Tigris*; and in order to his Aid and Succour, he made Choice of his second Son, called *Medarfes*, to be King together with himself, without having any Regard to *Siroes* his elder Son, who had more Courage and Discretion. Which *Siroes* did so resent, that he resolved to take away from his Father and Brother both their Kingdom and Life, for the Injustice that had been done him. And accordingly he did so, and made Peace with the Emperor *Heraclius*, and restored to him all the Provinces, which his Father had taken from the Empire, and delivered up to him all the Royal Treasure which his Father possessed; and fulfilled many other Conditions very honourable and profitable to the Emperor. But the chiefeft was, that he restored the Holy Cross, which he had in his Power; and the Patriarch of *Jerusalem*, and the rest of the Christian Captives, who were many. And this was the End of this War after some Years; Almighty God teaching us by it, the Confidence we ought to have in him; and that we ought not to be disheartened, but to humble ourselves when he chastises us; nor to be vainly puffed up with prosperous Success, but to acknowledge that it comes from his Hand. The Emperor *Heraclius* went to *Jerusalem* to give Thanks to our Lord for the great and glorious Victories he had given him, carrying with him the Cross of our Redemption, which had been fourteen Years in the Possession of *Cosroes*. He entered into the City with it, carrying it upon his Shoulders with the greatest Pomp and Solemnity that can be imagined. But there happened a very strange Thing in this Triumph of the Emperor, that coming to the Gate of the City with the Holy Cross, he stopped, and endeavouring to go forwards; was not able to move himself, without being able to understand the Cause of his Detention. There went by the Side of

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SEPT. 14. the Emperor the Patriarch *Zachary*, or *Modestus* (as *Suidas* says) who advertised him, that perhaps, the Cause of that so strange a Miracle was, his carrying of the Cross in a quite different Manner and Fashion, than it was carried by CHRIST our Saviour. *Because you, Sir* (said the Patriarch) *carry it very richly attired and in your Imperial Robes; but CHRIST our Lord poorly and meanly clothed: You with an Imperial Crown upon your Head; and he with a Crown of Thorns: He went barefoot, but you with your Shoes on.* *Zachary* seemed to the Emperor to speak Reason: Wherefore he clothed himself poorly, took off his Crown from his Head, and barefoot went along with the Procession (finding no Hinderance at all) till he had put the holy Cross in the very same Place, whence *Cosroes* had taken it. And because our Lord would comfort his People, and shew the Virtue of the holy Cross, besides the other wonderful Things which happened upon that Day, a dead Man was raised to Life, four troubled with the Palsy were cured, and fifteen that were Blind received their Sight, and ten Lepers were cleansed, and many that were tormented by the Devil, were freed, and a great Number of sick People restored to perfect Health. And this is the Cause of the great Feast which the Church celebrates to

Day, under the Name of the *Exaltation of the Cross*. The Truth is, this was not the Cause why this Feast was instituted; for many Years before the Reign of *Heraclius*, the *Grecians* kept a Feast upon this very Day, under the Name of the *Exaltation of the holy Cross*: And the *Latins* did the same, as is to be seen in the *Sacramentary* of *St. Gregory*: celebrating the Glory of the Cross, which was extended and illustrious throughout the whole World; in the Time of the Emperor *Constantin*. But the Victories which *Heraclius* obtained, and the Recovery of the Wood of the holy Cross out of the Hands of the Enemies, and the restoring of it to the Christians, and the placing it in *Jerusalem*, to the great Glory of our Lord, and good of his Church, was the Cause why this Feast was celebrated with greater Solemnity and Joy than before, as Cardinal *Baronius* has observed. This Restitution of the Holy Cross happened upon the 14th of *September*, and in the nineteenth Year of the Empire of *Heraclius*, which was the Year of our Lord DCXXXIX, although *Sigebert* puts it in the Year DCXXXI. The Ecclesiastical History speaks of it in the eighteenth Book, and the Martyrologies, the *Roman*, and those of *Bede*, *Ussuard* and *Ado*, make Mention of it.



The Life of St. NICOMEDES Priest, and Martyr.

SEPT. 15. WHEN the glorious Virgin *St. Petromilla*, to conserve her Virginity for her most dear Spouse JESUS CHRIST, refused to marry Count *Flaccus* (as we have said in her Life) and besought our Lord to take her to himself entire and pure; a holy Priest, called *Nicomedes*, came to her House, and said Mass, and communicated her, and she receiving her God, gave up her Soul to him. The holy Virgin had in her Company another young Maid, called *Felicula*, very like her in Sanctity, Beauty and good Manners: And the Count *Flaccus*, seeing his first Marriage with *St. Petromilla* had not succeeded, cast his Eyes upon *Felicula*, and made Suite to her, that she would accept of him for her Husband: And when he could not win her Consent by fair Means, he resolved to obtain that by Force; which he could not get by Kindness, telling her she must make Choice of one of the two, either take him for her Husband, or else offer Sacrifice to the Gods. *Felicula* answered him with great Freedom; *I will not be thy Wife, because I am espoused to JESUS CHRIST, nor will I sacrifice to thy Gods, because I am a Christian.* *Flaccus* was enraged above Measure, and delivered her up to his Vicar, that he might examine her Cause:

And in fine, after they had shut her up seven Days in a dark Chamber, without giving her any Thing to eat, and had kept her as many other Days amongst the Vestal Virgins (where she would not eat of their Meats, because they had been offered up to the Goddess *Vesta*) they tormented her upon the Rack *Equuleus*, and afterwards threw her into a filthy Sink, where she gave up her Soul to God. *St. Nicomedes* Priest (he who administered the Blessed Sacrament to *St. Petromilla* at the Hour of her Death) being advertised of it, went out of a Cave, where he was hid, and in the Night took the Body of *St. Felicula*, and buried it about a Mile from *Rome*, in the Way called *Ardeatina*. *Flaccus* hearing of this great Work of Charity, which *Nicomedes* had done, commanded him to be apprehended, and used all the Art he possibly could to persuade him to sacrifice to the Gods: But the Saint laughing at all his Promises and Threats, he commanded him to be so cruelly whipped, that in the Torment he rendered up his Soul to our Lord. The Judge commanded his Body to be cast into the River *Tybur*; but a Clergyman called *Justus* (who was no less Just in Deed, than by Name) sought for it, found it, and buried it in his own Garden, near the Wall of the

SEPT. the City in the Way, called *Numentana*. a Church and a burying Place of his Name SEPT.
 15. Thither came many Christians, and by his in *Rome*. The Martyrologies write of St. 15.
 Merits obtained of God great Favours. He *Nicomedes*, the *Roman*, and those of *Bede*,
 died upon the 15th of *September*, on which *Ufuard* and *Ado*, and Cardinal *Baronius* in
 the Church celebrates his Feast. He had his Annotations.



The Life of St. CORNELIUS Pope, and Martyr.

SEPT. BY the Death of the holy Pope *Fabian*, against the true Pope, the Schismaticks SEPT.
 16. the Church of CHRIST became a chusing *Novatian* Bishop of *Rome*, and they 16.
 Widow and without a Pastor; and by the committed many Insolencies and Injustices.
 terrible Persecution of the Emperor *Decius* The which St. *Cornelius* as for what con-
 she was so afrighted and afflicted, that she cerned himself, suffered with great Patience
 remained more than a whole Year without and Meekness: But as for what touched the
 any ones being chosen to succeed *Fabian*, and Good of the Church, and his Office, he
 without a skilful, courageous and holy Pilot, made Resistance; and gathered a Council in
 who might govern the Ship of St. *Peter* in *Rome*, in which *Novatus* and *Novatian* were
 that Tempest. But it pleased our Lord, that condemned, and all their Followers, and the
 the *Roman* Clergy moved, by the present Errors they taught: And a great Number of
 Necessity, should assemble themselves, with the Faithful, who had been deceived by
 many Bishops, who at that Time were in them, were brought back to the Unity of
Rome, and chuse *Cornelius* a *Roman* Citizen, the Church, and with many Tears and true
 Son of *Castinus*, for their Father and uni- Repentance begged Pardon of St. *Cornelius*.
 versal Pastor. This was so fit a Choice, that He received them with all Sweetness and
 St. *Cyprian* (who lived at that Time) says Charity, assembling the Priests of *Rome*, and
 it was by divine Ordination, and that St. the Catholick People, that as their Fault had
Cornelius did not ascend to that Dignity, as been Publick, so their Repentance might be
 others all on the sudden, but after he had Publick also: As the same St. *Cornelius* Pope
 first served and exercised himself in all the writes to St. *Cyprian* in an Epistle. In this
 Ecclesiastical Orders and Offices. And he Manner our Lord gave the holy Pope Victory
 adds, that so great was the Purity of Con- over his Enemies; and that Tempest ceased,
 science, Humility, and Modesty of *Cornelius*, which had caused him so much Trouble.
 that it was necessary to use Violence, to But with this the other Tempest, and cruel
 make him willing to be Pope: And he praises Persecution of the Tyrants did not cease:
 extraordinarily, the Courage, Spirit and Con- Which was so terrible, that the same St.
 stancy of *Cornelius*, for having accepted of *Cornelius* speaking of it, in an Epistle to
 that Dignity, in a Time in which he could *Lupicin* Bishop of *Vienna*, has these Words;
 expect nothing but the Sword, the Cross, the *I desire you should understand, most dear Brother,*
 Fire, and all other Torments, which the *that the Ark of our Lord is grievously*
 Martyrs suffered: Offering himself up for *tossed with the Wind of Persecution, and that*
 our Lord, and suffering in Will and Affection, *the Christians in all Parts, by the Edicts of*
 whatsoever the Will of the Tyrant could *the Emperors, are afflicted with divers Kinds*
 make him suffer. Thus St. *Cyprian*. After *of Torments: And in Rome there is an Em-*
 that St. *Cornelius* was seated in his Apostolical *peror to this very Purpose, so that the Chri-*
 Chair, he suffered many and great Grievances *istians cannot offer up the holy Sacrifice of*
 both from Hereticks, and from Tyrants. For *Mass either Publickly, or in the more known*
 there rose up a Bishop in *Africa*, called *Grots. Wherefore let your Charity exhort all*
Novatus, an Heretick, and who (as St. *Cyprian* says) was a Friend of Novelties, Cove- *that believe in CHRIST, that they fear not*
 tous; Proud and Arrogant, and as it were a those who kill the Body, but that Lord, who
 flaming Torch to set the World on fire with *has Power to kill both Soul and Body. Many*
 his Seditions; and like a Whirlwind and *have been crowned with Martyrdom: Pray*
 Tempest, to shipwreck our holy Faith; an *to God that he gives us Grace happily to end*
 Enemy of Peace, and of all Quietness and *our Course, as he revealed unto us. God keep*
 Tranquillity. This *Novatus* fearing to be *you, most dear Brother. Salute in our Name,*
 punished in *Africa*, where he was known, *all those that love us in CHRIST. Hitherto*
 went to *Rome*, and there met with a *Roman* *are the Words of St. Cornelius, in the Be-*
 Priest, called *Novatian*, who was very male- *ginning of that Persecution, in which he*
 content, because *Cornelius* was chosen Pope *was banished to Centum cellæ, a City now*
 before him. These two combined together, *called Civita-vecchia. When St. Corne-*
 and began falsely to calumniate the holy Pope *lius was in Banishment, St. Cyprian writ a*
Cornelius. And raised a Schism in the Church. *Letter to him, praising him for his great*
 2... *Fortitude and Constancy, with which, like a*
 valiant

SEPT. 16. valiant Captain he went before his Soldiers: And preceding them by his Example to the Crown of Martyrdom, he had made many Companions of his Glory: And he adds these Words: *Thou hast given a great Example of Fortitude to all thy Brethren; thou hast taught them gloriously to fear God, closely to embrace JESUS CHRIST, that the People must unite themselves with the Priests in Dangers, and that Brethren must not be separated from their Brethren in Time of Persecution, and that Union and Concord can never be overcome, and that the God of Peace grants to the peaceable, that which together, and with one Heart they ask him. The Enemy has understood, that the Soldiers of CHRIST watch, and are armed, and ready to fight, and that they can die, but not be overcome, and that therefore they are invincible, because they fear not Death.* So St. Cyprian, who wrote many other Epistles to St. Cornelius Pope, praising him, exhorting him, animating him and advertising him, of what occurred to him for the Good of the whole Church. This Communication by Letters betwixt St. Cornelius and St. Cyprian, came to the Knowledge of Volusian Emperor, who (Decius being unfortunately dead in Punishment for his Sins) reigned with Gallus, his Father, and understanding that many went to *Centum Cellæ* to see the holy Prelate, he commanded he should be brought to Rome. He spoke with him in Private, and Cornelius answering him with great Courage and Constancy, he commanded him to be taken out of his Presence, and to be beaten upon his holy Mouth with Balls of Lead, and to be carried to the Temple of Mars, there to offer Sacrifice, and in case he would not obey, to have his Head cut off. Before they carried St. Cornelius to the Temple of Mars, Cerealis who had Charge of him, desired him that he would go to his House and visit his Wife, called *Salustia*, who was troubled with the Palsy, and had been so for fifteen Years. The Saint entered into the House of Cerealis, took *Salustia* by the Hand, and said to her, *In the Name of JESUS CHRIST of Nazareth arise, and stand upon thy Feet.* And immediately the Woman rose up, and said, *In very Truth CHRIST is God, and the Son of God;* and desired forthwith to be baptized: And St. Cornelius baptized her; and also the Soldiers of Cerealis, that were present, having seen so great a Miracle, cast themselves at his Feet, and desired him to baptize them; and he did so, and said Mass, and communicated them. When the Emperor understood what had passed in the House of Cerealis, he commanded him to be apprehended, together

with *Salustia* his Wife, and all the Soldiers, that had been baptized, and to be carried with Cornelius to the Temple of Mars, that they should either offer Sacrifice, or die; but they all following the Example of their good Master, and holy Pastor, derided and spit upon their false Gods, and were all beheaded with him, to the Number of twenty one Persons. Blessed *Lucina* came that Night accompanied by many of the Clergy, and her Servants, and took the Bodies of the holy Martyrs, and buried them in a Field of her own, near the Church-yard of *Calixtus*. St. Cornelius suffered Martyrdom upon the 14th of September, in the Year of our Lord CCLV, in the Reign of Gallus and Volusian, and not of Decius, as some write, deceived by the Title of the Persecution, which was called the Persecution of Decius, although it was continued by Gallus and Volusian. For it was, as it were, a Continuation of the Persecution which Decius had begun, and was executed by Virtue of the same Laws and Edicts, which Decius had promulgated. St. Cornelius sat in the Chair of St. Peter two Years, as St. Jerom writes; although some give him more Time, because perhaps they count the Beginning of his Popedom, from the Death of St. Fabian, not reflecting, that the Apostolical Seat was vacant more than a Year, before St. Cornelius was chosen. We read not that he gave any holy Orders; which is a very rare Thing, and hardly to be found of any other Pope. St. Jerom reckons St. Cornelius Pope amongst the Ecclesiastical Writers, and says, that he writ four very grave Epistles. This holy Pope did divers Things very profitable for the Ornament and Glory of the Roman Church. He took the Bodies of the blessed Apostles St. Peter and St. Paul out of the Grotts, because they were not kept there with convenient Decency. *Lucina* a very noble Roman Matron buried the Body of St. Paul in her own Inheritance, in the Way of *Ostia*, near to the Place where he was beheaded: And afterwards the Emperor *Constantin*, built there a very sumptuous Church. St. Cornelius put the Body of St. Peter in the *Vatican Mountain*, where also the same Emperor built another Church with great Magnificence. That St. Cornelius took the Bodies of the Apostles out of the Grotts, is to be read in the Book of the Popes of Rome, which goes under the Name of *Damasus*; although Cardinal *Baronius* doubts of it. He also made certain Decrees of Things very profitable, useful and convenient, which are to be seen in the Book of the Councils.

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The Life of St. CYPRIAN Bishop, and Martyr.

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THE Life of the glorious Bishop and most valiant Martyr St. *Cyprian* was written by *Pontius* his Deacon, and Companion in his Life, Banishment, and Death; and of whom the *Roman* Martyrology makes Mention as of a Saint, and St. *Jerom* puts him in the Catalogue of Ecclesiastical Writers, for having written the Life of St. *Cyprian*. Nor did only St. *Pontius* write his Life, but also many of the most famous Doctors of the Church, as St. *Gregory Nazianzen*, St. *Jerom*, St. *Augustin*, and others do highly praise St. *Cyprian*; whose Life was as follows. St. *Cyprian* was an *African* born, of a noble Extraction, a potent Man, a very honourable Senator in his City, and who had the chief Dignity of that Order, and of great Esteem amongst the *Gentiles*. He gave himself to the Study of Eloquence and Philosophy with great Diligence, and became a very eminent Philosopher, and Orator: And before he was baptized taught Rhetorick with great Honour and Applause. He was familiarly acquainted with a Christian Priest, called *Cecily*; who by his holy Life and Learning, persuaded him to make himself a Christian: And *Cyprian* did so, with such a particular Acknowledgment of the Favour which God did him by the Means of *Cecily*, that he took his Name, and ever after called himself *Cecily Cyprian*, and always revered him as his spiritual Father, and Master of his new Life. The World was amazed at the Conversion of St. *Cyprian* (as St. *Jerom* says) and the Christians were much animated and encouraged, that our Lord had given them a Man of such Renown, and so valiant a Captain: Although the *Gentiles* scoffed at him, as *Lactantius Firmianus* says, for leaving his School of Rhetorick, and in Derision, called him *Coprian*, that is to say *Goldfinder*, or one that labours in Dung. As soon as he had received the Light of Heaven, and was regenerated in CHRIST by the Water of holy Baptism, he recommended his Wife, and the Children he had by her, to *Cecily* the Priest; and leaving them what was necessary for their Sustenance, he distributed the rest of his great Riches to the Poor, and began to live a most perfect Life, and to teach the People such sublime and divine Doctrine, that it seemed rather to have come down from Heaven, than to have been learned upon Earth. For having been baptized, he became immediately a most excellent Divine: And although the same St. *Cyprian* says, that after his Baptism he made no Account of Eloquence, but endeavoured to suppress all Elegancy and Ornament of Words; yet his Writings make the greatest

Orators, and most sublime Wits admire them. *Lactantius*, who was very eloquent, praises St. *Cyprian* for the Copiousness, Sweetness and Clearness of his Style, and for his Force and Efficacy in Persuading. And St. *Gregory Nazianzen*, a Man eminent for Eloquence, says of himself, that he was much affected to the Writings of St. *Cyprian*, for his singular Learning and Eloquence, in which he did so much surpass other Men as Men do Beasts. And St. *Jerom* says of him, that he was a Torrent of Eloquence, clear, pure, and abounding. Whence we may gather, that if the Eloquence of St. *Cyprian* was so great, when he cut it short, and endeavoured to suppress it, how great it was when he shewed it in its full Vigour and Excellency. And St. *Augustin* adds, that in some Places, by the Will of God, St. *Cyprian* elevates his Style, that we might understand the Greatness of the Eloquence he had before; and that the Doctrine of CHRIST cured him of that Superfluity, and gave him another Eloquence more grave and religious, as is to be seen in his Writings; which it is easy to discern when we read them, but is hard to attain. The Life of St. *Cyprian* was so excellent, and the Rays of Light, which immediately after his Baptism he began to spread abroad by his heavenly Doctrine, were so resplendent, that a little after he was ordained Priest, and the Bishop of *Carthage* being dead, by the common Consent of the Christians he was chosen for Prelate and Pastor of that Flock of our Lord. The Saint refused it as much as he could, alledging that in that City there were many other Priests, more ancient than he (that a little before had left Idolatry) who for their Learning and holy Life better deserved that Dignity: But the more he refused it, the more worthy he was of it, and the People was the more desirous and pressing that he, and none but he, should be their Bishop and Prelate. St. *Cyprian* retired himself into his House; commanded the Doors to be made fast: The People encompassed his House about on all Sides; and at last he was constrained to yield himself up to the Will of God, and the Violence of the People. There wanted not some who out of Covetousness and Ambition went about to hinder that Election (as a Priest called *Felicissimus*, with five others his Companions) but these afterwards both at *Carthage* and at *Rome*, promoted the Schism of *Novatus*, and became Hereticks, yea (as St. *Cyprian* himself says) in the Persecution of *Decius*, they joined themselves with the Pagans, to persecute the Christians. There were others also, who (although with a better intention)

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But what Tongue can worthily explicate the Way which this holy Pastor took to feed, cure, and defend that Flock which our Lord had committed to his Charge? Great was his Mercy towards the Weak and Humble, wonderful his Rigor and Severity towards the Proud and Stubborn. His Countenance was cheerfully grave, and gravely cheerful, with such a rare Mixture and Temperature, that those who conversed with him, knew not whether they should love him, or fear him more; for he deserved both the one and the other. His Habit and Cloathing was neither curious, nor altogether vile and contemptible; for the Excess had not become his Person, nor the Defect his Function. He was merciful to the Poor, giving them large Alms, which the rich and devout People offered to him with a liberal Hand. In fine, he was a most loving Father to all, a most vigilant Pastor, a Master come down from Heaven, a Form, Pattern and Model of holy Prelates. At that Time there arose a furious Tempest against the Church, Decius being Emperor, who, although his Reign was but short, and God revealed to St. Cyprian that it should be so, yet was he very fierce and cruel against our holy Religion. For (as the same St. Cyprian says) our Lord would prove his Family, and awaken and raise up the Faith of the Faithful, which was fallen down, and as it were, asleep. For by reason of the Peace, which the Church had enjoyed, in the Time of the two Philips, Father and Son Emperors, Ecclesiastical Discipline was much relaxed; and all attended to their own Interests, and to their Riches with an unsatiable Thirst and Covetousness. There was not in the Priests a due Piety and Devotion; nor in their Officers Fidelity, nor in their Works Mercy, nor in their Manners and Customs a befitting Modesty. Amongst Women there was much Painting and Trimming, and amongst Men great Licentiousness and Ambition; many false Oaths, Hatreds, Rancours, and Diffensions. Some Bishops neglecting the Care of their Flock, attended more to their own temporal Gain, than to the relieving the Necessities of the Poor; and in fine, the Church had lost in a great Measure that Lustre and Splendor, which before it had. And to restore it again, God sent the Scourge of that great Persecution; and St. Cyprian had a Re-

velation of it, and forewarned the People to prepare themselves for it, and to appease our Lord by Prayers, Fastings, Tears, and other Fruits of true Repentance. The Persecution came; and the holy Prelate hid himself, not to fly from it, but to suffer more, and in a more seasonable Time. For the Holy Ghost commanded him to absent himself, that the Flock of the Faithful might not be scattered, and put to Flight, and the Shepherd being dead, be torn in Pieces and devoured by the Wolves; as himself testifies in an Epistle, which he wrote to the Priests of Carthage. And Pontius, his Deacon, says the same; and the Roman Clergy approved of St. Cyprian's retiring himself in that Season. The Saint being hid, the Pagans and Ministers of the Emperor sought for him with all possible Care and Diligence; and as the Saint himself says oftentimes, when the People was in the Amphitheater, entertained with Feasts and Spectacles, they exclaimed, and demanded Cyprian to be brought thither, that they might cast him to the Lions. They confiscated his Goods (as he says) and proclaimed, that whosoever had or possessed any Thing of the Goods of Cecily Cyprian, Bishop of the Christians, he should come and declare it. And St. Cyprian adds against the Schismatics, who had chosen another Bishop to stand in Competition with him, these Words: *To the end that those who believe not in God, who made me Bishop, might believe in the Devil; who confiscating my Goods, calls me Bishop. This I say grieving for their Perdition, and not by way of boasting.* Thus St. Cyprian.

It is not to be believed, what Good the holy Prelate did, when he was hidden in that secret Place. He was the Cause that many did Penance, and left the World, and that many Virgins consecrated their Virginity to God. He preached Truth to the Hereticks, and Unity to the Schismatics, and Peace to the Children of God: He animated the Martyrs to suffer courageously for CHRIST, the Torments which were inflicted upon them, and even Death itself. He assembled in secret and By-places, now some, and then others; and preached to them that now the Time was come, in which it would be seen, who were the true Friends of God; and that they should wish them no Hurt who persecuted them, but they should love them, and pray to God for them, seeing that the Pagan loves only his Friends, but a Christian ought to love both Friends and Enemies. Besides this he gave Order, that in the Night-time, and at least suspected Hours, the Bodies of those who died for CHRIST, should be buried; and that they should take into their Houses such as were yet alive, but wounded and bruised with their Torments, and take Care to cure them; and that they should

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SEPT. 16. should succour those, and give them Meat and Cloaths, who had lost their Goods, and were made Vagabonds. For these and other Things, the holy Bishop provided in that Calamity and horrible Persecution; and he had so great a Grace and Authority in commanding what he thought fitting to be done, that all obeyed him, although it were with eminent Danger of their Lives. That Persecution being past, for the Emperor *Decius* reigned only a Year and three Months, and the Tempest blown over, the Heavens now clear, and the Sea calmed, St. *Cyprian* returned to his Church, and, like a good Shepherd, gathered together again his scattered and affrighted Sheep; and celebrated the Crowns and Triumphs of the holy Martyrs that had died for the Faith. But although the Church found some Ease by the Death of *Decius*, yet the *Barbarians* entering into *Numidia*, made great Havock and Spoil, and carried many away Captives; and St. *Cyprian* commanded a General Benevolence to be asked in his Church (as the Custom was in like Occasions) and a great Alms was gathered, for the redeeming of those poor People, the Faithful contributing every one according to his Ability, as the same Saint recounts. After this there came into *Africa* a most cruel Plague, and there was a great Mortality, and then the Charity and Compassion of St. *Cyprian* did indeed appear. He animated all; he served the Sick, and exhorted those that were well to serve and assist them, and to extend their Bowels of Pity and Mercy, not only to the Christians, but also to the Pagans, by whom they had been cruelly persecuted and misused.

So many and such signal good Works were not sufficient to lenify the Hearts of the Pagans, more fierce than Tygers; for *Valerian* and *Gallienus's* Son being Emperors, a Proconsul called *Aspasius Paternus*, seeing the Authority, which St. *Cyprian* had in *Carthage*, not daring to put him to Death, sent him a Command to go out of the City into Banishment; and the holy Bishop obeyed this unjust Command, and went out of *Carthage* to a City called *Curubitana*, where he was almost a whole Year. But *Aspasius* having ended his Office, and *Galerius Maximus* succeeding him in the Charge of Proconsul, St. *Cyprian* returned near to *Carthage*, and lived in certain Gardens, which had formerly been Part of his Patrimony, but he had sold them, and given the Price of them to the Poor, and he that bought them, had freely given him them again; and if the Persecution had not hindered him, he had once more sold them, and once more given the Price of them to the Poor. He remained in these Gardens some Days, accompanied by many of the Clergy and his other Friends. There came to him from the City

of *Carthage*, and from other Parts many People, to treat with him about the Affairs of their Souls; and they all found him affable, courteous, and a true Father, Comforter, and Remedier of their Necessities. Some of his Friends desired him, that he would go a little farther off from the City, lest the new Proconsul should lay hold on him, and kill him. But the Saint would not do it; for that our Lord had revealed to him, that within a Year after his Banishment he should obtain the Crown of Martyrdom, a Thing which he most earnestly desired. The Proconsul understanding where St. *Cyprian* was, and of the People that flocked to him; he commanded him to be apprehended; and he was Prisoner one Night in his House who took him. There came thither many People, to see their holy Bishop once more alive, assuring themselves, that shortly they should see him dead. St. *Cyprian* understanding before they took him, that the Proconsul had sent his Ministers and Soldiers to lay hold on him, and to carry him to the City of *Utica*, and there to execute him, he departed from the Place where he was, to another more private and secure, till the Proconsul should go to *Carthage*, of which he was Bishop; for he desired to die in that City, in the Sight of his Children and Parishioners, and to encourage them by his Martyrdom. And to the End the Clergy and all the People might understand the Cause, why he did retire himself, he writ an Epistle to them, in which he has these Words: *Having understood, most dear Brethren, that Soldiers were sent to take us, and carry us to Utica, by the Counsel of our Friends, we have absented ourselves, it seeming to us very fitting, that the Bishop should confess our Lord in that City, whereof he is Prelate, and should rejoice and strengthen all the People by his Confession; for whatsoever the Bishop says at that Time by the Grace of God, he says it in the Name of all the People. And without Doubt it would diminish the Glory of our Church, which is so glorious, if not in it, but in the City of Utica, I should die by the Sentence of the Judge, and be a Martyr of our Lord. That which I continually desire, and ask of God, is, that he would give me Grace to confess his holy Name, both for my own sake, and for yours, in my Church of Carthage, and in your Presence, and to die before your Eyes, and thence go to God. Hither to St. Cyprian. And our Lord fulfilled the Desire of his Servant, for although he were not martyred in the very City of Carthage, yet he was not so far from it, in a Place, which was called *Sexti*, because it was six Miles from Carthage, whither he was carried. There came thither such a Multitude of People out of the City to see him, that one may say, he died in the Market-place of Carthage.*

SEPT. 16. *Cartbage.* Amongst others, there came to see him, and to take his Blessing many Christian Damsels; and the holy Pastor, less careful for himself and very solicitous for his Flock, fearing lest among so many idolatrous Soldiers, and the Confusion of Arms, their Chastity might be in Danger, and some Disgrace might befall them, he spoke to the Christians, and charged them with all Vigilancy to guard those Virgins. And St. *Augustin* highly commends this his Caution and Care, for that the Death of his Body being so near, the Watchfulness of a good Pastor did not die in his Heart.

The holy Prelate was presented before the Proconsul *Galerius Maximus*, who was there for his Health; and after he had asked him, if he were *Cyprian*, and he that made himself Bishop of the deluded Christians, and had declared to him the Command of the Emperors, and that if he would not adore the Gods, he must die; St. *Cyprian* having answered, what became his Person and Dignity, *Galerius* gave Sentence, he should be beheaded. When the Sentence was read, St. *Cyprian* said: *Deo gratias: Thanks be to God, that has been pleased to free me out of the Prison of this Body.* They carried him to Execution, with an infinite Multitude of People, who went along with him, weeping and crying out: *Cut off all our Heads with him.* Being come to the Place of his Martyrdom, he put off his Episcopal Robes, folded them up, and gave them to his Deacons, and remained in his innermost linnen Garment or Surplice, and commanded that five and twenty Pieces of Gold should be given to the Executioner in Recompence of the good Turn which he hoped to receive from him. His Friends wept bitterly, and all the Clergy that were present. They spread their Garments and Handkerchiefs upon the Ground, that his blessed Blood might fall upon them, that they might keep it as a most precious Treasure. He covered his Eyes himself, and kneeling down, the Executioner did his Office. As soon as he was beheaded, the Clergy and many Christians with great Reverence took his holy Body, and interred it with great Pomp and Solemnity, carrying lighted Torches in their Hands, without regarding either the Proconsul, or

the Violence, and Fury of the Pagans; for they were all, ready to die for CHRIST with their Pastor. St. *Cyprian* was the first Bishop of *Cartbage*, that shed his Blood for our Lord.

In the same Place and upon the same Day there died also the holy Martyrs *Crescentian*, *Victor*, *Rosula*, and *Generalis*, as says the *Roman Martyrology*. The Martyrdom of St. *Cyprian* was upon the same Day on which St. *Cornelius* Pope died at *Rome*, although in a different Year; for St. *Cornelius* died (as we have said) in the cclv, in the Reign of *Gallus* and *Volusian*, and St. *Cyprian* in the Year cclxi, in the Reign of *Valerian* and *Gallienus*. It was upon the 14th of September, although the Church celebrates it upon the 16th of the same Month; because upon the 14th is kept the Feast of the Exaltation of the holy Cross, and upon the 15th the Octave of the Nativity of our Lady. Two sumptuous Churches were afterwards built in Honour of St. *Cyprian*, the one in the Place where he was martyred, and the other where he was buried; and Multitudes of People were wont to flock from all Parts to the Sepulcher of the Saint, by reason of the Graces and Favours, they continually received from our Lord through his Intercession. And not only in *Africa*, but also in *Italy*, the Feast of St. *Cyprian* was celebrated with great Solemnity, as appears by an Epistle of King *Atalaricus* to *Severus*. Venerable *Bede* says, that the Relicks of St. *Cyprian* were translated out of *Africa* into *France*, and that they are at *Lions*; and *Ado* of *Vienna* says the same. The Praises which the holy Doctors give St. *Cyprian*, are so many and so great, that they cannot be recited in a few Words. St. *Jerom* calls him a most holy and most eloquent Man. St. *Augustin* in one Place says, that our holy Mother the Church reckons him amongst the most rare and most excellent Men. In another he calls him most sweet Doctor, and most blessed Martyr. In another most glorious Martyr and most renowned Doctor. In another, victorious Martyr, most famous Doctor, and most glorious Witness of our Lord. And in this Manner the other Saints speak of him, who because they are so many, we will not here recount them.

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The Life of St. EUPHEMIA, Virgin and Martyr.

THE Martyrdom of the glorious Virgin St. *Euphemia* is written by *Simon Metaphrastes*, and Father *Lawrence Surius* recounts it in the fifth Tome of his *Lives of Saints*, in this Manner. St. *Euphemia* was of the City of *Calchedon*, Daughter to *Philoptroni* and *Theodora*, Persons of

honourable and rich Parentage: The Father was a Senator in that City; the Daughter *Euphemia* was endowed with great Virtues, of great Beauty, Modesty and Chastity. There was kept at *Calchedon* a very solemn Feast to the God *Mars*, and by the Command of *Priscus* the Proconsul of *Asia*,

SEPT. 16. all were summoned under Pain of Death, to come to the Solemnity, to worship *Mars*; the holy Virgin *Euphemia* abhorring that prophane and sacrilegious Worship of vain Gods, would not go to the Feast, that she might not defile her Soul with so foul and abominable a Thing. She being a Person of prime Note, the Priests of the *Gentiles* presently missed her, and accused her before the Proconsul; who commanded her to be apprehended, and endeavoured to persuade her to adore the Gods, unless she would suffer all the exquisite and cruel Torments, which had been executed upon the other Christians. The holy Virgin made no Account either of the Flatteries, or the Threats of the Proconsul. They cast her into Prison, and from thence after a few Days they brought her out to publick Audience; and finding her constant in the Confession of our Saviour *JESUS CHRIST*, the savage Tyrant commanded her to be most cruelly tormented. They scourged her with Rods of Iron, they dis-jointed her tender Members upon the Rack *Equuleus*. They tied her to a Wheel, with Intent to break her Bones in Pieces; but she armed with the Sign of the Cross, and with Confidence in her dear Spouse, besought him to succour her; and he did so, freeing her from the Wheel, and curing all her Wounds, so that she appeared more beautiful than before, to the Astonishment of the Executioners who had tormented her. They heated an Oven full of Pitch, Brimstone, Tow, and dried Branches of Vines; and two of the chief Officers of the Proconsul going about to cast her into it, they saw two Angels by the Virgin to protect her, and they dared not to meddle with her. *Priscus* commanded other two (who were called *Cesar* and *Varius*) to execute his Order; and as they did it, the Fire burnt them, but the Virgin remained without any Hurt at all, and praising our Lord came forth of the Oven, without so much as a Thread of her Garments being singed. But the cruel Tyrant was not satisfied with these Torments; nor would he acknowledge his Creator and Lord, whom all Creatures serve and obey; but obstinate and hardened, commanded new Torments to be inflicted upon her; and that she should be hanged up, and Stones of a great Weight be tied to her Hands and Feet, so to dismember her. She having overcome this Torment, he caused a great Pit to be made in Manner of a Cistern, and filled it with ravenous Fishes, and cast her into it, to be eaten up and consumed by them. But they all revered her, and came not near her unless it were to defend her, and shew her Respect. But the Proconsul attributing this Victory, and all the rest to Art Magick, he commanded her to be tormented anew, her Limbs to be sawed off, and fried in Pans of Iron, prepared for that Purpose. They brought Saws to saw her with, but the Iron lost its Force, and became softer than Wax, and the Fire went out, and the holy Virgin was not hurt at all, but gloriously triumphed over the Fire and the Iron, the Tyrant and the Devil, who so many Ways persecuted her. Finally, *Priscus* commanded her to be cast to four Lions and three Bears. She now desiring to see her Spouse, earnestly besought him by that his Charity and Omnipotency, by which he had given her Grace to overcome the Weakness of her own Body, the Fury of the Devils, the Rage of the Tyrant, and had made her triumph over so many Torments; that he would receive her Soul, and not permit those Beasts to spare her. Our Lord from Heaven heard the Prayer of the holy Virgin, and one of the Bears came to her, and gave her a Bite with his Teeth, and so left her without touching her any more, or eating of her Flesh; and the other Bears and four Lions remained round about her, shewing her Respect, and liking her Feet. At the Time that the holy Virgin expired, there was a terrible Earthquake, which so frightened the People, that they run away. And by that Means the Parents of St. *Euphemia* had the Opportunity to take away her holy Body, and honourably to interr it in a Place near the City, shedding many Tears not of Grief, but of Joy. God wrought very great Miracles by this his glorious Spouse; which are recounted by *Evagrius*. For sometimes she appeared to the Bishop of *Calcedon* in his Sleep, and commanded him to keep some solemn Feast in that Church, praising our Lord, and receiving his most sacred Body. And touching her holy Body with a Sponge, it was so plentifully filled with her Virginal Blood, that they were able to impart of it to other People and Cities, the Drops of the Blood remaining entire and perpetual, and not changing either their Form or Colour; and this Miracle our Lord wrought more or less frequently, according to the Merits of the Prelate who governed that Church. The Emperor *Mauritius* not believing this Miracle of the Saint, would needs know the Certainty of it, but having made Experience of it, he remained confounded, and with his Hands full of Blood, acknowledged, that God is wonderful in his Saints, and praised him for the great Things he wrought in the Body of St. *Euphemia*. Moreover, there came out of the Coffin where her Body was, so sweet an Odor, that no Perfume on Earth may be compared with it.

But we must not pass over in Silence another most strange Miracle, which God wrought through the Intercession of St. *Euphemia*, in Confirmation of our holy Faith. In the Time of St. *Leo the Great*, Pope, and

SEPT. 16. of the Emperor *Marcian*, in the Church of St. *Euphemia*, was held the great Council of *Calcædon*, in which there were present six hundred and thirty Bishops, and in which were condemned *Dioscorus*, *Eutyches* and their Followers. But the Council being ended, as Hereticks are ever unquiet, and rebellious against God and his Church, they murmured in a tumultuous Manner, and scoffed at the Decrees of the holy Council, saying that they were not founded in the Catholick Verity, but only in the Authority and Power of the Emperor. To break that Pride, and to stop the Mouths of the Hereticks, the Catholicks confiding in the Mercy of our Lord, and the Patronage of St. *Euphemia*, made this Compact with them: That the Catholicks should write the Confession of their Faith, in one Paper, and the Hereticks theirs in another: And that these two Papers should be put into the Tomb of St. *Euphemia*, and that Paper of the Two which she should approve of, should be held for true. They did so, the upper Stone of the Sepulchre was taken up; and the two Papers were put up-

on the Breast of the glorious Virgin and Martyr. They shut up the Sepulchre again, both Parties sealing of it; then they all made their Prayer, beseeching our Lord, that he would discover the Truth. After three Days, the Emperor being present, they opened the Sepulchre, and found the Paper of the Hereticks cast at the Feet of the Saint, but that of the Catholicks in her Hand, which she stretched out, and delivered the Confession of the Catholicks to the Emperor, and the Patriarch: And at the Sight of so great a Miracle, some of the Hereticks were converted, and the others remained Obstinate in their Perfidiousness. All this is recounted by *Zonaras* and *Glicas*: *Metaphrastes* also and *Nicephorus* recite the Miracle, although in a different Manner. The Martyrdom of St. *Euphemia*, was upon the 16th of September, in the Reign of *Dioclesian*: And upon this Day the Church celebrates her Feast. Besides *Metaphrastes* and *Lawrence Surius*, all the Martyrologies make Mention of St. *Euphemia*.



The Lives of St. LUCY, and St. GEMINIAN Martyrs.

ON the same Day, the Church celebrates the Martyrdom of St. *Lucy* and St. *Geminian*; which *Ado* in his Martyrology recounts after this Manner. St. *Lucy* was a most virtuous Matron, and after the Death of her Husband lived most holily, to the seventy fifth Year of her Age. She had a Son, called *Euprepus*, very lewd and vicious, and above all an Enemy of the Christians. The Devil got so far Power over this young Man, that, forgetting all the Obligations he had to his Mother, he accused her before the Emperor *Dioclesian*, that she was a Christian. The Emperor commanded her to be apprehended, and to be cast into Prison, where she was comforted by our Lord. The next Day they brought her to Judicature, and finding her constant in the Confession of JESUS CHRIST, the Emperor caused her to be most cruelly whipped. Suddenly there arose a Whirlwind, and a terrible Earthquake, by which the Temple of *Jupiter* was thrown down, and so ruined, that of that Building there remained not one Stone upon another. The Emperor enraged hereat commanded a great brass Cauldron to be brought, and to be filled with melted Pitch, and burning Lead, and the Saint to be cast into it there to be boiled. But the Virtue of the Almighty protected her, and she was three Days in that Vessel praising God, as

if she had been all the while in a soft Bed. After this they led her through the City in an ignominious Manner, loaded with Irons and Lead: And passing by the Gate of the House of a principal Man, called *Geminian*, where there was a great Number of Idols, a Pigeon more White than Snow came down from Heaven, and sat upon the Head of *Geminian*: Who moved by what he saw, and illuminated with a heavenly Light, cast himself at the Feet of the Saint, and demanded Baptism, and received it from the Hand of a Priest, called *Protasius*, who was admonished by an Angel, that he should go to the Prison to baptize him. *Dioclesian* committed *Lucy* and *Geminian* into the Hands of a most cruel Judge, that he should torment them, and make an end of them. But when they were tormenting of them, and beating them with Cudgels, the Chamber where the Judge was fell down, and killed him. Another Judge, called *Abosfrassus*, succeeding him, invented new Torments to put them to (as if the former had not been sufficient.) There were converted seventy five Persons, by seeing the Wonders which God wrought in his Saints: And they all received the Crown of Martyrdom. Moreover the Judge had no great Cause to boast, for going on Horseback over a Bridge, he fell into the River, and was drowned, and

The Feast of the mira culous Wounds of St. FRANCIS.

SEPT. 16. and his Body could never after be found. in the Year of our Lord CCCLXIII. Their Bodies were taken up by a holy Woman, called *Maxima*, who buried them with great Reverence and Devotion. SEPT. 16.

The Feast of the miraculous Wounds of St. FRANCIS.

SEPT. 17. ON this Day the Church, by the Ordination of his Holiness *Paul V.* celebrates with a particular Mass and Office, the miraculous Favour which CHRIST our Lord was pleased to confer upon his great Servant, the seraphical Father *St. Francis*, imprinting in his Hands, Feet and Side, the Prints of his own most sacred Wounds. The History of which Miracle is recounted at large, upon the 4th of October, in the Life of the said Saint, towards the later End of it: To which I have thought good to refer the devout Reader, and not to repeat the same Thing twice. SEPT. 17.

The Life of St. THOMAS of Villa-nova Archbishop of Valencia, surnamed the Aumonier, Religious of the Hermitical Order of St. AUGUSTIN.

SEPT. 18. THE blessed *St. Thomas of Villa-nova*, Light of Spain, Model of good Prelates, the Ornament of the Order of Hermits of *St. Augustin*, and the Glory of these later Ages, was born in the Year of our Lord MCCCCLXXXVIII, in the Diocese of *Toledo*, at a Place called *Fuencana*, near to *Villa-nova* in Spain, of noble and honourable Parents: He was surnamed of *Villanova*, because he was there brought up. His Father was called *Alphonfus Thomas Garcias*, and his Mother *Lucy Martinez*, both of them of *Castile*, very liberal towards the Poor. *St. Thomas* born of so holy Parents, from his Infancy gave great Signs of his future Sanctity. He gathered together his Companions upon festival Days, and in the Streets (Men of Years also making themselves little ones, that they might hear him) he repeated with such Force and Energy what he had heard in Sermons, that he caused both himself and his Auditors to weep. He was so enclined to the giving of Alms, that ordinarily as he went to School, he gave away his Breakfast to the first poor Body he met with, chusing rather to fast till his return, than to omit that Deed of Charity. He oftentimes returned home without Stockings, Shoes, or Doublet, giving them to the first Poor he found. One Winter-day meeting with certain poor People trembling for Cold, he gave his Coat to one, his Doublet to another, and his Breeches to a third, returning home scarcely covered with his Shirt. Upon a Holiday having a new Suit on, he gave it to a little poor Boy, saying it became the poor Boy better, and the poor Boy's Rags better became him. God also to shew, that these Alms were pleasing to him, did oftentimes work Miracles: For in the Harvest Time carrying the Reapers their Dinner, he gave almost half of it to the poor Gleaners, and yet the Reapers, who usually have good Stomachs, had enough. Another Time his Mother having refused a poor Woman certain Bottoms of Yarn, which she stood in Need of to make an End of her Web: *St. Thomas* was so afflicted at it, to wit, that the poor Woman should be sent away without an Alms, that by a pious Theft he took what she had asked, and gave it her, and his Mother the next Day making Use of her Yarn, could not say, that any of it was wanting. Whatsoever he could handsomely ask of his Parents, whether it were Money, or Bread, or Eggs, or any Thing else, that could be eaten, he carried it instantly to the Hospital, for the Nourishment of the Poor. Being one Day in the House without the Key of the Ambry, and by this Means having nothing to give to certain poor People, who were at the Door, he ran to a Hen, which had a Brood of Chickens following her, and gave to every one of the Beggars a Chicken. His Mother coming home, and asking of him, why he had done so? He answered, he was so moved with the Misery of the poor People, that he could not send them away without giving them something. Nor was he in that his tender Age enclined only to Alms-deeds, but also to Mortification; besides his Observation of the Fasts of the Church (a troublesome Penance to Youth) afflicting his feeble and delicate Body with extraordinary Abstinences; and in secret oftentimes disciplining himself, and treating himself even then, as if he had been the greatest Sinner in the World. Being sent to School his excellent Wit began to appear: SEPT. 18.

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appear: For which Cause, after he had learned his first Rudiments, his Parents sent him to *Alcala*, there to learn the liberal Arts; in which when he had greatly profited, he applied himself to the Study of Divinity. His Father had built him a House against his return home from his Studies, but St. Thomas dedicated it not to the Muses, but to CHRIST: For with the leave of his Mother he converted it into an Hospital. Which Charity of his, God recompensed after his Death with a glorious Miracle: For when Enquiry was made after his Life and Miracles, all the Sick of that Hospital, having implored his Succour, were miraculously cured. He made so good Progress in Learning, that he taught publicly in *Alcala*, and with so great Profit of his Auditors, that the University of *Salamanca*, having heard of his Renown, invited him by a good Stipend to come to teach there: But by the Inspiration of Almighty God, who reserved him for another End, he renounced all those Honours, to retire himself to the Shroud of some Monastery. Wherefore understanding, that the Monastery of *Salamanca*, of the Order of St. *Augustin*, greatly flourished in Sanctity and regular Observance, he resolved to go thither to demand the Habit: Which he did without advertising his Kindred or Domesticks, or his very Mother of it, lest they should divert him from his good Design: For (as himself preached more than once) *Lay-people will in this Matter be over-wise; and very slowly give their Consent: Yea, they are not ashamed to oppugn what they are unwilling to imitate.* Being come to *Salamanca*, he was received with great Joy by all the Religious, and took the Habit upon the Feast of the *Presentation of the Virgin*, in the Year of our Lord MXXXVI. In his Noviceship, he gave himself so seriously to Virtue, that in a short Time he surpassed all the others in Perfection and Sanctity. He was very Humble, Charitable, and a great Lover of Silence: He exercised himself also much in exterior Mortification. In *Advent* and *Lent*, his Bed was a bare Board, which Austerity during those holy Times he observed all his Life.

Having ended his first Year of Probation, he was made Priest, and said his first Mass upon *Christmas-day*, to which Feast he had a particular Devotion: In such sort, that when the Hymn of the Angels, *Gloria in excelsis Deo*, was sung, and the Words of the Preface, *Quia per incarnati verbi mysterium*, and those which follow, he could not abstain from weeping, and his Body remained sometimes immovable, his Spirit being rapt into God. And although he endeavoured to hide these Graces and Favours, yet he could not do it, for his Face after the holy Sacrifice, shining like that of *Moses*, dazzled

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the Eyes of those that looked upon him. His Superiors well knowing that he excelled not only in Sanctity, but also in Learning, commanded him to teach Divinity in the Convent, both to Religious and Seculars: He employing himself at the same Time in Preaching, which he did with such Zeal and Affection, that he seemed to be another St. *Paul*, a St. *Augustin*, or an Angel sent from Heaven: Insomuch, that some out of Admiration, called him *Elias*, of whom the holy Scripture testifies, that he was a Fire, and his Words like a burning Torch. The Fruit of his Preaching was so great, and his Auditors so many, that the Monastery seemed not to be in the City of *Salamanca*, but the City in the Monastery. He was often rapt into an Extasy, when he preached to the People, or said holy Mass, or after the recital of the divine Office in the Choir. Father *Melchior de Gebre*, of the Order of St. *Francis*, recounted to certain Persons of great Authority, that the blessed Saint, upon the Day of our Lord's *Ascension*, reciting his Hours at six a Clock in the Morning, being come to the Antiphon of the ninth Hour, *Videntibus illis elevatus est*, he remained in an Extasy till five a Clock at Night. When he was come again to himself, he who ordinarily was his Companion, cast himself at his Feet, and besought him for the Love of God, to tell him what meant that Extasy, which had lasted the Space of eleven Hours. The Saint overcome by the Intreaties of his Brother, told him, that when he begun to pronounce those Words, *Videntibus illis*, the Angels taking the Antiphon out of his Mouth, sung it so melodiously, that they ravished him out of his Senses; and he assured him that the Time seemed not to him the Space of Half an Hour. Preaching once in the Cathedral Church of *Burgos*, and reprehending with Zeal the Sins and Vices of the Inhabitants of that City, he held in his Hand a Crucifix, and said from the Bottom of his Heart: *O Christian, look hither, O Christian*: Saying this with a broken Voice, he was not able to go on, rapt into an Extasy. Preaching also at *Valladolid* upon *Holy Thursday*, before *Charles V.* being come to those Words of St. *Peter*: *Domine, tu mihi lavas pedes?* Repeating and explicating of them: *Lord dost thou wash my Feet? Thou, Lord of all Creatures; thou, Creator of the Angels; thou infinite Majesty, thou wash my Feet? The sovereign Monarch, a vile Creature's? The Master his Servants? The Innocent a Sinner's Feet?* He was so transported, that breaking off his Sermon, he remained for a certain Space of Time, with his Eyes lifted up to Heaven, pouring out an Abundance of Tears. God Almighty adorned him also with the Gift of Prophecy, he foretelling many Things which happened both in his Life, and after his

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SEPT. 18. his Death. The Reverend Father *Christopher Sanctotitus*, a great Divine of the same Order, recounts that one Day, a *Fleming* a great Friend of the Saint, called *Nicholas de Witte*, came to St. Thomas very jocund and glad, telling him how his Servant had been cured by a notorious Miracle, wrought at *Bergh*, at a Crucifix of the Church of the *Augustins*: And the Saint made him this Answer, *It is true, the Almighty has not done you a small Favour, in giving Health of Body to your Servants; but he will do you yet a greater, giving you the Health of your own Soul.* And so it fell out; for *Nicholas de Witte*, took Occasion hence to demand the Habit, in the Monastery of *Bergh*, where he lived so holily, that the same St. Thomas, afterwards being Provincial sent him to preach to the *Indians*, where he died with a great Opinion of Sanctity, which was confirmed by a great Number of Miracles, wrought by him after his Death. In the Year MDLIII, the Clergy of the Parish of St. *Catharine*, began to build themselves a Tomb in the Middle of the Church, to the Prejudice of others: Wherefore the Archbishop presently sent for them, and commanded them to leave off the Work they had begun, for that there would a Fire happen to that Church: And for that Reason, it more concerned them to reserve that more honourable Place of Burial, for some rich and honourable Person, at whose Cost and Charges, the Damage which would be done that Church by Fire, might be repaired. And it happened just as he had foretold so long before. For in the Year MDLXXXIV, upon *Thursday* in *Holy Week*, whatsoever was specious or precious in that Church was consumed by a terrible Fire, which had its Origin (by a strange Providence) from a Sepulchre made at that holy Time according to the Custom of the Catholic Church, in Memory of our Saviour's Burial. Nor had he only the Gift of Prophecy, but also our Lord gave him a strange Power over the Devils, in such sort, that there was no Kind of Devils, which he did not drive out by his Fasting and Prayers. Examples of this kind are to be found in those who have written his Life more at large. Nor was the Saint eminent alone, in all the Virtues and Graces we have spoken of, but also, he was endowed with a singular Prudence in the Managing of Affairs: For which Cause the Emperor made use of him not only as his Preacher, but also as his Counsellor, writing to him oftentimes, when he was at a Distance from him, and looking upon his Advice, as the Answers of an Oracle. The Superiors of the Order knowing this, employed him in the most eminent Charges of their Religion, although out of Humility he refused them as much as he could.

SEPT. 18. It is easy to conceive out of his Life and Virtues, with how great Zeal he endeavoured the Advancement of the Glory of God, how exact he was in regular Observance, with how great Prudence and Charity he governed his Inferiors. A Volume were not sufficient to set down the Particulars. One Thing I will not omit, to wit, that he was a great Enemy of all Novelties: For, as he was wont to say, from thence did arise all the Dissensions and Quarrels, which are found in religious Communities: When any of his Subjects had committed any grievous Faults, which put him in Danger of losing his eternal Salvation, he afflicted himself by Fasting, and bloody Disciplines, to the end it would please our Lord of his Mercy to reduce that strayed Sheep, for which he had shed his Blood. He had a great Care to provide for the Necessities of every one, but particularly of the Sick. He patiently bore, with the Infirmities and Imperfections of others, accommodating himself, after the Example of St. *Paul*, to the Conditions and Complexions of every one. When he was Provincial, he visited his Convents with a singular Diligence, and had a Care particularly of four Things. The first was the Worship of God, which he said chiefly consisted in the Attention and Quiet of the Mind, and a moderate Pause in the Middle of the Verses, by those who sing in the Choir, as also in the Neatness and Cleanliness, of the Things which belong to the Altar: Well knowing, that the holy and sacred Ceremonies of the Church well observed, are the Gate, by which enter the greatest Part of the Favours which God communicates to his Servants. The second Thing which he recommended, was the Reading of the holy Scripture, and spiritual Books; without which he assured them that Devotion could not last long. Thirdly, he endeavoured to leave the Religious of every Convent in great Peace, Union and Concord, exhorting every one to fraternal Charity. In the fourth Place he procured that every one was employed according to his Talents, and in what he was fittest for.

But what shall I say, of the Authority he had in all *Spain*: Which was so great, that Persons of all Qualities and Conditions came to him, to receive Counsel of him in their Affairs, leaving all to his Disposal, as if he had been the Oracle of the World. The Emperor *Charles V.* having commanded Sentence of Death to be pronounced against certain Persons of Quality, neither the Archbishop of *Toledo*, nor his own Son *Philip*, nor all the Nobility of *Spain* being able to move him to Mercy, our Saint at the Instance of *Philip* the Prince of *Spain* went to him, and after he had discoursed some Time with him, he so prevailed with him by his Reasons, that

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that immediately he granted him what he demanded; and when afterwards the Princes and Nobles astonished at it, asked him the Reason of it, he said to them: *Do not wonder that I have pardoned these Criminals, at the Instance of the Prior of the Augustin Fathers (the Saint) was at that Time Superior in the Convent of Valliolidid; for when he desires to obtain any Thing of me, he seems rather to command me than to petition me, and inclines my Mind to what he pleases. He is a true Servant of God, and although he be amongst Mortals, he is notwithstanding worthy the Honour due to those who enjoy the Crown of Immortality.* Such was the Esteem this great Monarch had of our Saint. Nor had he this Authority with the Emperor alone, but also with the Princes and Nobles, and the common People; for being a Man of God, and one to whom nothing was dearer than Charity, every one affectionately loved him, because he endeavoured to do Good to every one; in such Sort, that when he passed along the Streets, every Body came out to see him, some kissing his Hand, others his Girdle, others his Habit, and many noble Matrons came to their Windows, and out of the Respect they bore the Saint, fell upon their Knees, hoping to receive the Blessing of Heaven by his Prayers. The Blessed St. Thomas did not hence take Occasion of Pride, but on the contrary he ever humbled himself more, flying Honours and great Charges as much as the Ambitious seek, and underhand sue for them. Hence he refused the Archbishoprick of *Granada*, which the Emperor offered him; notwithstanding, Honour following those that fly from it, as the Shadow the Body, it was the Pleasure of God to put the Saint upon a Candlestick of his Church, elevating him to the Archbishoprick of *Valencia*, which happened by an extraordinary Providence. For the most Illustrious Lord *George of Austria*, Uncle to the Emperor, having renounced the Archbishoprick of *Valencia*, and his Majesty having given it to a venerable Father of the Order of St. *Jerom*, he commanded his Secretary to deliver him a Placet or Letter of Commendation of it; but instead of putting the Name of the Father of the Order of St. *Jerom*, he put that of Father *Thomas of Villa nova* of the Order of St. *Augustin*. And the Emperor, before he signed it, taking Notice of the Mistake, demanded of his Secretary the Reason why he had done so? Who answered, he desired his Pardon, and thought that he had heard the Name of Father *Thomas of Villa nova*, but with a little Labour he could easily rectify the Mistake; by writing the Letter over again, and putting in the Name of the Father of St. *Jerom*'s. No, subjoined the Emperor, *that thou shalt not do by any Means; that which thou hast written, shall not be changed.*

For seeing it was done by thee without any Advertency, nor did I make any Mention of him; nor wast thou moved hereto by any Regard to thine own Profit; why should we not think that it happened by a particular Providence of God? Let us therefore follow the Will of God; and so most willingly and gladly he subscribed the Placet for St. Thomas; which was forthwith sent him to *Valliolidid*, where he was then Superior, who according to his wonted Modesty and Humility wept bitterly, using all Means possible to excuse himself from that honourable Charge; and without Doubt he had never accepted of it, had he not been compelled under Pain of Excommunication by his Provincial, to submit himself to the Will of the Emperor. He was consecrated by his Eminence the Cardinal *John of Tavera*, Archbishop of *Toledo* in the Presence of many honourable Persons. The Ceremonies being ended, the next Morning very early he went on Foot to *Valencia*, accompanied only by one religious Man, and two Servants. He came to a Monastery of his Order, called *Our Lady of Succour*, whither he retired for some Days, which he spent in Prayer and Recollection, to demand Grace of God perfectly to acquit himself of the Charge laid upon him; after which he was content, though not without great Difficulty, by reason of the Honour which was due to his Pontifical Dignity, to make his Entrance into the City with the accustomed Pomp and Magnificence. He was then received with due State and Ceremony by all the Clergy and Nobility, but particularly by the People, who could not contain their Joy, which they testified by extraordinary Acclamations and Rejoicing. They led him to the Church, where was prepared for him a magnificent Throne, and the Cross exposed to be adored by him, according to the accustomed Ceremonies; but the Saint refused all these Honours; and casting away the Cushions and Tapestry of Silk, he fell upon his Knees on the bare Earth, embraced the Foot of the Cross, and adored our Lord, pouring out an abundance of Tears, and before he rose up, humbly kissed the Ground.

The first Thing which our holy Prelate did after the Ceremonies and publick Joys, was to visit the Prisons of his Bishoprick; and judging them too obscure, and too cruel, he commanded them to be changed, believing that Persons consecrated to God, whom he called the Anointed of our Lord, were to be brought back to the Way of Salvation by some other Means, as he shewed by his Example. At the same Time the Canons of his Church, in Testimony of their good Will, offered him four thousand Crowns of Gold, because they saw he was very poor; the Saint received the Money which was presented

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ed him, that he might not seem to slight their Kindness; he sent it immediately to the Stewards and Masters of the Hospital, to repair the Ruins which had lately been caused by a great Fire. He was not of the Number of those, of whom the common Proverb says, *Honours change Manners*; for he remitted not in the least his former Manner of Life. He went as meanly apparelled as before, yea even kept for some Years the Habit which he brought from the Monastery, mending it himself when it was broken, as he was wont to do when he was in the Monastery; and one Day one of his Canons taking him in the Fact, wondering at it, asked him how he could employ himself in so vile and contemptible a Thing, seeing that for three Pence or a Groat he might have them accommodated both better and sooner, and hereupon went to hinder him from doing what he was about. But the Servant of God answered him, *that by being made Archbishop, he ceased not to be a religious Man, and that the Money he must have given to a Taylor, would serve to maintain some poor Body, and desired him to tell no Body of it.* Ordinarily he wore only old Cloaths, inasmuch that his Servants and Domesticks were ashamed of it, himself alone not blushing; and when his Canons besought him to cloath himself a little more decently, and according to the Quality of a Bishop, he answered them with a smiling Countenance, *that he thanked them for the great Care which they had of him; but that they were to know, that his Cloaths were not unbecoming the Quality of a Bishop, who had made a Vow of voluntary Poverty; and moreover, that the Authority of his Function did not depend upon the Gayety of his Attire, but on the Zeal and Vigilancy he ought to have over his Flock.* At least they desired he would be pleased to cast away his woollen HAT, and to wear one of Silk. To which at length he consented, that he might not displease them; and afterwards oftentimes used to say in Merriment, shewing his HAT: *Behold my Bishoprick; my Masters the Canons judged it necessary that I should wear this HAT of Silk, that I might be numbred amongst the Archbishops.* And as he was still poor in his Habit, so also he observed the same Fasts and Austerities he had practised in the Monastery. His Table was very homely, and he was much troubled when any extraordinary Expences were made for his Nourriture. Upon a Time his Steward having given three or four Rials or Sixpences for a Fish for his Table, he blamed him for it; and commanded him to carry it back again into the Market, saying that he could with the Rials at least entertain so many poor People, whereas a Couple of Eggs or a Fish of a smaller Price would have been sufficient for him; adding, that he was

not Master, but only Dispenser of the Goods which God had put into his Hands, and of which he must one Day give him an Account. His House was a true House of Poverty; there was no Tapestry to be seen, nor did he use any Linnen, unless when he was sick, and oftentimes he took his Repose upon a Bundle of dry Sticks, with no other Pillow but a hard Stone. Besides the Fasts, which we have said he observed as in the Monastery, in the Time of Advent, and Lent, upon *Wednesdays*, and *Fridays*, and on the Vigils of Feasts, he contented himself with a little Bread and Water, fasting till Night, but commanded notwithstanding those of his Household to take their ordinary Refection.

Like a good Pastor he visited the Churches of his Diocese, preaching oftentimes to the People not only in great Cities, but also in little Towns and Villages, with such Zeal and Affection, that the Words which came out of his Mouth seemed to be so many Flashes of Lightning or Claps of Thunder. After his Preaching immediately followed the Effect of his divine Eloquence, a notorious Change of Peoples Manners and Lives, in all the Places he visited, so that one might say he was a new Apostle, or Prophet raised up by God to reform his Diocese. Having ended his Visits, he assembled a Provincial Council, where with the Advice of the other Bishops, he made holy Ordinations, to cut off the Abuses he had taken Notice of in his Visits. But expecting that new Difficulties would arise, like another *Moses* he had Recourse to the Tabernacle to learn the Will of God; he retired himself into his Oratory, where he often spent Nights and Days, that he might receive Light from on high, without which he knew he could not acquit himself of his Duty in so important a Charge. His Servants coming to seek him, found him sometimes as it were, deprived of the Use of his Senses, and his Spirit ravished into God, other times bathed in Tears, lying upon the Ground, or leaning against a Cross. The Saint perceiving they made Difficulty to disturb him, gave them an express Command, that as soon as any one did ask for him, they should call him immediately without making the Party to expect, giving them this Reason, *that although he was a great Lover of Quiet and Solitude, yet since he had accepted of the Archbishoprick, he was no longer his own, but his Flock's.* By his Assiduity in Prayer, he obtained so great a Gift of Counsel, that the Lawyers and Advocates were wont to say, that when the Saint had given his Judgment in any Matter of Importance, there was no longer Reason to doubt of it; such was the Opinion they had of his Wisdom and Prudence, and with good Reason; for it was rather divine than human; also the Saint did not confide so much in his own proper Industry,

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SEPT. 18. try, as in Prayer. When any Affair of great Consequence was to be dispatched, he spent whole Nights in Prayer; and that his Prayers might be more efficacious, he accompanied them with Tears, which are ordinarily the Soul of Prayer, adding hereunto the Effusion of his own Blood, which ran from off his Shoulders torn with Disciplines. Once as he was praying very earnestly for the Salvation of a Priest, whom he kept in Prison by reason of his Misdemeanors, he perceived the Picture of a Crucifix, which he had in his Oratory, to sweat Blood. Hardly had he seen this Prodigy, but the Goaler came to tell him, that the poor Priest had hanged himself; hearing this, he went in all Haste to the Prison, and finding the poor miserable Man without any Sign of Life, notwithstanding he ceased not most ardently to pray for him, and to weep not so much for his Body, from which the Soul was separated, as for his Soul, from which God was departed. As he was redoubling his Desires and Prayers, the Priest lifting up his Head, spoke to him, begging his Pardon, and confessing, that through his Prayers he was delivered from the Darknes of his former Errors, and put in the lightsome Way of Truth. Then this good Pastor cordially embracing him, gave him this wholesome Counsel. *Alas, my Child! Dost thou not remember how dear thou hast cost thy Lord, who has shed the very last Drop of his Blood to redeem thee? Why then wilt thou ruin thyself, having to do with so good a God, whose Mercies are infinite? Why wilt thou cast thyself headlong into the bottomless Pit of Despair?* The poor Man, comforted by the Words of the Saint, promised Amendment; and changing the World for an Hermitage, spent the rest of his Life most holily. This Work of Charity, and the rest which we shall recount, proceeded from that Zeal and Affection, which the Saint believed it was necessary for a good Pastor to have. There was a certain Priest, who, by reason of his bad Life, retained nothing of his Sacerdotal Dignity but the sacred Character. The good Archbishop desirous to draw him out of the Gates of Hell, in which he seemed to have one Foot already, carried him privately into his Oratory, where after he had sharply reprehended him as he well deserved, he passed, as we say, from Words to Blows, not to chastize the Criminal, but to punish himself: *Now, said he, I see that my too great Indulgence has maintained and nourished your Malice, and because I have been too mild and merciful towards you, I am guilty of your Wickednesses, and consequently it is I that am to do Penance for them, and not you.* After which Words he fell down before a Crucifix which was there, and pouring out a Deluge of Tears, he unvested himself, and began with such Rigour

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and Violence to tear his Body with Whips, that his Garments were filled with Blood. The Priest seeing this so rare an Example of Charity, and on the other Side astonished at the Multitude of the Sins, which he had committed, conceiving a great Grief for them, began to weep together with the Saint; then casting himself at his Feet, and beseeching him for the Love of God to leave off that Cruelty to himself, he made use of the Words of the Prophet David; when God afflicted his People: *It is I, said he, that have sinned, 'tis I that have deserved these Blows, in the mean Time you, who are innocent, feel the Smart of them. But I promise you before him who knows the Secrets of our Hearts and Souls, and before the Image of his most dear Son, that I will hence forwards live as becoms my Estate.* And as he spoke from the Bottom of his Heart, so he accomplished what he had promised. By such efficacious Remedies as these, this true Pastor and Bishop of Souls, oftentimes brought back to the Fold the hundredth strayed Sheep. Whence one not unfitly made this Emblem of him: A Pelican wounding her Breast with her Bill, and fetching out Blood, wherewithal to nourish her young ones; and another added this Inscription: *I am made like a Pelican of the Desert,* for he exercised this Charity in secret, in the Privacy of his Oratory. Nor was he less ready to relieve the corporal Wants of his Subjects, principally taking Care of those Poor, who by their Sickness, or otherwise were not able to work for their Living. In the first Place he took Care for their Nourriture, who for their Wickednesses were kept Prisoners in his Palace. He had a great Care that his Servants were well treated, and their Services recompenced, above all when they were sick; which a Messenger, whom he had sent upon a certain Business bountifully experienced; for returning back sick, he sent to visit him, and caused a Couple of Fowls and a good Sum of Money to be carried him; fifteen Days after he went to see him himself, carrying with him a like Alms, and continued his Liberality, till such Time, as he was perfectly recovered. He was the same towards the rest of his Servants, lest Necessity might make them use Deceit in the Administration of their Charges. The Revenue of his Bishoprick was eighteen thousand Crowns; of which he gave to the Poor thirteen thousand, not reserving one Penny of it for the following Year; which he would have thought a great Sacrilege, and a manifest Injustice in the House of God. Of the five thousand Crowns that remained, he gave two of them as an annual Pension, to the most Illustrious Lord George of Austria; to whom they were due for his Resignation of the Archbishoprick.

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SEPT. 18. He spent the other three thousand in maintaining his Family, and recompensing his Officers, and others whom he employed in his Service; so that it is a Wonder how that little which remained, should suffice, I do not say to sustain his Family, but even to keep his Palace in Repairs. There came to his Door every Day about five hundred poor People, and although they were so many, he would that every one of them, at what Hour soever they came, should have an Alms, which ordinarily was Bread and Portage, and a Cup of Wine, with a Piece of Money; and that which gave a Relish to all, was, the Cheerfulness with which he caused it to be given. When it was objected to him, that many feigned themselves to be poor, and that others under a Disguise came twice or thrice in the same Day, the good Father answered, that if any Counterfeit came clothed in the Habit of a poor Man, it belonged to the Governor of the City and not to him to take Notice of him; he was to procure, that no Body, who made Profession of Poverty, should go from his Door without an Alms. He said the same to his Almoner, that he should not for this forbear to give Alms; but on the contrary, that he should give to every one as often as he asked: *For, said he to him, it may be that an Angel sent from Heaven presents himself there under the Shape of a poor Man to try us; give then to all those that ask you, an Alms, and give them it with a willing Heart, without shewing any Sadness in your Countenance; give, I say, with a great Confidence in him, who being Lord of Heaven and Earth, and Master of all Treasures, for the Love of us would become poor, to enrich us by his Poverty; who, I say, having begun his Life with Poverty, continued it so all along, and would die naked nailed to a Cross for the Love of us.* Understanding that a labouring Man had so lost the Use of his right Hand, that he was no longer able to labour, immediately he commanded seven Rials a Week to be given him. Hearing also that a Silk-weaver was not able to exercise his Art for Want of Matter, he commanded a hundred and fifty Pounds to be given him, wherewithal to buy him Silk, that so he might be able to get his Living by his Hand-labour. Seeing a poor Beggar, who had scarce wherewithal to cover his Nakedness, he offered him his Cloak, but the poor Man out of Modesty would not accept of it, but the Archbishop constrained him to take it. He had a Care of Orphans and Pupils as of the Apples of his Eyes, shrowding them under the Wings of his Charity; and for the Space of eleven Years that he was Archbishop, not one poor Orphan Maid was married, but she was helped by his Charity and Alms: He had also a great Care of Infants, which were exposed at

SEPT. 18. Peoples Doors, and made them to be brought up, how many soever they were altho' sometimes there were laid at the Gate of his Palace, two or three in a Night. Amongst others one being brought to him by his Servants, he gave it his Benediction, and said to them: *Go presently and seek a Nurse, for if we provide Nourriture for forty eight, which we have already, we shall be able by the Help of God to sustain this, and more also if he send us them.* One that had seen the Saint's Care in this Act of Charity, would have taken him for a tender Mother, who having put out her little Ones to Nurse, went oftentimes to visit them to see how they did; for every Month he made every Nurse come to his House with her little One; then setting them all in a Row, he attentively looked upon the little Infants, and increased the Pension of those Nurses that had been more careful in bringing up these Innocents, and sharply reprehended those that had been more negligent. And that the Porters of his House might be more diligent to take in such Children, he gave them for each Child they brought him, a Crown of Gold; and that this Work of Charity might be continued after his Death, he left a considerable Sum of Money to be employed in the same charitable Office. And he was so careful, that the Poor should be relieved, that he would not wholly trust to the Fidelity of his Servants in the Distribution of the Alms he gave, and therefore would oftentimes set himself secretly in a Window to see if they gave to every one as he had ordained. God recompensed also the Charity of the Saint, by many Miracles which he visibly wrought, especially upon the Poor, and in the Multiplication of the Alms. One Day he perceived amongst the other Beggars a poor lame Man that went with two Crutches, and that with great Difficulty: The Saint moved with Compassion towards him, asked him if he knew no Art; the poor Man made Answer, that heretofore he had been a Taylor, but now having lost the Use of his Hands and Fingers, he was able to do nothing, but if he could recover his Health, he should be able by labouring in his Trade to gain what was necessary to maintain his Family. The Archbishop then asked of him, whether he had rather have Health or an Alms? The poor Cripple answered: *O! if it please God, I desire Health;* which the Saint having heard, immediately he rose up, and making the Sign of the Cross upon the infirm Person, like another St. Peter, he said to him: *In the Name of our Lord JESUS CHRIST, leave thy Crutches, and go Home to thy House and Work.* He had no sooner said these Words, but the poor Man finding himself perfectly cured, returned Home praising and blessing God. In the House of this great Aumonier, they were wont to bake

SEPT. 18. bake a great Quantity of Bread, to give to the Poor. It happened that by a great Flood all the Mills of *Valencia* were spoiled: And consequently, they were forced to carry their Corn to be ground a great way, and also by this Accident, the Number of Beggars was encreased; whereupon the Saint's Steward, seeing, that if they continued their ordinary Alms, within two Days their Bread would fail, he proposed to the Archbishop to discontinue his Alms, till such Time, as the Mills were repaired. The good Prelate having heard him, in Anger exclaimed: *What, shall we then send away the Poor without giving them any Thing? God defend me from such a Misfortune: I had rather a thousand Times put away all my Servants, than refuse an Alms to those that ask it of me. I will that to Day and to Morrow, you bake as much Bread as you were wont to do, and that according to our Custom, you give to all that shall come: For I confide that God will not permit you to want any Thing.* It happened as the Saint had foretold, God crowning his Liberality with a glorious Miracle: For having baked that Day as much Bread as they were wont to do, the next Day they found as much Meal, as if it had not been touched: And of that Meal, which the Steward diffiding in God's Providence, thought would not suffice for two Days, there remained at the End of a whole Month.

One Evening very late there came to the holy Archbishop three Widows, who falling upon their Knees before him, besought him to take Pity of them, for that they were brought to such Misery, that they had not Bread to eat. This Mirrour of Mercy taking Compassion of them, called for his Steward, and commanded him to give some Corn to these poor Widows: But he answering that there was none left, the Saint replied that could not be, and bad him go and see if there were not some: The Steward added, *I do assure you, my Lord, that there is none; and behold the Servants which come just now from sweeping the Granary, will testify that there is not so much as one Grain.* But the Archbishop who believed in Hope against all Hope, repeated again: *I cannot believe it, and I will immediately go up to the Granary myself.* Being come to it, he turned himself towards his Servants, saying to them; *I do assure myself, that the Father of Mercy, and the God of all Consolation will have Pity on these poor Women:* And behold they found the Granary so full of Wheat, that they could hardly open the Door. At which the Steward, and the other Servants were greatly amazed. And the Saint commanded Part of the Corn to be given to the poor Widows, that they might taste of the mi-

raculous Favour: Besides his ordinary Alms, he was very Charitable towards the Sick, sending them whatsoever he believed to be necessary for them, as well for their Sustenance, as Clothing; hence he gave away such a Quantity of Coverlids, Sheets, Shifts, and other Linnens, that the Taylors, and and those that sold them, were not able to provide him sufficient, and they found that these also increased, as they were distributed, he giving a greater Number away than he had received of them. And at other Times, God multiplyed the Silver, which he gave in Alms. Returning once from one of his Lordship's, he commanded his Servant who carried two Purse with him, one for their own Necessities, and the other for the Relief of the Poor, to see what Money there was left. The Servant did so, and to his Astonishment found, that he had given away more than he had taken with him, and notwithstanding there was yet much remaining. Nor did he work these Wonders only when he was present, but also when he was absent. Having sent his Visitor into *Albaida*, his Purse was taken out of his Chamber in an Inn, where he had left it, going down into the Garden to recite his Hours, whilst Dinner was prepared, and two poor People coming to ask him an Alms, he perceived his Money was gone. The next Morning he went to the Church to say Mass: In which, he began to discourse within himself, and as it were reasoning with the Archbishop, to speak to him after this Manner; *So it goes Reverend Father with the Cause of God, and your Cause: They have not only sinned against God, but also against you, and the Poor whom you so tenderly love: You are particularly interested herein; be pleased then to pray to God, by some Means or other to remedy this Misfortune.* Having ended the holy Sacrifice of Mass, as he went into the Sacristy, two Men following him, said they had a Secret to communicate to him; so every one going out, and the Door being shut, they both cast themselves at his Feet, asking him Pardon: And one of them spake thus to him; *I am the Man, that took away your Purse and your Money: And going about by Means thereof, to draw my Friend out of his own Country to dwell with me, as we were upon our Way, a venerable Father clothed in Black, and in the Habit of a Bishop, with a Mitre upon his Head, and a crozier Staff in his Hand, put himself before us, threatening to chastise us very severely, if we would not return back, and restore what we had stolen.* After these Words, they put his Purse and Money into his Hand. The Visitor being returned home, the first Salute that the holy Prelate gave him, was to say to him; *How ill were you treated in your Journey?*

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ney? And yet how has God disposed of all? The other much astonished hereat demanded of him, how he could come to know this, seeing he had communicated it to no Body in the World? But the Saint immediately replied: *Let us speak no more of it, only let us give God Thanks, who has been pleased so graciously to assist us.* In the Year MDL, the Night before the Feast of St. Bernard, *Dragufus Arax* a famous Pyrate, came to shore near a Town of his Diocese, to ruin and pillage it; which he did, carrying away their Corn, their Wine and their Flocks, taking with him many Men, and making them Slaves. Our Saint having heard this sad News, forthwith sent to the Inhabitants of the Town, one of his Religious to comfort them, and his *Aumonier* with two Servants, who carried two thousand four hundred Crowns, and Cloth worth as much more, to repair the Damages this Robber of the Sea, had done them; those whom he had sent having acquitted themselves faithfully of their Charge; and counting amongst themselves what they had laid out for the Redeeming of Captives, and for the Relief of those who were in Necessity, they found that they had laid out twice as much as they had brought with them from *Valencia*.

The good Archbishop was not only the Support of the Poor himself, but also he endeavoured that all those that were not such, might become such, but above all great Lords, Dukes and Marquesses; shewing to them, that if they desired to make their Greatness appear, they must not do it by maintaining a great Family, nor by other Poms and Vanities of the World; but by making themselves Fathers and Protectors of their Vassals, governing them in Peace and Justice, and relieving their Necessities: And if they desired to have the Picture of a true Nobleman, or great One, they would find it in *Job*, who was one of the richest Men in all the *East*, but yet Richer in Mercy and Charity, than in Possessions and earthly Dominions. Otherwhiles he counselled them, as *Daniel* did *Nabuchodonosor*, to redeem their Sins by Alms-deeds: Answer me, said he, O Sinner, what better Possession, what Moveable more Necessary for thee canst thou buy with thy Money and other Riches, than the Redemption of thy Sins, seeing that if thou dost not redeem them in this Life, they will serve as Fuel to burn thee in eternal Flames in the next? Sometimes when he was Preaching he would say to his Auditors, *If you desire that God should hear your Prayers, hear you the Voice of the Poor. If you desire that God should prevent your Necessities, prevent the Necessities of the Poor, without expecting that they importune you; but especially their Necessities who are ashamed to beg,*

whom to make to ask an Alms, is to make them deserve it, not to say 'tis to make them buy it.

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Together with this Virtue of Mercy towards the Poor, our Lord endowed St. Thomas with many other Virtues; of which the Principal was a very great Love of God, which could not be contained within his Heart, which was like a burning Furnace, but broke out not only by Works, but also by the Words and sweet Sighs which he cast forth. *Thou commandest me O Lord*, said he sometimes in Imitation of St. *Augustin*, *to love thee in all Things, and above all Things, and thou commandest me it very strictly, under Pain of being for ever deprived of the Vision of that beautiful Face, which the Angels desire continually to behold. And what! Is it possible, O my God, that I should be so ungrateful, that after having been created according to thy Image and Likeness, after having been redeemed, not with Gold or Silver, or any other corruptible Matter, but with the most precious Blood of thy dear Son, that after so many Graces and Favours, which I daily receive from thy bountiful Hand, I should still stand in Need of a Command to love thee? Ah! My God, thou confoundest me by such a Command, and I know not what more to say. Yet notwithstanding, O sweet and delicious Command! O light Burden! I give thee Thanks, O my God, for having obliged me by so holy and so desirable a Law to love thee. I ran already of my own accord; but thou hast given me the Spur: For what was there, that I should desire more ardently, than to love thee? Without doubt if thou shouldest command me not to love thee, it is a Thing which would be impossible and intolerable to me; I should rather chuse even Hell itself; and it would be less unsupportable, than a Command contrary to thy Love. And in very deed, when I think there is a Hell, I do not apprehend so much the Flames, nor the Racks and Tortures, as that which they say, that those reprobate and forlorn Souls hate thee, and curse thee. O miserable and unfortunate Creatures! Is this the Acknowledgment you render to your Creator? May I perish rather, O my God, than ever cease to love thee: If I forget thee, let my right Hand be put in Oblivion; let my Tongue cleave to the Roof of my Mouth; if I do not remember thee, if I do not put thee in the first Rank of the Objects which I love, and which cause me Joy. Otherwhiles he said; O my God! How justly is he damned in Hell, who made Choice rather to burn than to love thee: For if he had loved thee with a sincere Love, he should not be now burning in the eternal Flames and Fire of Hell.*

Although our Saint made sure his Salvation by so many good Works, notwithstanding he continually sighed after that Rest and Quiet

SEPT. 18. Quiet he had left, and was in a continual Apprehension, seeing himself under the Load of such a Charge: And he said oftentimes to a Doctor of his Order, with whom he was wont to communicate his most secret Affairs, that since he was elevated to the Dignity of a Bishop, not one Day had passed, without his bewailing what he seemed to have lost by changing his State and Condition: And *that he was never so afraid to be blotted out of the Number of the Predestinated, as since he was written and put in the Number of Bishops.* This Fear so wrought upon him, that he sought out all Means possible to quit his Mitre and crozier Staff, and to return to the Solitude of a monastical Life. But perceiving that he laboured in vain, Prayer was his only Refuge, which he ordinarily made prostrating himself before his Crucifix. And in fine, it pleased God to comfort him, revealing to him, that shortly he should be delivered from his so great Labours and Toils, to enjoy an eternal Crown: For being upon the Day of the Purification of our Lady in his Oratory, deploring his Condition, the Crucifix, at the Feet whereof he was prostrated, spoke to him in this Manner: *Courage, my dearly beloved, thou shalt come unto me upon the Day of my Mother's Nativity:* And in Confirmation hereof, the Mouth of the Crucifix, which had been till then shut, remained open, and is to be seen at this Day with Teeth cut so artificially, that skilful Carvers confess, with all their Art and Industry they cannot make their like. With this Vision our Saint was much comforted, and now seeing, as it were, his Grave open before him, he disposed himself to die with so great Fervour, as if hitherto he had done nothing at all. Upon the 29th of August he was taken with a Quinsy, which he contracted by his Watchings and Labours: This Disease was also accompanied with a violent Fever. And knowing that God would call him to himself, although his whole Life had been nothing else, but a continual disposing himself to die, yet he now prepared himself more particularly, and began with a general Confession of his very least Faults, weeping as bitterly for them, as if he had been the greatest Sinner in the World. The next Day he caused his *Viaticum* to be brought him, which he received with incredible Joy and Content: And making a short Exhortation to those that were present, he spake to them with such Devotion and Fervour, that they all fell a Weeping. As soon as his Sickness was divulged abroad, all the People fell to their Devotions, and there were nothing but Prayers and Processions for the Health of their Prelate: In such sort, that one would have thought it had been *Holy-Week*, by reason of the

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Sorrow that every Body shewed in their Countenance. Our holy *Aumonier* desiring, that Mercy and Charity should accompany him to his very Grave, and after also, four Days before his Death he commanded him, who was wont to distribute his Alms, to take the four thousand Crowns which he had left, and to distribute them amongst the Poor of all the Parishes, beseeching him not to bring him back again so much as one Farthing, for it would greatly afflict him. The Distributer of his Alms immediately performed his Will, taking along with him certain Servants, and Almighty God insensibly multiplied the Alms in their Hands. For coming to the House of a poor Cutler, they gave him four Crowns in a Paper to pay for his House-rent for Half a Year: But they being gone, the poor Artificer having opened the Paper, found the Money well increased, to wit, to the Sum of thirty Crowns. Upon Saturday, which was the Vigil of our *Lady's Nativity*, having made all his Money to be given to the Poor, he caused his Moveables also to be distributed amongst them; except the Bed on which he lay, expecting Death: Notwithstanding desiring to go as Naked out of the World, as he came into it, he made the Keeper of his Episcopal Prison to be called, to whom he spake thus: *I have nothing else but this Bed, which I give thee with a good Will, if thou wilt accept of it.* The Keeper having accepted of it with Thanks, the Saint added, *I pray thee lend it me till such Time as I shall be dead; or if thou wilt not, I am ready to die upon the bare Ground.* The Goalor yielding hereunto, as it was fitting, the blessed Saint overjoyed, lifting up his Eyes and Hands to Heaven, whither he approached, began to say; *I thank thee, O my God, for having made me worthy to offer up to thee that which is thine own, and that having nothing of all the Goods of the World, I shall have the Happiness to die like a poor religious Man.* After this perceiving his Forces to decay, and his End to approach, he made the Passion of our Lord, according to St. *John*, to be read to him, and when he felt himself to be moved by certain Words, he commanded the Reader to stop a while, and then lifting up his Eyes bathed in Tears towards the Crucifix, he attentively meditated upon the Mysteries he had heard. The Passion being ended, he caused Mass to be said: And the Priest being come to the Words of Consecration, he began the Psalm, *In te Domine speravi*, with two Streams of Tears which continually ran down from his Eyes. The Priest having communicated, and he having said the last Verse: *In manus tuas, Domine, commendo spiritum meum*, he rendered up his Soul to him who created him for his Glory, upon the 8th of September, the Day of the Na-

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SEPT. 18. *tivity of the Virgin*, in the Year of our Lord MDLV. His Face remained as fair and clear, as if he had been alive, ravishing with its Angelical Beauty, all that beheld it. The Noise of his Death was soon spread all over the City, whereat all the Inhabitants were dissolved into Tears and Lamentations, for the Death of so good a Pastor: But especially the Poor, who came from all Parts in great Multitudes, to bewail his Death, who had been their Father, and to the Number of eight Thousand followed his Corpse with great Devotion; which was carried with great Pomp and Solemnity out of the Cathedral Church, to that of *Our Lady of Succour*, of the Order of St. *Augustin*; and buried in the common burying Place of the *Monks*, as himself had ordained. God would instantly manifest the Sanctity of the good Prelate, by a notorious Miracle, which happened as they carried his Body. The Streets being full of People of all Estates and Conditions, who were come to honour the Funerals of the Saint, a young Man of nineteen Years of Age, having climbed up to the Top of a high House, that he might better see the Body of the Saint, as it was carried along, by some Negligence fell down. His Mother seeing this sad Spectacle, immediately fell upon her Knees, and cried out, *O holy Prelate, help my Son*, and instantly he came down as gently as if he had been let down by a Cord, and was found upon his Feet without any Hurt, or Damage.

After his Death he appeared first of all to one of the Bishops that assisted at his Consecration, called *Segrian*, and afterwards to his intimate Friend *John de la Porte*, who were so oppressed with Grief, that they thought it impossible for them to live after the Loss of such a Father. And one Day when with a doleful Voice, and Tears in their Eyes they were ingeminating the Name of the Saint, betwixt three and four a Clock in the Morning, they saw a great Light, and in the Middle of it, Blessed St. *Thomas*, in the same Cloaths he was wont to wear in his Episcopal Palace, who approaching to their Bed's Head, spake thus to them: *Why do you Weep? If you love me put an End to your Tears and rejoice together with me, for I now enjoy the Crown of Glory, which no mortal Men could give me, nor can they take it away from me.* And having said this, he disappeared. He appeared another Time the Night before the *Epiphany* to a certain Man, to whom the Vision was more troublesome, but profitable. The holy Archbishop had given him in Charge, certain Alms to distribute to the Poor after his Death: But he who had shewed himself very officious in Words, was very negligent in fulfilling his Promise by Deeds. The Saint

reprehended him very sharply for having deceived him, failing to perform this Duty of Charity, which the Poor that are oppressed with Want, expect from the Faithful, and whose Necessity cries to God for Vengeance. The poor Man amazed at these Threats, prostrated himself upon the Ground to ask him Pardon, and protested that he would accomplish what he had promised entirely and faithfully. But acquitting himself of it very coldly, the blessed St. *Thomas* appeared to him the second Time in the Night before the Feast of the *Purification of the Virgin*, and threatened him with a sudden Death, adding that God would not have more Pity of him, then he had of the Poor and Miserable: And then turning himself towards a young Man that was hard by him, with a Whip in his Hand, he commanded him to scourge him so soundly, that he should believe that these were not Illusions, but Truths which should make him Wise to his Cost: Which the other did so rudely, that by reason of the Pain of the Stripes he had received, he was not able for ten Days to stir out of his Bed, and satisfied with these Visions he fulfilled his Promise. Moreover there was a certain Woman, who being tormented with a very violent Fever, and in a Manner despaired of by the Physicians, seeing herself in that Extremity, had recourse to our Saint, and caused some of his Relicks to be brought to her: And having received them with great Reverence and Affection, she recommended herself to him with all her Heart: The Night following she saw the holy Archbishop in his Pontifical Robes, upon his Knees before an Image of the Virgin Mother, which was in her Chamber, with his Hands joined and lifted up to Heaven. She much rejoiced at such a Vision, began to beseech him, that was praying, to pray for her, that she might obtain Health and sufficient Strength to dedicate herself to the Service of JESUS CHRIST. At the same Instant the Vision disappeared, and the sick Party found herself in perfect Health. In like Manner he appeared to another of his Devotes, whom the Doctors had given over, and laying his Hand upon him said to him: *Son, do not fear, thou shalt shortly recover.* From that Time his Disease began to remit, and within a few Days he was perfectly well: Which Visit the Person that was cured was wont to recount with Tears in his Eyes, affirming with a great Sense of Piety that it was not a seeming, but true Apparition. Indeed the Charity of this blessed Saint was admirable, seeing he not only shined gloriously during his Life, but also after his Death cast forth his resplendent Rays: For who will not wonder at the great Care of this good Prelate,

SEPT. 18. late, who cured the Sick, visiting, of them and honouring them with his Presence, even after his Death? In fine, God wrought so many Miracles in Favour of those who had Recourse to the Saint, whether by Means of the Dust of his Grave, drunk down out of Devotion in a little Water; or by applying to the Place affected the Flowers which had been cast upon the same Grave, or by anointing it with Oil of a Lamp, which burned before his holy Body, that it would require a whole Book to write them all. I shall content myself to say in general, that he cured many Children that were despaired of; some of Fevers, others of Swellings and the King's Evil, others bruised and crushed with Coach-wheels. He made also Milk to come into the Breasts of Nurses, who were not able to suckle their little Ones. He helped also many Women, who could not bring forth their Fruit. In a Word, he cured Paralyticks, restored Sight to the Blind, Hearing to the Deaf, and Health and Strength of Limbs to the Lame, as is to be seen in the Tables carried to Rome in Order to his Beatification. He raised eleven Persons from Death to Life, to wit, five Boys, and six Girls. One of which coming dead out of its Mother's Womb, was already destined to the Grave. The Mother being come to the End of her Time, and her Pains every Day increasing, the Midwife said, she could not be delivered without a Miracle, because her Fruit came Crosswise, and without Doubt she would die in her Labour; they counselled her to prepare herself for Death, by receiving the holy Sacraments. She, without

despising their Counsel, with great Affection made her Address to St. Thomas, saying: *O holy Bishop, have Pity on me, and succour me in my Affliction!* She had no sooner ended her Prayer, but she perceived her Fruit to turn in her Body, and brought it forth, but dead, of a black and hideous Colour, and casting forth a most noisome Stench. Whereupon those of the House resolved to bury the little Infant in a Stable close by, because it died without Baptism. They were now ready to put the Body in the Ground, when one of the Neighbours that was present, began to say: *Let us implore the Aid of the Saint. Why cannot he by his Merits as well give Life to the Daughter, as he has preserved the Mother from Death?* The others liking the Proposal, set themselves to pray, and when they had prayed about an Hour, the dead Child began to open his little Eyes, and to cry and weep, as Infants when they are newly born, are wont to do; the unfavoury Odour vanished, the black Colour was changed into a fresh and vermillion; all that were present, blessing God, and praising the Virtue of the Saint. These and such like Miracles being examined, and represented to his Holiness Paul V. he put him in the Number of the Blessed, in the Year MDCXVIII. And he was canonized for a Saint by our holy Father Alexander VII. in the Year MDCLIX, and his Memory ordained to be celebrated upon the 18th of September. This Narration of his Life is chiefly taken out of the Reverend Father *Nicasius Baxius* of the Eremitical Order of St. *Augustin*.

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The Life of St. JANUARIUS, Bishop and Martyr.

SEPT. 19. **S**T. *Januarius* was Bishop of the City of Beneventum, which is in the Kingdom of Naples; and a holy Confessor called *Sofius*, being in Prison in the Persecution of *Dioclesian*, and *Maximian*, and St. *Januarius* visiting him to comfort him, and to encourage him to suffer Martyrdom, *Timothy* the President commanded him to be apprehended, and to be brought before him, and endeavoured to pervert him and to draw him by many Words, and false Reasons to the Adoration of his vain Gods. But perceiving it was lost Time, he caused an Oven to be heated for the Space of three Days, and St. *Januarius* to be cast into it: But our Lord so preserved him, that he came out of the Oven, without having a Thread of his Garment, or a Hair of his Head singed by the Fire. The Tyrant was yet more enraged, seeing the Flames spared him, whom he desired to make an End of; and commanded the Martyr to be so cruelly for-

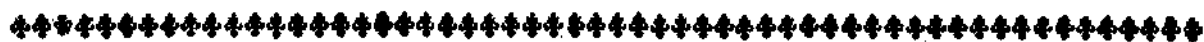
mented, that all his Members were disjointed. *Festus* Deacon, and *Desiderius* Lector came to visit him; and being known to be Christians, were taken, and led with their Bishop St. *Januarius*, loaded with iron Chains before the Coach of the President to the City of *Puzoli*. There they were all cast into the same Prison, in which were Prisoners, *Sofius* Deacon of the City of *Micene*, and *Proculus* Deacon of *Puzoli*, and two of the Laity called *Eutyches* and *Acutius*; who had all been condemned to be torn in Pieces by wild Beasts, and were expecting the Execution of their Sentence of Condemnation. The Day following they were all cast to the Beasts, who forgetting their natural Fierceness, threw themselves at the Feet of St. *Januarius* and his Companions, as if they had been so many tame Sheep. The President attributing this Miracle of our Lord to Sorcery and Art Magick, gave Sentence against them, and commanded them to be beheaded;

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SEPT. 19. beheaded; but instantly he lost his Sight, and by the Prayers of St. *Januarius* recovered it again; and by this Miracle near five thousand Persons were converted. The Favour which the wicked Judge had received, was not sufficient to assuage his Fury, and to make him acknowledge the powerful Hand of God, which wrought in his Saints; but seeing the Conversion of so many People, and fearing the Anger of the Emperors, he pronounced Sentence of Death against the holy Martyrs. They led them to the Place of their Martyrdom, and cut off their Heads. Their Bodies were carried to different Places: That of St. *Januarius* having been first at *Beneventum*; and afterwards in the Monastery called *the Mountain of the Virgin*, was translated to *Naples* in the Time of Pope *Alexander VI.* and placed in the Cathedral Church; where it is honoured with great Devotion and Reverence by all that City, who take him for their Patron, and receive great and continual Favours by his Means. Two Miracles amongst others our Lord has wrought through the Merits of St. *Januarius*. The first is, that he has delivered the City and Kingdom of *Naples* from the burning of the Mountain called *Vesuvius*; which is not far from *Naples*, and casts forth Fire, and sometimes such an Abundance of Fire comes out of it, that one would think it would consume and burn up all those Countries; as it happened in the Time of the Emperor *Titus*; and in which burning *Pliny* the Second died, for he went nearer it than he should have done, out of a Curiosity to see it. But another Time the Fire that came out of this Mountain, was so dreadful and terrible, that it seemed all *Europe* was to be turned into Ashes; for it broke forth so often, and with such Violence,

that it reached even to *Constantinople*, and it ceased by the Prayers of St. *Januarius*; and the *Grecians* instituted a Feast in his Honour, and every Year made two solemn Processions, giving Thanks to God for having delivered them from that Danger, and beseeching him to preserve them for the future. Upon this Occasion the Devotion to St. *Januarius* encreased in the People, who came to visit his holy Relicks, and founded many Churches in divers Places in his Honour. The other Miracle is perpetual, and lasts to this very Day. They have at *Naples* the sacred Head of St. *Januarius*, and a glass Vial apart, full of the Blood of the same Saint congealed, and joining it with the Head, or putting it before it, immediately the Blood begins to melt, and dissolve, and to become liquid, as if it were but newly shed; and this Miracle I myself have seen several Times, and the whole World is Witness of it. The Martyrdom of St. *Januarius* was upon the 19th of *September*, in the Year of our Lord cccv, in the Reign of the above-said *Diocletian*, and *Maximian*. His Holiness *Sixtus V.* in the first Year of his Popedom, which was the Year MDLXXXV, on the 27th of *January*, commanded St. *Januarius* to be served with a single Office. And afterwards Pope *Gregory XIV.* ordained, that his Feast should be kept in the City and Kingdom of *Naples*, and that he should be served there with a Double Office, and in the rest of Christendom with a Semi-Double. *John* the Deacon wrote the Martyrdom of St. *Januarius*, and of his holy Companions, and *Surius* recounts it in his fifth Tome, and the *Roman Martyrologies*, and those of *Bede*, *Ussuard* and *Ado*, as also other Authors *Latin* and *Greek*, who write the Lives of Saints, do make Mention of them.

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The Life of St. EUSTACHIUS, Martyr.

SEPT. 20. THE Life and Martyrdom of St. *Eustachius*, and *Theopista* his Wife, and their two Children, *Agapius* and *Theopistus*, was written by *Metaphrastes* after this Manner: St. *Eustachius* was a Gentleman and a valiant Soldier, and when he was a Pagan, was called *Placidus*, or, as as others say, *Placidus*; and Cardinal *Baronius* thinks it probable, that it was that *Placidus*, of whom *Josephus* makes Mention in the *Jewish War*; who was Captain of the Horse, and valiantly served *Vespasian* and *Titus* in the War they made against the *Jews*, in which also *Trajan* himself served, who afterwards was Emperor. *Placidus* had a Wife and Children, and although he were a Soldier and a Pagan, yet he was a Man of good Behaviour, and morally virtuous, modest, courteous, and

loved to do good. He was delighted in hunting, using that Exercise instead of War. One Day as he was a hunting, and separated from his Servants and Huntsmen, he saw a Stag of an extraordinary Bigness, and pursuing him as fast as he could, with a Desire to catch him, was caught himself, and enlightened by our Lord. For the Stag stopping, he saw between his Horns a Crucifix of an immense Brightness, and heard a Voice that said to him: *Placidus, why dost thou persecute me? I am JESUS CHRIST that died for the Love of thee, and now desires to save thee.* *Placidus* instantly lighted off his Horse, and prostrated himself upon the Ground, affrighted and amazed at the Newness of the Thing, till, recovering himself, he took Courage, and like another *Saul*, asked our Lord, what his Pleasure

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SEPT. 20. Pleasure was that he should do? And our Lord commanded him to enter into the City, and go to a Priest of the Christians, and be baptized together with his Wife and his Children, and afterwards return to that very Place; because there he would appear to him again, and tell him what he would have him to do for the future. *Placidus* immediately with great Cheerfulness and Diligence did what God had commanded him. He was baptized, and took in Baptism the Name of *Eustachius*; and his Wife, who before was called *Trajana*, was called *Theopista*; and his two Sons the Elder *Agapius*, and the Younger *Theopistus*. This being done, *Eustachius* returned to the Place where our Lord had appeared to him, to be instructed what his Pleasure was that he should do. As he was praying and beseeching our Lord with great Affection to shew himself to him, and to accomplish his Promise, our Saviour appeared to him; and praising him for what he had now done, he advertised him, that the Devil was to tempt him, and try him like another *Job*, that his Virtue might be the more pure, and better known; but that he should take Courage, for he would aid and assist him, and after he had tried him, would make him glorious, both on Earth and in Heaven. And with this the Vision disappeared, and *Eustachius* went back to his House with great Joy and Courage, arming and preparing himself against the Assaults of Satan, and confiding in God, that he would give him the Victory, as he had promised him. And because *Theopista* was a discreet Woman, and one that feared God, *Eustachius* communicated to her what had been revealed to him, to forwarn her, and dispose her for the Miseries that were to befall them. Within a few Days the House of *Eustachius* was infected with the Plague, and it killed all his Servants both Men and Women. Another Disease fell upon their Cattel, little and great, and destroyed them all; and in a short Time he became poor, and was deprived of those great Riches, which before he possessed, and began to be contemned in his Adversity, by those very Persons who had accompanied him, and served him a little before in his Prosperity. He thought it was best for him to leave his Country, and to go live in some remote Place where he was not known; and taking his Wife, and his two Sons (who were very little) and some small Matter which was left him of his Goods, he departed in the Night towards *Egypt*, where he thought to live. Following his Way, he came to a Haven, and found there a Ship ready to put to Sea, he went a-board her, and the Master of the Vessel cast his Eyes upon *Theopista* (who was very beautiful) and captivated with the Love of her, resolved to take her away from her Husband; and did so without his being able

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SEPT. 20. to deliver her, and to get her out of his Hands. Although our Lord delivered her without the Knowledge of *Eustachius*; for the Master of the Ship going about to offer Violence to her, God took away his Life, and preserved her entire by his Death, and brought her to the End we shall relate afterwards. *Eustachius* went out of the Ship sad and lamenting, for having lost his Wife by such Violence and Force; but remembering the Words, which our Lord had said unto him, and begging of him Patience and Perseverance in his Love, he followed on his Way with his two Sons. He came to a River, which by reason of the Violence of the Stream could not easily be waded over; but *Eustachius* being of a great Courage, and very strong, leaving one of his Children upon the Bank of the River, he took the other upon his Shoulders, and carried him to the other Side, and set him down there, till he went back to fetch his second Son. And as he was going to him, he saw a fierce Lion snatch him up, and carry him away with him. This sad Mischance transpierced with the Sword of Grief the Heart of the loving Father, because he was not able to succour his Son, nor to deliver him out of the Paws of the Lion; and recommending himself to God, he resolved to return to his other Son, whom he had left on the other Side of the River; and going towards him, he saw a Wolf carry him away, he his Father not being able to relieve or help him. Who will not wonder at the Judgments of God? Who will not be astonished at the Ways he takes to try, crown, and glorify his Elect? *Eustachius* having lost his Servants, his Riches, and his Honour; he lost also his Wife, and his Children; but he did not lose his Fortitude and Constancy, because he was founded in God, and confided in his Promises and Words. *Eustachius* seeing his Poverty, and that it was necessary for him to labour with his Hands if he would have Bread to eat; being come to a Town called *Badiso*, he agreed with a rich Husbandman to till his Ground, and labour in his Fields; and he did so for the Space of fifteen Years, with great Patience and Longanimity, expecting the Time of Comfort and Benignity of our Lord; who although sometimes he seems to us to delay, yet in the End he never abandons his Servants, and his deferring their Consolations, is, that he may double them, and more encrease their Crown, as it happened to *Eustachius*, in the manner which I shall here relate.

It fell out that the Emperor *Trajan* had a very dangerous War; and having been Companion to *Placidus* in the War of *Vespasian* and *Titus* against the *Jews* (as we have said) and knowing his great Valour and Experience in warlike Affairs, he resolved to chuse

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him for Captain General of his Army, and to commit to him that so difficult an Enterprize; but having understood, that *Eustachius* for the Misfortunes which were befallen him, had absented himself with his Wife and Children, and appeared no more; he sent his Servants and Messengers into all Parts to seek him, out of the great Desire he had to find him, and to give him in Charge that Expedition. The Messengers of the Emperor, after they had sought him with great Curiosity and Diligence in divers Places, at last they found him, but so changed, and in such a different Habit and Attire, that although he knew them, yet they did not know him, till afterwards by certain Signs and Tokens they understood that he was the Man they sought for; and then with incredible Joy they signified to him the Mind and Pleasure of the Emperor, and causing him to put off his poor and rustical Garments, they clothed him with the Robes which they brought him. *Eustachius* permitted them so to attire him; for he understood it was the Work of God, who would serve himself of him in that Expedition, and began to accomplish his Promises, and to give him some Serenity and Solace, after so cruel and horrid a Tempest. *Trajan* made him his Captain General, and gave him the accustomed Ensigns of that Dignity; communicated to him all Power requisite to that Enterprize, confiding much that it would have good Success by reason of his great Valour and Skill. *Eustachius* commanded a Levy of new Men to be made, for those which he had already seemed not to him to be sufficient. The War had as happy an End as could be desired, the Enemies being routed, destroyed and vanquished, and their Country ruined and burned; the Army of *Eustachius* returning victorious, and loaded with Spoils. But that the fatherly Providence, which God had over his Servants, might be better understood, and that nothing can resist his Will, there happened a strange Thing, and worthy to be considered, and pondered with much Attention. *Eustachius* staid with his Army in a certain Village, and entertained himself there three Days, that he might rest and refresh it. Certain Soldiers (as their Custom is when they have nothing to do) began to discourse amongst themselves, and (to pass the Time away) to recount their different Fortunes and Chances which had befallen them. One of them said to the others, that he had a Father that was a Captain, rich and noble, and a Mother of an extraordinary Beauty, and a younger Brother of a very amiable Countenance; and that leaving their House upon a certain Occasion, which he knew not, they all together entered into a Ship, out of which his Father went very much afflicted, without ever seeing his Mother

more, and that passing over a great River, SEPT. his Father took his younger Brother upon 20. his Shoulders, and left him on the other Side of the River intending to carry him over afterwards; and that one of the Brothers being on one Side of the River, and the other on the other Side, a Lion snatched up him, and a Wolf his Brother at the same Time; but by the Providence of Heaven the Lion did him no Hurt: For hard by there were certain Shepherds, who seeing him, came to him and delivered him out of the Jaws of the Lion, and taking Compassion on him, brought him up till he came to Man's Estate; although he was always in great Solitude, because he knew not what was become either of his Brother, or of his Father, or Mother. The other younger Brother was present at this Discourse, who was also a Soldier; and after that by the Story he understood, that he was his Brother, he could not contain himself, but full of Admiration, and shedding many Tears of Joy, ran to him, and embraced him, and said to him: *My most dear Brother, I am your Brother, and as the Shepherds delivered you from the Lion, so certain Labourers delivered me from the Wolf, and also kept me and brought me up.* And that the Wonder might be the greater, and yet more strange, the divine Providence ordained, that in the very same Town where this passed, should be *Theopista*, the Mother of the two young Men, serving in a poor and low Fashion, and should dwell hard by the Place, where the two Brothers came to know one another, in the Manner we now recounted. And understanding that these two were her Sons, she was revived, as if she had been raised from Death to Life, and embraced them, and made herself known to them, and they acknowledged her for their Mother. Who desiring to return with her Sons into her Country, went to the Captain General *Eustachius*, and told him who she was, and besought him to grant her some Convenience of returning quietly and safely with the Army into her own Country. Whilst she was speaking to him, (our Lord so disposing it) the Face of *Eustachius* was resplendent in a certain Manner, by which she knew that he was her Husband. In fine, by certain particular and domestical Matters, which she recounted to him of her Life past, they came to know one another; and praised and infinitely exalted our Lord, who had protected them in so many Dangers, and delivered her from the dishonest Violence of the Master of the Ship; and their Children from the wild Beasts; and him from so great Misery and Calamity; and by such a strange Way had brought them together again to the Glory of his holy Name. *Eustachius* departed thence with his Army

SEPT. 20. my triumphing, and went to *Rome*; where he found *Trajan* dead, and *Adrian* his Successor reigning in his stead. Who although he much honoured *Eustachius*, and thanked him for the Pains he had taken in that War, and gave him great Rewards: Yet desiring to give Thanks to his false Gods for the Victory, and seeing *Eustachius* would not enter into the Temples to offer Sacrifice to them, and that indeed he was a Christian; depriving him of the Dignity, which he had, he commanded him, his Wife and his Children to be apprehended, and to be cast to the Lions: Who did them Reverence, prostrating themselves at their Feet, and gently licking them. But the Emperor *Adrian* was not appeased hereby, but more enraged, and commanded a great Ox to be made of Brass, and to be heated, and the holy Martyrs to be put into it, to the end they might be roasted, burned and consumed to Ashes. The blessed Martyrs armed with the Sign of the Cross, Faith and Constancy, giving Thanks to our Lord for the Favours he had hitherto done them, humbly beseeching him that he would receive them in Sacrifice, as he had received the Blood of the first Martyr *St. Stephen*, and of the other holy Martyrs: And that he would grant those that should recommend themselves to their Prayers, whatsoever they should ask for the Good of their Souls;

they heard a Voice from Heaven, which said to them, that God had granted their Petition, and that they should for certain receive their Crown. They entered with great Alacrity into the brazen Ox, made fire-hot, and were shut up in it three Days: And afterwards opening of it, they found their Bodies dead, but resplendent, and as entire, and without any hurt, as if they had been alive, for not so much as a Hair of their Heads was wanting: And by this Miracle many of the *Pagans* were converted, and others were astonished and confounded. The Martyrdom of *St. Eustachius* was upon the 20th of *September*, in the first Year of the Empire of *Adrian*, and in the Year of our Lord cxx. The Life of *St. Eustachius* was written by *Metaphrastes* (as we have said) and the Martyrologies, the *Roman*, those of *Bede*, *Ussuard*, and *Ado* make Mention of him. *Nicephorus* calls him another *Job*, for his great Patience; and *St. John Damascen* cites the Acts of his Life. And at *Rome* there is a fair and ancient Church of *St. Eustachius*, where Alms are wont to be given to the Poor: And in an old Ritual there is found a Prayer, in which is asked for him that has given an Alms, that he may be Partaker of the Glory of the blessed Martyr *Eustachius*, as he has now imitated his Example.

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The Life of St. MATTHEW, Apostle and Evangelist.

SEPT. 21. THE glorious Apostle and Evangelist *St. Matthew*, otherwise called *Levi*, was a *Galilean*, of the City of *Cana*, where our Saviour *JESUS CHRIST* wrought his first Miracle, converting Water into Wine. He was a Publican, and a Farmer of the Taxes and Exactions, which the *Jews* paid the Emperors; which was an odious Office amongst them, and much abhorred. For that People, holding themselves for the elect People of God, it seemed to them that they were to be exempted and freed from the Taxes and Burdens which were imposed upon others: For this Cause, and for the Grievances, with which the Collectors of those Payments, who were the Publicans, were wont to vex the People in the gathering of them, they were odious to the People, and held by them as *Pagans*, excommunicated, and publick Sinners. One of these was *St. Matthew*: And according to *Simeon Metaphrastes*, he was the Head and Chief of the Publicans that dwelled at *Caper-naum*. One Day as *Levi* or *Matthew* was sitting by the Sea-side, in the Custom-house where the Tributes were payed, doing his Office, our Lord passed by, and cast the

Eyes of his Mercy upon him, enlightening him, and calling him interiorly, with an exterior Voice, he said to him, *Follow me*; and immediately *St. Matthew* hearing this Word, rose up, and leaving his Trade, Riches, House and Family, followed our Lord, and began of a publick Sinner to be his Disciple. By this Act our Lord manifested the Bowels of his Pity and Mercy, calling a Publican to make him his Apostle: And gave us great Confidence, that he will not reject any Sinner, how wicked soever he may have been, if he will come to him: And when he will not come, but will shut the Door against him, he will call him, and if he will open to him, he will enter into his Heart, and will pardon him his Sins. And together the holy Gospel propounds to us the Readiness with which we ought to obey the Voice of God, and to bid adieu to all the Things of this World, to follow him, when he calls us, as did *St. Matthew*, who illuminated by the Light of Heaven, and moved by the Virtue of that powerful Word of our Lord, and by the Majesty of his divine Countenance, which alone was sufficient (as says *St. Jerom*) to convert and draw Mens Hearts to

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SEPT. 21. to him: immediately bad farewell to all the Delights and Vanities of the World, to be a true Disciple of our Lord. And he who before took the Goods of others, now left his own: And being enflamed with the Love of God, and desirous that others should know him, and be converted to him, he made a Feast in his House for the same our Lord, and for the other Publicans and Sinners; to the end, that upon this Occasion, they might be drawn by the Sweetness of his Conversation to serve and love him. This is what we find in the Gospel of *St. Matthew*, and also an Example of his profound Humility, out of which, reckoning up the twelve Apostles which our Lord chose, and naming himself amongst them, he says: *Bartholomew, Thomas and Matthew the PUBLICAN*: Confessing what he had been, the more to praise and magnify the Grace of our Lord, who called him, and of a Publican made him his Disciple, and a Preacher to the World. After our Saviour's Ascension into Heaven, and the coming of the Holy Ghost upon that Apostolical College, and happy Company, *St. Matthew* began to sow the Doctrine of Heaven with the rest of the Apostles in the Provinces of *Juda*, and to gather great Harvests into the Granaries of our Lord. And the Apostles being to be dispersed throughout the World, and the Countries to be divided amongst them, in which every one was to preach, *Æthiopia* fell to the Lot of *St. Matthew*, a very remote and hard Mission: Although by reason of the great and fervorous Spirit which he had, all Labour seemed Rest to him, Pain Delight, and Difficulties easy. Before this Partition and Division of Provinces he had written his holy Gospel, about eight Years (as some Authors say) after the Ascension of our Lord: He being the first of all the Evangelists, who by the Instinct of Heaven wrote a Gospel; and he writ it in *Hebrew* or *Syriack*, which was the common and vulgar Language of the *Jews* at that Time, to instruct and confirm those, who of that People had believed and received the Faith of our Lord. And this Gospel by the Revelation of the same holy Apostle and Evangelist, was afterwards found in the Island of *Cyprus*, with the Body of *St. Barnaby* Apostle, in the Time of the Emperor *Zeno*, and by it God wrought many and great Miracles. It is not known who translated the Gospel of *St. Matthew* out of *Hebrew* into *Greek*, as says *St. Jerom*, who affirms, that in his Time the same Gospel in *Hebrew*, was found in the Library of *Cæsarea*, which *Pamphilus* Martyr had gathered up with great Industry and Care; and that the *Nazareans* made use of it, and lent it to him to write out.

SEPT. 21. *St. Matthew* entered into *Æthiopia*, to preach the Gospel: Where he endured great Labours, wrought many Miracles, converted a great Number of Souls, and illuminated with the Light of Heaven all that Country by his Life and Doctrine. *Clemens Alexandrinus* says, that he did eat Herbs, and Pulse, but no Flesh. The Particulars which happened to him, we know not for certain: *Nicephorus Calixtus* relates some in his History, which being not approved by other grave Authors, we esteem them not sufficiently grounded. *Abdias of Babylon*, *St. Antoninus*, *Joachim Perionius*, and other modern Authors, in the Life of *St. Matthew*, recount, that which in brief, I shall here say. After *St. Matthew* had preached to the *Hebrews* and *Egyptians*, he went to preach in *Æthiopia*: And entering into the City called *Nadabar*, where lived the Eunuch of the Queen of *Candace*, whom *St. Philip* Deacon baptized, of whom Mention is made in the *Acts of the Apostles*, he was entertained in his House. He found here two Magicians, called *Zaroes* and *Arphaxad*: Who by their wicked Arts did much Mischief to the People, depriving many of them of the Use of their Limbs by divers Sorts of Infirmities. The holy Apostle opposed himself to the Magicians, and began to undeceive and comfort the People, who stood in great Awe of them. The Magicians, by the Power of the Devil, brought out of the Desert two terrible Dragons to terrify and endamage the People: The holy Apostle made the Sign of the Cross, and immediately they left their Fierceness, and like meek Sheep returned back into the Desert. At this Miracle the People were much amazed, and began to lose their Fear of the Magicians, and to give Credit to the Words of the holy Apostle. And they were much confirmed, when they saw that *St. Matthew* had raised to Life the King's Son, called *Egippus*, which the Magicians were not able to do. The King, the Queen, and their Children were converted to the Faith of our Lord; a great Part of the People, following their Example, were baptized. And *Iphigenia* the King's Daughter, who was very beautiful and of great Prudence, hearing the Apostle praise the State of Virginity, resolved with his Advice, to consecrate herself to God; and shut herself up in a Monastery with two hundred other Damsels, who would needs keep her Company. *St. Matthew* was twenty three Years in *Æthiopia*, gaining Souls to God, building Churches, ordaining Priests, consecrating Bishops, to the great Encrease of our holy Religion. In this Time King *Egippus* died, and his Brother called *Hirtacus* took Possession of the Kingdom: He desired to marry *Iphigenia*, as well for her great Beauty,

SEPT. 21. Beauty, as also to make the Kingdom more sure to him: He made Use of St. *Matthew*, as an Instrument to persuade her hereunto: But the holy Apostle in a Sermon which he made, *Iphigenia* being present with her Religious, the King also with the Chief of his Court being there, after he had declared, how God instituted Matrimony, and how necessary it was for the Conservation of the Universe, he added how much more excellent the State of Virgins was, and the Punishment that Servant should deserve, who should dare to take away his Lord and Sovereign's Spouse from him, and that *Iphigenia* being espoused to JESUS CHRIST, he that should go about to take her away from him, should incur his just Anger and Indignation. The King *Hirtacus* was enraged above Measure hearing his Discourse, and went out of the Church, threatening the holy Apostle; who went to say Mass, which when he had ended, he was wounded with a Lance by the Ministers of *Hirtacus*, leaving the Altar besprinkled with his Blood, and his dead Body before it. *Hirtacus* endeavoured afterwards to persuade *Iphigenia* to be his Wife: But being not able to draw her from her holy Purpose, he commanded Fire to be put to her Monastery; but St. *Matthew* himself was seen in the Air quenching of it. God struck the sacrilegious *Hirtacus* with so painful a Leprosy, that he killed himself with his own Hands. This is in brief what those Authors write. St. *Isidore* in his Breviary makes Mention of St. *Matthew's* raising to Life the King's Son. That which is said concerning *Iphigenia* cannot be doubted of: For upon this very Day the *Roman Martyrology* makes Mention of St. *Iphigenia* Virgin, and says, that she was baptized and consecrated to God by St. *Matthew*: And from hence some infer, that the vailing and consecrating of Virgins, had its Origin from St. *Matthew*, and that it is an Apostolical Ordination; and *Hippolytus* calls this holy Apostle, Victim and Sacrifice of Virginity; for that he was martyred to protect and defend the Virginity, which *Iphigenia* had promised, and offered to God. It is written in the Constitutions of St. *Clement* Pope, that St.

Matthew is the Institutor of holy Water, and the Prayer is set down, with which the holy Apostle commanded it should be bless'd: Although St. *Alexander* Pope and Martyr, made a Decree concerning holy Water, and ordained, that what the Apostles had commanded, should be observed, as we have said in his Life; St. *Matthew* also ordained, that the Faithful should offer to our Lord their first Fruits and Tithes, for the Maintenance of the Officers of the Church, and the Poor, as the same St. *Clement* recounts in the eighth Book of his *Apostolical Constitutions*, Chap. 35. translated out of Greek into Latin, and commented upon by the Reverend Father Doctor *Francis Turrian*, a very learned Man of the Society of JESUS. The Body of this holy Apostle was kept many Years with great Veneration and Devotion in the City of *Nadabar*, where he died. Afterwards it was translated to the City of *Salerno*, in the Kingdom of *Naples*: And the *Roman Martyrology* makes Mention of this Translation upon the 6th of May, although the Time when it was made is not known. But it was gathered out of an Epistle of Pope *Gregory VII.* written in the Year of our Lord MLXXX, to *Alfan*, Bishop of *Salerno*, that in his Time the holy Body of the Apostle was found in that City. The *Roman Martyrology* says, that a sumptuous Church was built in his Honour; which *Leo Hostiensis* writes to have been built by the Command of *Robert* Prince of *Salerno*: And at this Day his Body is there revered by the Christians with great Devotion, as is due to so great an Apostle, Evangelist, and Martyr of our Lord. The Death of St. *Matthew* was upon the 21st of September, in the Year of our Lord xc, *Domitian* being Emperor. Of St. *Matthew*, do write *Eusebius* in his History, Book iii. Chap. 1. *Socrates* Book i. Chap. 78. *Dorotheus* in his *Synopsis*: *Isidore* in his Book of the Life and Death of the Saints, Chap. 78. and *Hippolytus* in his Book concerning the Twelve Apostles: *Metaphrastes*, *Peter Damian* in a Sermon of St. *Matthew*, and the Authors that write upon the Gospels, and all the Martyrologies.

The Life of St. MAURICE, and of the Thebean Legion Martyrs.

SEPT. 22. THE Martyrdom of St. *Maurice*, that brave and valiant Colonel of the *Thebean* Legion, was written by blessed St. *Eucherius*, Bishop of *Lions* in *France*, above a thousand Years ago, in this Manner. *Dioclesian* being come to be Emperor, he made *Maximian* his Associate, and sent him into

France with a powerful Army, to assuage certain Tumults, which *Amandus* and *Elianus* had raised. Amongst others, that he carried with him, was a Legion of six thousand six hundred and sixty six Soldiers, who were of the City of *Thebes*, and Christians, and had been baptized by *Zambda*, Bishop

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of Jerusalem, and confirmed in the Faith by St. Marcellinus Pope, when they passed by Rome. The Army had passed the Sharpness and Ruggedness of the Alps, and they now came near the Sight of their Enemies. Maximian thought it fitting to make a Muster of his Men, and to offer Sacrifice to his Gods, and upon their Altars to take an Oath of Fidelity from his Soldiers, and that they would fight courageously. St. Maurice, who was Captain of that Legion, Exuperius who was Ensign, and Candidus a Man of Quality, and of the Order of Senators, understood the Resolution of the Emperor, and were of Opinion that they were to separate themselves from the rest of the Army, that they might not be defiled with that sacrilegious and abominable Sacrifice: And accordingly they went eight Miles from the Army, to a Place which was then called *Agaunum*, but is now called *St. Maurice*. Maximian understanding the withdrawing of the *Thebean* Legion, and the Cause of it, he sent them an express Command to come and join themselves to the Army, and to do what the rest the Soldiers did. All the holy Soldiers unanimously, and with a strange Courage, answered by the Mouth of their Colonel, *Maurice*, that they were ready to obey Maximian in any Thing which was not against God, and to fight for him as they had done many other Times: But being Christians, they could not sacrifice to, nor acknowledge for Gods, those that were not so. Maximian was enraged beyond Measure at this Answer, and commanded the *Thebean* Legion to be tithed, which was a military Punishment, by which, to the end all that were faulty might not die, they killed One of every Ten, upon whom the Lot did fall. The holy Soldiers, understanding this cruel Decree of the Emperor, rejoiced at it, as if it had been to give them Life, and a most glorious Crown, and by an Exhortation which St. Maurice made them, they were enflamed with the Love of our Lord, and a Desire of Martyrdom. That rigorous Punishment was executed upon the valiant Soldiers of JESUS CHRIST: And Maximian believing that those that remained, terrified herewith, would be more supple and pliant to his Will, he commanded them again to come to the rest of the Army, and to offer Sacrifice: But they remained constant, and would not obey him, all of them preparing themselves to lose their Lives, that they might not lose JESUS CHRIST, and to obey rather the Emperor of Heaven, than of Earth. To which they were much helped by a Speech, which St. Exuperius, their Ensign made them, saying to them: *You see well, my Brethren, that I carry the Colours of the Emperor; but now*

I invite you not to this temporal War, but to another more sublime. A great Courage and Constancy is necessary, that we may pay to God, that which we have promised him: Laying down our Arms, let us die, that we may obtain the Crown prepared for us. When the Emperor saw the resolute Mind of those most valiant Soldiers of our Lord, esteeming it Obstinacy and Stubbornness, in an incredible Fury and Rage he commanded the whole Army to fall upon them, and not to leave one Man of them alive. These holy Soldiers were well able to make Resistance, and to fight, and sell their Lives dear: But armed with Faith, and the Spirit of Heaven, they would not take up their Arms, but overcome by a new Kind of Victory, without fighting, and obtain the glorious Crown of Martyrdom, not by applying their Hands, but by offering their Lives to the Sword. And so animated continually by their Captain *Maurice*, without lifting up a Sword to defend themselves, all kneeling down, and lifting up their Hands and Hearts to Heaven, they received Death, and offered themselves up in Sacrifice to JESUS CHRIST. Many of the Soldiers of the Army stripped the holy Martyrs, that they might make their Profit of their Cloaths and Arms, and afterwards sate themselves down to eat, very well contented for what they had done. There came thither a Christian Soldier called *Victor*, not a *Thebean*, but of another Nation; who seeing so many dead Bodies in the Field, and not knowing the Cause, he asked it of those, whom he saw so jocund and merry. When *Victor* understood what had passed, he cried out with a sad and lamentable Voice: *O miserable Man that I am, and why was not I in the Company of these holy Soldiers, that I might have died with them?* By these Words the other Soldiers understanding that *Victor* was a Christian; they rose up against him, laid Hands on him, and cut him in Pieces; and so he deserved the same Reward with the holy *Thebean* Soldiers, whose Martyrdom was on the 21st of September in the Year of our Lord ccxcvii. The Bodies of the glorious Martyrs by the Natives of that Country were cast into divers Pits and Caves, which they made to this Purpose. They remained there till in process of Time, our Lord revealed them to a holy Bishop, called *Theodore*: Who built a Church in their Honour, and afterwards their holy Relicks were dispersed into divers Provinces and Countries, for the Relief and Comfort of the Faithful, our Lord working many and very great Miracles by them. St. Martin Bishop of *Tours* went to visit that Church, and carried thence a Vial of the Blood of the Martyrs; which he kept as a most precious Treasure, and

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SEPT. 22. and carried always about him. The *Roman* Church is wont in Battels against the Enemies of the Faith always to invoke the Favour of God through the Intercession of St. *Maurice*, of St. *Sebastian*, and of St. *George*; as is gathered out of the *Roman* Order. Of St. *Maurice* and his holy Companions do write, besides St. *Eucherius*, the Martyrologies, the *Roman*, those of *Bede*, *Ussuard* and *Ado*; and *Ado* says, the Cause why *Maximian* made them be killed, was, that they would not be their own Executioners, and persecute and kill the other Christians.

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The Life of St. LINUS, Pope and Martyr.

SEPT. 23. **S**T. *Linus* was an *Italian* by Nation, and Native of the City *Volterra*, which is in the Province of *Tuscany*; his Father was called *Herculan*, a Noble-man, and of prime Account. Being at *Rome*, and hearing the Apostle St. *Peter* preach, he followed him, and was one of the first Disciples, which he had there. The holy Apostle saw in *Linus* great Proofs of his Virtue, Learning, and Prudence, and made Use of him in Preaching, and in the Administration of the holy Sacraments; and afterwards he made him as it were his Co-adjutor, and Minister in all the Things, which he could not attend to himself; and *Linus* took Care of them all, by the Direction and Authority of St. *Peter*, with exceeding great Prudence. After the Martyrdom of the glorious Apostle St. *Peter*, *Linus* succeeded him in the Pontifical Chair, and sat in it eleven Years, two Months, and three and twenty Days; and so was the first Pope, and Vicar of CHRIST our Lord upon Earth, that immediately succeeded St. *Peter*. He gave holy Orders twice; and ordained fifteen Bishops, and eighteen Priests. He commanded that Women should not enter into the Church with their Heads uncovered, as St. *Peter* had commanded, and St. *Paul* left written. St. *Linus* wrote the Story of the Dispute, which was betwixt St. *Peter*, and *Simon* the Magician; but it is not to be found. He wrote also two Books concern-

ing the Martyrdom of St. *Peter* and St. *Paul*, which are in the seventh Tome of the Work called, *Bibliotheca Sanctorum Patrum*; although Cardinal *Baronius* thinks, they are corrupted, and that some Errors have been inserted into them, and that they have not that Purity and Verity, which they had when St. *Linus* wrote them. The Sanctity of this glorious Pope was admirable, and illustrated by many and great Miracles, which our Lord wrought by him. He cured many Sick, raised the Dead to Life, and cast Devils out of the Bodies they possessed. And having once delivered the Daughter of *Satur-ninus* Consul from the Devil, the ungrateful and wicked Father commanded him to be killed for the Faith of CHRIST our Lord; rendring him Evil for Good, and a bad Turn for a good one. His holy Body was entered in the *Vatican*, near to his Father, Master, and Predecessor St. *Peter*; and his Martyrdom was upon the 23^d of September, on which Day the Holy Church celebrates his Feast, in the Year of our Lord LXXX, *Vespasian* being Emperor. The Apostle St. *Paul* makes Mention of St. *Linus*, and the Martyrologies, the *Roman*, and those of *Ussuard* and *Ado*, and the Book of the Bishops of *Rome*, which goes under the Name of *Damasus*, and the rest who write the Lives of the Popes.

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The Life of St. TECLA, Virgin and Martyr.

AMONGST other Books, which *Gelasius* Pope in the *Roman* Council declared to be Apocryphal; one was the Acts of St. *Tecla*, and St. *Paul*. And before him the great Doctor of the Church St. *Jerom* had given that Book the same Censure; and without Doubt those Acts were feigned, and as *Tertullian* says, written by a Priest of *Asia*, and perhaps added to, and corrupted by the Hereticks, to give Licence to Women to preach in publick, and to baptize, and to do other Things, which suit not with their Estate. Laying aside then those Things that are apocryphal and false, we will write the Life and Martyrdom of St. *Tecla* gather-

ed out of grave, ancient, and certain Authors.

St. *Tecla* was of the City of *Iconium*, in the Province of *Cilicia*; she was a very beautiful Maid, and her Mother had espoused her to a young Man called *Tamyrus*. At this Time the Apostle St. *Paul* came from *Antioch* to *Iconium*. *Onesiphorus* a virtuous Man received him into his House; certain People well inclined and desirous to be saved, met together; and the Apostle preached to them, to the great Profit of those that heard him. Amongst which St. *Tecla* was one, who hearing the heavenly Doctrine which St. *Paul* taught, and the Words of Life he spoke,

SEPT. 23. spoke, and the divine and fervorous Spirit, with which he uttered them, she was so changed, that she made herself a Christian, and consecrated her Virginity to our Lord, renouncing all the Delights and Pleasures of the Flesh. The Mother understanding, that her Daughter had changed her Purpose, and would not marry, she so resented it, that after she had advertised Tamyris, the Spouse of the Damsel, of what had passed, she went to the Judge, and accused her Daughter that she was a Christian, and had cast off her Spouse, to whom before she had promised Marriage; and the perverse and cruel Mother counselled the Judge, to burn her own Daughter alive, to serve for an Example to other Women. The Judge commanded her to appear before him, and having understood by her Confession, that the Information of her Mother was true, he caused a great Fire to be made, and commanded Tecla to be cast into it; but the holy Virgin arming herself with the Sign of the Cross, did not expect the Executioners to throw her into the Fire, but of herself went into it with great Alacrity, and stood in the Midst of the Flames with an extraordinary Security, and a manlike Constancy. All upon the sudden there arose a Storm, and there fell such an Abundance of Rain, that it quenched the Fire, and the People ran away, and the blessed Virgin, God's Will being so, remained free from any Damage either in her Body, or in her very Garments. After this the holy Damsel gave herself to great Penances, Fastings, Watchings, and Prayer; and was again accused and presented before the Judge, who condemned her to be cast to the wild Beasts, to be torn in Pieces, and devoured by them. They carried her to the Theater, and all the People being present, and exclaiming and crying out against her, they let loose the wild Beasts; but they dared not to touch her, unless it were to do her Reverence, and mildly and gently to kiss her Feet. Upon another Day they cast her again to the Bears, and Lions; but they forgetting their natural Fierceness, became tame, amazed at the glorious Virgin there before them; which Miracle St. Ambrose describes in these Words: *St. Tecla flying the Delights of Matrimony, and being condemned for the Resentment of her Spouse, she altered the Nature of the Beasts, who changed themselves in Admiration of her Virginity. They cast her to the wild Beasts, and so great was her Chastity, that there in the Theater, she held down her Eyes, that she might not see Men, and offered her Bowels to the cruel Lion; and upon this, those that came with lascivious Eyes, returned back with Eyes chaste and modest. The savage Beast was seen to lick the Feet of the holy Virgin, and to prostrate himself before her, and by a silent and still Muttering to give*

to understand, that he had no Power over the Body of the Virgin. The Beast adored its Prey, and forgetting its own proper Nature, clothed itself with the Nature which Men had put off, and by a strange Change were to be seen, cruel Men commanding the Beast to be cruel, and the savage Beast kissing the Feet of the Virgin, teaching Men what they were to do. Virginity is so admirable, that even the Lions admire it, and reverence it. Neither could Hunger provoke the Lions to prey upon the holy Virgin, nor their natural Fierceness, nor the Custom they had to tear others in Pieces, nor the Fury of the People, nor the Means they used to irritate and incense them against the Saint; but adoring the Martyr, they taught us Piety and Chastity; then also they kissed the Feet of the Virgin, as ashamed, and shewing that they bore her Respect, and feared lest any Man or Beast should see that holy Body naked. Hitherto St. Ambrose. This Miracle was not sufficient, to make the Tyrant acknowledge the Hand of our Lord, who so protected his beloved Spouse; but more savage than the savage Beasts themselves, he commanded her to be cast into a Pit, full of Vipers and venomous Serpents. At the Time that they cast her in, there came down from above a Cloud of Fire, that killed all those poysonous Creatures, and so the holy Virgin was freed from that third Torment, as she had been freed from the two former, of Fire and of wild Beasts. They prepared again other Beasts; they tied her to two wild Bulls, that they might tear her in Pieces; and to make them the more furious, they cast at them fiery pointed Darts; but our Lord so preserved her, that she remained without any Hurt. So many Miracles having been seen by the People, and especially by a Lady called *Tryphena*, to whose Custody the Judge had committed St. Tecla, they began to cry out, and say, that the God, whom Tecla adored, was most powerful, and worthy to be adored; and the Proconsul fearing the Fury of the People, set St. Tecla free, who returned back to the House of *Triphe-na*, and converted her, and all her Family to the Faith of CHRIST our Saviour; and from thence she went to the City of *Seleucia*, where she lived many Years, giving admirable Examples of Sanctity, enlightening those People with the Splendour of her Virtues, and teaching them the Way of Heaven; and loaded with Years and Merits, after so many Combats and Victories, she went to Heaven, to enjoy the Crown of a Virgin and Martyr. She died upon the 23d of September in *Seleucia*, and upon this Day the holy Church celebrates her Feast.

Of St. Tecla do write almost all the holy ancient Doctors; as St. Gregory Nazianzen, Epiphanius, Ambrose, Jerom, Chrysostome, Severus Sulpicius, and many others; and it

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SEPT. 23. is wonderful what Praises they give to this glorious Virgin, and blessed Martyr, for having been the first Woman, that was tormented for CHRIST our Lord; and as it were, the Captain and Guide of the rest. They call her the eldest Daughter of St. Paul; and the Sanctity of St. Tecla was so known and esteemed, that to praise a Woman, and to say that her Virtue was great and very excellent, they would say that she was a St. Tecla. And so St. Jerom gives this Name to Melania; and St. Gregory Nyssen to his Sister St. Macrina; and St. Gregory Nazianzen went to Seleucia, to visit the Sepulcher of St. Tecla; and from divers Parts the People flocked thither for the same Cause, and for the many and great Miracles, which our Lord continually wrought by her at her holy Sepulcher. And not only in that Place, but also in another, where they say the Saint was hidden for a Time, within a certain Rock (which softened, and received into itself the Body of the holy Virgin) our Lord wrought many and great Miracles, not only in Favour of the Faithful, that recurred thither, but also of the Infidels. Besides, it is a Thing very usual in great Afflictions, to beseech our Lord to deliver us from them, as he delivered St. Tecla from her Torments; and some Martyrs in the greatest Violence of their Torments prayed to God, that he would deliver them from them, as he delivered St. Tecla from the Fire, the Theater, the savage Beasts, and Bulls, and the rest of her Torments. And St. Cyprian in the Prayer he made to God upon the Day of his Martyrdom, says: *Assist me, O Lord, and be with me, as thou wast with St. Paul in his Chains, and with St. Tecla in the Fire.* And the holy Church in the Prayers which she makes to our Lord, in Recommendation of the Soul of one that is agonizing, beseeches him to deliver the dying Party, as he delivered St. Tecla from her most cruel Torments. Whence we see the great Merits of this blessed Virgin and Martyr, and the Devotion which we ought to have to her. The Emperor Zeno built a stately Church in Honour of St. Tecla, for having recovered the Empire through her Favour. And the Emperor Justinian built another not less magnificent in her Honour; and throughout all the East and West, her Memory has been very famous. Her holy Body is in the City of Tarragona, in the Principality of Catalonia; and she is Patroness of that Metropolitan Church. Upon a Time, when the King of Arragon, Peter the fourth of that Name (pretending that the Lands and Vassals belonging to the Church of St. Tecla, appertained to him in Fee) did them much Damage, and went about to reduce them to his Service by Force of Arms, the constant Fame is, that St. Tecla gave the King a Cuff on the Ear, of which he fell sick and died, acknowledging his Fault, and that it was God's Chastisement, he commanded Restitution to be made of what he had taken from the Church, and the Damages which he had done it to be repaired. The Martyrologies write of St. Tecla, and especially that of Ado; and Cardinal Baronius very learnedly in his Annotations upon the Martyrology, and in the first Tome of his Annals.



The Lives of St. CYPRIAN and St. JUSTINA, Martyrs.

SEPT. 26. **T**HE Ways which God our Lord takes to save Souls, are many and wonderful; for out of our Evils he draws Good, and of Poyson he makes Treacle, and of Death Life. The Truth of this is seen in the Life and Martyrdom of St. Cyprian; who being a Magician and a Necromancer, setting Snares by the Means of the Devil, and the Ministers of Hell, to make the glorious Virgin St. Justina to fall into Sin, was taken and entrapped himself, and converted to CHRIST, and afterwards was together with her a Martyr of our Lord. The Martyrdom of these Saints Cyprian and Justina, was after this Manner. St. Justina was of the City of Antioch. Her Father was called Dufius, or (as Metaphrastes says) Edefius; and her Mother Cledonia, who were both Pagans, as was also their Daughter Justina; but by the Doctrine of a holy Deacon, called Praylus, or Proelius, she was converted to the Faith of our Lord; and by her Means, and by a Revelation they had, her Parents also were converted and baptized. Justina was very beautiful, and had very great natural Gifts; but was much more beautiful for her Virtues, for which her Soul was gracious in the Eyes of our Lord, whom she took for her Spouse, and consecrated her Virginity to him. The Devil envied the Sanctity of Justina, and endeavoured to make her fall from that Perfection in which she was. To which end he incited a rich and lascivious young Man, called Agladius, who casting his Eyes upon Justina, became enamoured of her, and by all the Ways which blind Love is wont to take, he endeavoured to draw her to his Will. No Means were sufficient to overcome the Purpose of the holy Virgin; for she was founded upon a firm Rock, and did not fear the Inundations of Rivers, nor the Impetuosity and Fury of Winds

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Winds and Storms. *Agladius* perceiving that all his Endeavours were in vain, for his last Remedy he had Recourse to the Devils to incite her, that he might by their Means obtain, what he could not compass by himself. In the same City of *Antioch* there was a great Magician and Necromancer, called *Cyprian*; to this Man *Agladius* discovered his Pretensions concerning *Justina*; the Means he had used to gain her; her obstinate Mind, and more hard than a Diamond; and besought him, if he would not see him die for Love of that Damsel, that he would be pleased to assist him by his powerful and preternatural Arts, and he would liberally reward him, and remain his perpetual Slave. *Cyprian* undertook to overcome *Justina*, and to render her pliant to *Agladius's* Will. He called the Devils, commanded them what they were to do; they went to the Saint three several Times, assaulted her, encountered with her, transformed themselves into a thousand Shapes and Figures, and after they had used all their Arts and Deceit against her, they remained confounded, and conquered. For the holy Virgin, aided by her dear Spouse JESUS CHRIST, and armed with Prayer and Fasting, and especially with the Sign of the holy Cross, triumphed gloriously over them. *Cyprian* was astonished to see that his Arts had so little Force; and that the very Devils themselves confessed their Weakness, and that they were not able to prevail against *Justina*, because she was a Christian, and was armed with the Virtue and Power of CHRIST Crucified. By this *Cyprian* understood, that JESUS CHRIST our Saviour was God, and more powerful than all the Devils, whom he so much revered; and the Light of Heaven entering into his Heart, he resolved to make himself a Christian. He went to *Anthymus* Bishop, and discovered to him what had passed; and in fine, burning his magick Books, and renouncing the Devil and his black Arts, he was baptized, and afterwards ordained Deacon, and was very famous for his great Sanctity, and for many Miracles, which our Lord wrought by him. And because God had done him so great Favours by means of the holy Virgin *Justina*, he was always very solicitous to

help her, and to promote her holy Desires, she being Abbess, and Mother of a Monastery of Virgins, who with great Purity served our Lord. These Saints flourishing in the Manner we have related, a certain Count called *Eutolemy*, commanded them to be apprehended, and *Cyprian* to be tormented by having his Sides torn with Claws of Steel; and *Justina*, after many Buffets, to be whipped with raw Sinews. Afterwards they carried away *Cyprian* to Prison, and *Justina* to the House of an honourable Matron. Some few Days after, they were brought before the cruel Judge, who seeing their Constancy and Perseverance in the Faith, commanded them to be cast into a great Caldron, full of boiling Pitch, Tallow, and Rosin. The holy Martyrs went into the Caldron, and came out of it again without any Hurt, by the Virtue of that Lord, whom all Creatures obey; and a Pagan Priest, called *Athanasius*, was burnt by that Fire, which had spared the Saints. From thence they were carried to *Nicomedia*; and after they had suffered other Torments with great Courage and Joy, they were beheaded, and their Bodies left six Days without Burial, that they might be eaten up by wild Beasts; but they remained entire, God keeping them. Certain Christians in the Night took their Bodies, and put them in a Ship, and carried them to *Rome*, where they were first buried in the Farm of a noble Matron, and afterwards translated to the Church of St. *John Lateran*, where they are at present, close by the Font. The Church celebrates the Feast of these two Saints upon the 26th of September, which was the Day of their Martyrdom, in the Reign of *Dioclesian* and *Maximian*. The Martyrologies write of these Saints, the Roman, those of *Bede*, *Ujuard*, and *Ada*, and also *Metaphrastes*. It is to be noted, that some Greek Authors confound this St. *Cyprian*, with St. *Cyprian* who was Bishop of *Carthage*, a most renowned Martyr, and a most eloquent Writer, whose Feast the Church celebrates upon the 16th of this Month September; but they were two, and not one; and different in Country, Degree, Profession, Time, and Place of their Martyrdom.

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The Lives of St. COSMAS and St. DAMIAN, Brothers and Martyrs.

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THE holy Martyrs *Cosmas* and *Damian* were Brothers and Natives of *Aegea*, a City in *Arabia*, and came of Christian Parents. They lost their Father when they were Children; their Mother, who was called

Theodora, and was a Woman of a good Life, and a faithful Servant of God, who took Care to bring them up in his holy Fear. They gave themselves to Learning and especially to the Study of Physick, and became very excellent

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SEPT. 27. lent Physicians; and cured and healed many sick People that seemed incurable, rather by the divine Power, than by human Art. They did not fix their Eyes upon temporal Interest, nor did they cure People for Money, but for Charity, and the pure Love of God, by whose Virtue they wrought their Cures: And for this Cause, they were called in *Greek*, *Anargyri*, that is to say, those that were without Money, because they took none: And so they were beloved and respected by all the People, for the good Offices they received from the holy Brothers, and their Fame spread itself through all Parts. There was at that Time in the City of *Ægea*, a Proconsul called *Lyfias*, a most cruel Man, and a deadly Enemy of the Christians: Who hearing of the two Brothers, commanded them to be brought before him, and asked them of what Country they were, and their Names. They answered, that they were of the Country of *Arabia*, and born in the City of *Ægea*, and their Names were *Cosmas* and *Damian*: And that they had three other Brothers, whose Names were *Anthymus*, *Leontius* and *Euprepus*, and that they were all Christians. Immediately they apprehended the other Brothers, and the Proconsul endeavoured by all the Art that he could use to persuade them to sacrifice to his Gods: But perceiving it was lost Time, he commanded them to be bound Hands and Feet, and to be rudely Whipped, and otherwise cruelly and painfully tormented; and then as they were so bound, to be cast into the Sea. Our Lord sent an Angel to preserve them, who untied them, and set them on Shore. *Lyfias* understood this, but attributing it, not to the Power of *JESUS CHRIST* (whom Sea and Earth obey) but to Art-magick, he commanded them to be put in Prison, and the next Day caused a great Fire to be made, and them to be cast into it. The Saints were in the Middle of the Flames without being burnt, praying to God, and praising him for the Mercy he shewed towards them. All on the sudden the Flames came from the Fire, and burned many of the Pagans that were present. The Proconsul astonished hereat, but not converted, commanded them to be put upon the Rack *Equuleus*, and their holy Members to be disjointed; but the Angel of our Lord protected them, and they came out of that Torment in great Peace and Joy. *Lyfias* was confounded, but yet understood not the Power of God, and the Force and Virtue of the Christian

Religion: But full of Wrath and Fury, commanded them to be tied to two Crosses, and there to be stoned. But what can the Strength of Man do against the Arm of God? They threw Stones at them, but none of them hit the Martyrs, and many of them fell upon those that threw them, and upon those that looked on, and they went away with broken Heads. The President affirming, that all this was Witchcraft, commanded them to be shot with Arrows, but the Shafts returned back to those that shot them, and not one hit the Bodies of the Saints. The Judge hereupon pronounced Sentence of Death against them, and that they should be beheaded; and in this Manner the two holy Brothers Martyrs gloriously ended their Lives, and with them their three other Brothers; and their Bodies were buried by devout Persons without the City of *Ægea*. The Church celebrates their Martyrdom upon the 27th of September, and it was in the Year of our Lord CCLXXXV, *Dioclesian* being Emperor. The Bodies of *St. Cosmas* and *Damian*, were afterwards carried to *Rome*, and were placed in a fair Church, which *St. Felix* Pope, great Grandfather to *St. Gregory the Great*, built in their Honour, where they are at this Day revered with great Devotion: And as *St. Gregory of Tours* says, God our Lord wrought many and great Miracles by them, and the Sick that came to visit their Sepulcher, returned back Well and in Health: Other Times the Saints appeared to infirm Persons in their Sleep, and told them what they were to do, and by doing of it, they were cured. Amongst other sick Persons, that obtained Health by the Prayers of these Saints, the Emperor *Justinian* was one, who in Memory of the Benefit and Health he had received, built two magnificent and sumptuous Churches in their Honour. The Christians were wont to go in Pilgrimage to the Church of *St. Cosmas* and *St. Damian*, which was in *Palestine*. *Nicetas* writ the Life of these Saints, and it is related by *Metaphrastes*, and by *Surius* in his fifth Tome. The Martyrologies make Mention of them, the *Roman*, those of *Bede*, and *Ussard*, and more copiously that of *Ado*: And Cardinal *Baronius* in his Annals upon the Martyrology, and in the second Tome of his Annals. And the second *Nicene* Council recounts certain Miracles, which our Lord wrought through the Intercession of these Saints, giving Health miraculously to the Sick who recommended themselves to them.

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The Feast of the Dedication of St. MICHAEL, Archangel.

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THE Feast of the Dedication of the glorious Archangel, and Prince of the Church, *St. Michael*, which the Church celebrates upon the 29th of *September*, has two Parts. The first is, to give Thanks to God our Lord for the Favour he did his Church in giving her *St. Michael* for her Patron and Defender, and for having manifested, that he would have us honour and reverence him, in that Apparition which was made upon *Mount Garganus* (of which we have written upon its Day, which was the 8th of *May*) and for having commanded, that in the same Place a Church should be built in Honour of *St. Michael*, to the end, that the Faithful visiting it, might receive by his Means, many and incomparable Benefits from our Lord: And because, as upon this Day, that Church was dedicated, our holy Mother does to Day celebrate the Feast of *St. Michael*.

The second Part of this Feast, which is the chiefest, is jointly to celebrate the Memory of all the holy Angels and to reverence and honour them, and to give Thanks to our Lord, for having created them of that Excellency for his own Glory, and our Profit: And to beseech the same Angels, to aid, protect and defend us in this our Pilgrimage, acknowledging the much that we owe unto them, for the Perfection and Dignity of their Nature, and for the Good they continually do us. Certain more dull Philosophers (as *Aristotle* says) and amongst the *Jews* the *Sadduceans*, believed nothing, but what they perceived by their Senses; and so said that there were no Angels. And in our Time there have not wanted Hereticks, who have held this very Error: Which is so gross, that even the more understanding and wise Philosophers, as *Plato*, *Aristotle*, *Trismegistus* and others, have held it for such. But the Catholick Faith teaches us, that there are Angels, and that God created them, and useth them as his Ministers, in Heaven, and upon Earth. The holy Scriptures are full of this Truth; which because it is so clear and undoubted, we will not here go about to prove it. And it was very convenient, that God creating in this Theater of the World such a variety of corporeal Creatures, he should also create in the Heavens, an immaterial, incorporeal, invisible, and incorruptible Creature, such as is an Angel: Who being in regard of his Essence or Substance more noble, and more perfect, than all the other Creatures, does more perfectly represent unto us the Goodness and Omnipotency of God, who created him.

We ought to honour and serve the Angels for two Reasons especially. *First*, For their great Excellencies: And, *Secondly*, For the Benefits we continually receive by their Means, from the Hand of our Lord. Of these two Particulars we shall here briefly treat, to the end we may declare the Cause of the Institution of this Feast; and what we owe to those glorious Spirits, and may endeavour to pay it them, and serve them.

Although it be true, that a Man and an Angel be both Creatures of God, and the Work of the same sovereign Artificer, and that they are created according to the Image of God; and by Reason of their Memory, Understanding and Will, are capable of his Grace, and of the Participation of his Glory and Blessedness, and that for these and other Respects a Man may be said to be equal to an Angel, and that considering the hypostatical Union of the eternal Word with human Nature, and that Man God is seated at the right Hand of the eternal Father, and that also his blessed Mother, our Lady, the Virgin *Mary*, is elevated and exalted above all the Choirs of Angels, we may truly say, that in this regard human Nature surpasses the Angels: Yet considering more exactly the Nature of an Angel and of a Man, there is no doubt, but that the Angel has very great Pre-eminencies: Which Man ought to acknowledge and reverence, and to praise our Lord for, who gave him them. For as Lead, be it never so fine, cannot come to the Perfection of Silver, nor Silver to that of Gold, so a Body, how noble and excellent soever it is, can never come to the Excellency of a Spirit: Nor the Soul of Man to the Dignity of the least Angel in Heaven, considering the Nature of each one. And for this Cause our Lord said, as some Doctors interpret it, that amongst the Born of Women none was greater than *St. John Baptist*; but that the least in the Kingdom of Heaven was greater than he. For (to say something of the Excellencies of the Angels) if we consider their Beginning, we shall find that our Lord created them, either before all other Creatures (as many Doctors are of Opinion) or at least (which is more probable) together with the first of all. If we consider their Life and Duration, they are incorruptible and immortal. If the Manner and Condition of their Nature, they have no Body, nor are they subject to the Necessity of Death, nor to Cold and Heat, Hunger and Thirst, Weariness and Sickness, nor to the other Miseries of a Body. Then if we cast our

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SEPT. 29. our Eyes upon the Agility and Nimbleness with which they work, there is no Swift-ness upon Earth, no nor even in the very celestial Bodies themselves, that may be compared with that of the Angels. But what shall I say of the Capacity and Excellency of the Understanding of the Angels, who understand perpetually and without Discourse, and from the very first Moment of their Creation, have a perfect and complete Knowledge of all Things that can naturally be known? What of the Constancy and Firmness of their Will, by reason whereof they most intensely will what they will, and never forego that which they have once made Choice of? What of the Tenaciousness of their Memory, which never forgets that which they once knew? What of their Power, which is so great, that one Angel alone killed in one Night, a hundred and eighty five thousand Men, of the Army of the *Assyrians*? And which is more, an Angel without any Labour, and with a wonderful Facility moves the first Heaven, in Comparison whereof all this Machine of the Earth, and Water, is but a Point, and has for so many thousand Years moved it, which is continually in such an Uniform and orderly Motion? And who can worthily declare the Number of these Soldiers and blessed Ministers of our Lord? *Daniel* speaking of the Multitude of the Angels, says; *Dan. vii. Thousands of thousands ministered unto God, and ten hundred thousand stood before him.* And St. *Denis the Areopagite* says, That the Number of the Angels exceeds, and is greater, than the Number of all corporeal and material Things. For God our Lord in this most beautiful and admirable Machine of the Universe pretending principally the Perfection of it, and his Power being not limited, but infinite and immense, he has created Things in so much greater Plenty and Abundance, by how much they are more perfect in themselves. And so we see, that all the low and fading Things, which are under the Moon, are as it were, a Point in Comparison of the Heavens; which are more perfect and noble Bodies. And in the Heavens themselves, the Higher and Superior much exceed the Inferior: And the highest of all exceeds all the rest. And for this Cause some Stars of the Firmament, which to our Sight seem so little, are much greater than all this Globe composed of all the inferior Things. The same Proportion is also in spiritual Things, and in those supreme Spirits, in respect of corporeal Things: Which they exceed not in continued Quantity, but in Number and discrete Quantity. And it seems to be so; For if every Man, from our first Father *Adam*, to the last Man that shall be in the World (excepting

CHRIST our Lord, who for that he was

God, and as Man, Comprehensor, and Lord and King of all the Angels, had no need of an Angel to guard him) has his Angel-guardian deputed him for his Defence, as our Mother the holy Church teaches us: And in this there is no Exception of Good or Bad, nor of Believer or Infidel (for we all as Men do participate of this Benefit) we must needs confess, that there are more Angels of this last Choir alone (out of which are deputed those that guard Men) than there have been, and shall be Men to the End of the World. What is then the Number of the other Choir: Seeing that by the Reason abovesaid, the Number of them is by so much the greater, by how much their Order is higher, and their Perfection greater? And for this some say, it is easier to count the Stars of the Heavens, and the Drops of Water in the Sea, and the Piles of Grass of the Earth, and the Motes of the Sun, than to comprehend the innumerable Multitude of the Angels, which although to our Lord it be finite and limited, to us it seems infinite. And for this Cause *Job* said, *Numquid est numerus militum ejus:* Is it possible to count the Number of his Soldiers? Which declares to us the Glory and sovereign Majesty of that Lord who created them, and is served by them as by his Servants and Soldiers. Seeing it is a great Honour to a King to have many Nobles, and powerful Ministers, and a splendid Family of Servants, who follow him, and serve him. Wherefore the Holy Ghost says: *Prov. xiv. The Dignity and Majesty of a King is known by the Multitude of his People; and to have a few Subjects is a Disgrace to a Prince.* But it is a wonderful Thing, that the Angels being so, yet, according to the Opinion of St. *Thomas*, there is not one of them, that is not specifically different from all the rest. In such sort that as it would be a most beautiful and wonderful Thing, if in a Field, or a Meadow, full of infinite Flowers, there should not be amongst them all, two that were of the same Kind, but that every Flower should be of a Kind proper to itself, and different from all the rest: So (according to this Opinion) in the most large and spacious Field of Heaven, where there are innumerable Angels, which, as so many most beautiful and fragrant Flowers, adorn and clothe it, there are not two of the same Kind. And from hence we may gather, how great the Excellency and Perfection of the highest Angel must needs be, seeing the Perfection of the lowest and least of them all is so great. Also we are to consider, that altho' (as we have said) there be an innumerable Multitude of Angels, they are notwithstanding without Disorder and Confusion, and with admirable Consort and Order distinguished into three Hierarchies, highest,

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SEPT. 29. middle and lowest; and every Hierarchy is divided into three Choirs or Orders; as we gather out of sacred Writ, and the Doctrine of the holy Doctors. And so there are nine Choirs of Angels, divided into three Hierarchies, after this Manner. In the highest (which is that which receives immediately the divine Irradiations and Illustrations) there are three Orders, Seraphins, Cherubins and Thrones. The Seraphins, exceed all the rest in Fervour of Charity; and the Cherubins in Plenitude of Knowledge; the Thrones in seeing in God, and with greater Perfection the Reason of his divine Works. In the second Hierarchy are three Choirs, Dominations, Virtues and Powers. In the third, Principalities, Archangels and Angels: For although this Name be common to all those blessed Spirits, yet it is especially attributed to the lowest Choir of all the nine. For *Angel* properly signifies a Messenger, and it is not a Name which signifies the Nature of a Thing, but its Office: And because the Office of the inferiour Spirits of this Choir, is to announce and to be Ambassadors of the Will of God, they are for this Reason called Angels, taking for their proper Name, that which is common to them all. The Truth is, that the Apostle St. Paul, *Heb. 1.* says, that all the sovereign Spirits are Ministers of our Lord, sent for the good of those that are to inherit Salvation and eternal Happiness: Which Words of the Apostle, St. Denis his Disciple, and St. Gregory, and St. Damascen, and St. Thomas interpret so, that he understands, that the Choirs of the first Hierarchy are not sent to Men, but to Angels of the second Hierarchy; and those of the second, to those of the third. But St. Gregory Nazianzen and St. Cyril, St. Chrysostom, St. Augustin, and many Ecclesiastical Doctors are of Opinion, that although it be true, that commonly the superiour Angels are not sent about the Affairs of Men (because this is proper to the Angels of the lowest Hierarchy) yet sometimes they do come for our Good, upon certain very important Occasions; seeing that they want neither Humility, nor Charity; nor ought they to disdain to do so; seeing the Son of God, and their King, has humbled himself, and made himself Man for us. And such they say were, the Seraphin who purified the Lips of *Ezay*, and the Cherubins that were sent to *Ezekiel*, and St. Raphael who was sent to *Tobias*; and much more the Archangel *Gabriel*, who came Ambassador from the eternal Father, to the Virgin Mary our Lady; and St. Michael, who as Prince of the Church, has been many Times sent to it, for its Protection and Defence. The second Hierarchy is illuminated and does illuminate; is purified and does purify; is perfected and does perfect (which

SEPT. 29. three hierarchical Acts St. Denis the *Areopagite* teaches, having learned this Doctrine of his Master St. Paul, after he had been in the third Heaven) but in a different Manner: For it is illuminated, purified, and perfected by the first and highest Hierarchy, but illuminates, purifies, and perfects the third. So that the three Hierarchies are thus distinguished: That the first receives all these divine Gifts immediately from God, and communicates them to the second Hierarchy: And the second having received them mediately from God, by means of the first, communicates them to the third: And so the first illuminates and is not illuminated; the second is illuminated, and illuminates; the third does not illuminate, but is illuminated. And this is done by a Manner hidden to us, and ineffable: The Angels communicating themselves, and declaring their Conceits, and speaking to one another in that Language, which the Apostle St. Paul calls the Language of Angels: Which is such, that to explicate it well, the Tongue of an Angel is necessary. And although the natural Gifts and Excellencies of the Angels are so many and so sublime, and for such we ought to honour them with particular Affection and Devotion; yet much more Honour is due to them for the supernatural Graces, which our Lord with so liberal a Hand has imparted to them. For if we consider well, we shall find that all the Angels are cloathed with the Stole of Grace and Innocency, and that they never lost it, nor ever were seen without it, nor stained it with any Offence; but have perpetually conserved the Grace in which they were created, without ever losing it. And having so great Abundance and Excellency of natural and supernatural Gifts, that which we ought most to admire is, the most profound Humility, and unspeakable Reverence, with which they stand before, minister unto, and serve our Lord: Of which *Job* says, Chap. ix. and the xxvi. *Coram eo incurvantur, qui portant orbem & columnas Cæli pavent in conspectu ejus.* Those that carry the World bow and prostrate themselves before him, and the Pillars of Heaven tremble in his Presence. And they are so resigned, so prepared, and so ready to execute most diligently and efficaciously, that which God commands them, that the royal Prophet David says of them, *Psal. cii. Praise our Lord all ye Angels, who are powerful, and execute that which he commands you, obeying like faithful Servants the Voice of his Commands.* Inasmuch that there is nothing so low and humble, which the holy Angels do not embrace and accomplish most willingly, to obey our Lord, and to profit Men. And this is the first Cause, for which we ought to praise, honour, and reverence

SEPT. 29. verence them; considering the Nature and Excellency of those celestial Spirits and Courtiers of the Palace of our Lord; which we have here declared in brief; leaving other Subtilities and acute Questions, which Divines move in the Schools; as of the Manner how they were created; how they are moved, in an instant, or successively; how they were disposed to receive Grace; of the Time when they began to be blessed; and whether they merited their Blessedness; and what was their Sin, for which the Bad were cast out of Heaven; and the secret Manner of their teaching one another, and manifesting their Thoughts unto one another; of their admirable Motion from one Place to another; and Efficacy in their Operation; and other such like Difficulties, which serve rather to exercise sharp Wits in the Schools, than to inflame the Wills of those that read them; which is the End I here aim at.

The second Cause of honouring the Angels is, for the Benefits they continually do us, as the chief Ministers of our Lord. For although he be the Head-fountain, the Root, Origin, and first Cause of all the Goods of Nature, and of Grace, which are derived unto us; yet the holy Angels are the Conduits, by which they are derived, of whom Almighty God makes use as of a Hand and Instrument, to do whatsoever he pleaseth in Heaven and on Earth. Of these Benefits some are particular, and proper to each particular Man; others pertain in general to all, and to the Government and Conservation of the Universe. For (as we have said) every Man from the Hour of his Birth has an Angel-Guardian, that accompanies him to the Hour of his Death; and is as his Master and Tutor, and a certain and secure Guide to conduct him through the right and peaceable Paths of Virtue, and to divert him from stumbling Blocks, and bad Ways, and dangerous Snares which the Devil sets for him; and to defend and preserve him from his Ambushes, Deceits, and Illusions, which the holy Angel-Guardian does with great Care and Vigilancy, for that God has so commanded him, and for the Love which for the Love of God he bears us. For as St. Bernard says very gravely: *In these sovereign Spirits is not only found an admirable Dignity, but also an amiable Charity and Condescension.* That is to say, those celestial Spirits, although they be so high, and so sublime, yet they do not disdain to abase themselves to low Things, and to take upon them the Instruction and Conduct of such a feeble Thing as Man is. For the Creator of Angels and Men, so commands, by this Means to bring Man to Glory, and to place him in the empty Seats, which *Lucifer* and those of his Faction, lost by their own Fault. Who reading the holy Scriptures does not admire

at the Things recounted in them, to have been wrought by the holy Angels, in the Aid and Favour of God's Elect? Who does not acknowledge and stand amazed at the Humility with which the Angel St. *Raphael* made himself a Traveller, and as it were a Foot-man, to accompany, guide, and protect *Tobias*, and to dispatch his Business for him, and to defend him from the Fish that would have devoured him, and to give him for his Wife so good a Companion as he did; and to restore to his Father the Sight of his Eyes, which for the Exercise of his Virtue, and to give us an Example of Patience, he had lost? Who does not praise our Lord, when he reads, that an Angel wrestled all Night with *Jacob*, and yet could not prevail against him? And that another came from Heaven to awake, and to encourage the Prophet *Elias*, and to bring him Meat? And that another should take up the Prophet *Abacuck* by a Hair of his Head and carry him into *Babylon*, that he might give the Prophet *Daniel* to eat, who was in the Lions Den; and that he might (as *Daniel* himself said) shut the Mouths of the hungry Lions, that they might not tear him in Pieces, and eat him up? And that another, after St. *Philip* Deacon had baptized an *Æthiopian Eunuch* to *Candace* Queen of *Æthiopia*, should carry him through the Air to the City of *Azotus*? Finally, there is nothing so low, that these most high and sovereign Spirits do not do with singular Promptitude and Joy, at the Command of our Lord for the Benefit of Men; for as Blessed *Lawrence Justinian* says, speaking of the Guard of Angels: *They are those that restrain the Devils, that they tempt us not so much as they would, and discover to us their Deceits, and answer their false Arguments; if we fall, they lift us up; if we be ignorant, they instruct us; if tepid, they inflame us; and as faithful Companions are always with us, and defend us when we sleep, when we walk, and when we stand still, when we work, and when we rest; they never leave us, nor abandon us. They also illuminate our Understanding, exciting it, and disposing it, and darting Rayes of divine Light into it, and dispersing the Darkness, Mists, and Shadows that might obscure it. When we give Alms, and when we pray, they take our Prayers and Oblations, and present them to our Lord, and bring us from him Graces and spiritual Gifts, rejoicing at our spiritual Profit, and taking Delight in our Virtues.* Hitherto Blessed *Lawrence Justinian*. But because in the Festivity of the Angel-Guardian, which is the first Day of *March*, we have treated more copiously of the Benefits of our Lord, and of the great and innumerable Goods, which we receive from him by Means of our Angel-Guardians, I will not enlarge myself in this Matter,

SEPT. 29. Matter, but will pass to the other Benefits, which all Mankind, and the whole Universe perpetually receives, by the Ministry of the Angels. For they (as we have said) are the principal Ministers of the divine Providence, to govern, and conserve the World; they are those that move the Heavens, and by their well-ordered Motion and Influences, are Cause of all the Life, Variety, Distinction, and Beauty that is in all corporeal Creatures. They are the Presidents of Provinces, Princes of Kingdoms, Conservers of the *Species* or Kinds of all visible Things, and Distributers of the Gifts, and Executors of the Will of God. For this Cause they are called in holy Writ the Soldiers of God, the Army of our Lord, Princes of Provinces, Presidents of the People, Guardians and Masters of Men, Mediators and Intercessors to God, Rulers and Governors of the World. They are called Light, for their great Clarity and Subtlety; they are called Fire and burning Coals; because they are most ardently inflamed with Love. They are called Morning-stars, because as the corporeal Stars do embellish the visible Heaven, so do they much more excellently adorn the supreme and intellectual Heaven. They are called the Throne of God, because he reposes, and rests upon them. They are called precious and burning Stones, because by their Prayers, Admonitions and Counsels they inflame our Souls, to desire and seek after the holy and precious Things of Heaven, and condemn those of Earth. They are called Suns, because they enlighten the World; the Pillars of Heaven, because they sustain it; the Chariots of God, the Citizens of Paradise, and finally the Friends and Children of God. By all these Titles we ought to invoke all the holy Angels, to praise them, and imitate them, and with a more special Devotion the Captain of them all, and the Prince of the Church, St. Michael; as Blessed St. Lawrence Justinian says in the Words, which, to conclude this Matter, I will here recount. *Let us honour (says he) but in our Lord, our Fellow Citizens, and the*

most faithful Helpers and valiant Captains of our Warfare; and seeing they help us, let us co-operate with them, that they may the more efficaciously help us, and the Fruit of their Labour may not be lost. For our Fortitude is their Joy. They rejoyce when we repent after our Falls; our Lord saying: *There is Joy amongst the Angels of God over a Sinner that repents.* They instruct us in our Doubts, defend us in our Dangers, hold us up in Adversity, humble us in Prosperity, carry our Prayers to God, bring us back Grace, increase our Merits, and without Wearysomness exercise their Ministeries towards us. Wherefore let us love them as ourselves, and as far as our Frailty will permit, let us imitate them, and reverence them from our Hearts. And although we ought to honour all the Soldiers of Heaven, yet more particularly the glorious St. Michael, as the Leader and Captain of them all; let us reverence him for his sublime Grace, for his singular Prerogative, for the Office with which he is charged, for his invincible Fortitude, for the Favour of our Lord his Creator, and for the Constancy with which he served him in that Battel he had with the infernal Dragon, and all his Followers. For not without Cause does the holy Church honour him; because she knows that he is her particular and proper Defender, and continual Intercessor, and Prince of the Court of Heaven, and he who entertains and receives into his Bosom with great Charity all the Souls of the Elect of our Lord. Wherefore let every one in particular, and all jointly together acknowledge our Protector, and praise him, visit him often with our Prayers, embrace him with our Desires, incline him to hear us by our Devotion, and rejoyce him by the Amendment of our Lives. He will not despise those that pray, nor reject those that confide in him, nor forsake those that Love him, seeing he defends the Humble, loves the Chaste, embraces the Innocent, guards our Life, guides us in our Way, and carries us to our Country; where JESUS CHRIST our Lord, the true Spouse of his Church, with the Father and the Holy Ghost reigns for ever and ever. Amen.

The Life of St. JEROM, Doctor of the Church.

SEPT. 30. THE glorious St. Jerom writing the Life of St. Paula, begins in this Manner: *If all the Members of my Body were turned into Tongues, and all my Arteries could form a human Voice, yet should I not be able to say any Thing worthy of the Virtues of the holy and venerable Paula.* With much greater Reason may we use these Words concerning St. Jerom himself; whom the holy Church with full Mouth calls the Greatest Doctor; for he was indeed very great in all Things that ap-

pertained to him. He was noble, rich, of a great Wit, very eloquent, skilful in Languages and Sciences, both human and divine, a very wise Man, a Mirror of Penance and Sanctity, Light of the Church, and a singular good Interpreter of the Holy Scriptures, Mallet of the Hereticks, Bulwark of the Catholicks, Master of all Estates and Conditions of Persons, and spiritual Sun of the World. The Life of this great Doctor taken out of Bishop Marianus Victorius, his own Works,

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St. Jerom, (which in Greek is to say, Sacred Name) was born at a Town in the Confines of Dalmatia and Hungary, anciently called Stridon, but at present Sdrigna, which in his Time (as himself affirms) was in a Manner destroyed by the Goths. He was born in the Time of the Emperor Constantius, Son to Constantine the Great, as is gathered out of what himself writes, altho' we know not precisely in what Year he was born. His Parents were Christians, noble, and rich. His Father was called Eusebius. He had a Brother called Paulinian, and a Sister, whose Name, as also the Name of his Mother is not known. His Brother and Sister made a happy End in a religious Life. He had also an Aunt, Sister to his Mother, who was called Castorina, with whom he had some Contests, although we know not the Cause; but the Saint invited her to Peace and Concord, and endeavoured to reduce her to due and Christian Amity. As soon as he was of Years fit for Study, he gave Proofs of his quick and rare Wit; and that he might study with greater Convenience, his Parents sent him to the City of Rome, as to the Head of the World, and School of our holy Religion, and of all good Literature. There he had for his Master in Grammar Donatus, he who writ learnedly upon Virgil, and Terence. After he had learnt of him, what he was able to teach him, he studied with great Care and Diligence the Art of Rhetorick, and gave himself to Eloquence, in which he became very eminent; and exercised himself in compounding, and reciting Declamations and Controversies, and in reading the Books of all the excellent Orators, Historiographers, and Poets, Greek and Latin; joyning together in one the Elegancy and Propriety of the Latin and Greek Tongue, to perfect himself, as he did, in both the one, and the other. But not content with this, he passed on further to all kinds of Sciences; he studied Philosophy, turned over the Books of Plato, Aristotle, and the other Philosophers, omitting nothing that might make for his Profit. For our Lord that intended to make use of him, to illustrate our holy Mother the Church by his Learning, went disposing him, and enriching him in this Sort, that he might be able to do it. There at Rome he was baptized, and received the Garment of CHRIST, as himself wrote afterwards to St. Damasus Pope. He gave himself much to Works of Piety and Devotion, visiting the Relicks of the Martyrs, and went into the Grots and Places under Ground, where their holy Bodies were; and spent in this holy and pious Manner the Sundays, as Days dedicated to our Lord. Having learnt at Rome the libe-

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ral Arts, as we have said, and collected a copious Library with great Industry and Pains, it seemed to him convenient, that he should apply himself to higher Studies, and to learn sacred Divinity; and to this Purpose to travel into divers Countries and Provinces, and to hear, and see the most knowing Men of them; as did Pythagoras, Plato, Apollonius Tyaneus, and other Philosophers, who, to get the Knowledge of natural Things, left their own Homes, and made themselves Travellers throughout the World. Taking then in his Company one Bonosus (who was a young Man like himself, noble, rich, and his Foster-brother, who had been brought up with him in his Country, and came to Rome, and remained there with him) he went into France, where at that Time were very learned Men, to treat and converse with them, and to see what was worthy to be seen in that Province. At Trevers (which at that Time was a City of France, but now belongs to Germany, and its Archbishop is Elector of the Empire) he stayed some Days, and copied out with his own Hand a great Book of St. Hilary Bishop, of the Synods, esteeming it a very rich Treasure. In this Journey, which he made from Rome into France, he passed by a Town in Lombardy, called Concordia; not far from Mirandula; and there he contracted Friendship with a holy old Man, called Paul, to whom afterwards he sent the Life of St. Paul the first Ermit, written by him. Out of France he returned with his Companion Bonosus into Italy, and staid for some Time at Aquileia, conversing with St. Valerian Bishop, and with Heliodore, Nepotian, and Ruffinus, and other Servants of God; to whom he wrote many very familiar and friendly Letters. From thence (upon what Occasion we know not) he was necessitated to depart, and to return into his own Country; where he found that his Sister, by reason of her youthful Age, and the Frailty of her Sex, was fallen from the glorious Estate of Virginity. He gave her his Hand and lifted her up; and recommended her to one Julian a Deacon, and afterwards to Chromatius, by whose wholesome Counsels she made herself a Religious Woman, and persevered in Virtue. Out of his own Country he passed into Greece, and travelled through the Provinces of Thracia, Pontus, Bitynia, Galatia, Cappadocia, Cilicia, and Syria, and staid some Time at Antioch with Evagrius, who afterwards was Bishop of that City; and spoke with Malchus a fugitive Monk, whose Life afterwards he wrote, relating what himself had heard from him, to teach religious Men, how dangerous an inordinate Love of Parents is, and that sometimes, under the Colour of Piety, it is sufficient to disquiet a religious Man, and to draw him out of his Order, as it happened to Malchus.

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Here also at *Antioch* he knew and familiarly conversed with *Apollinaris* of *Laodicea*, who was very famous for his Learning and Eloquence, although he was an Heretick, but not detected and known to be such; and so St. *Jerom* might hear him and be his Scholar; but when he came to know it, he left him, abhorring and detesting his Errors.

Being in *Syria*, by the Example of so many holy Monks as were in that Province, and by the Counsel of one *Theodosius* an Anchorite, a most perfect Man, but chiefly by the Impulse of the Spirit of God, he resolved to bid adieu to all the Delights of the Flesh, and the Vanities of the World, and the great Hopes of raising his temporal Fortunes and Honour, which his rare Parts promised him. For this Cause, and also that he might give himself to God with more Quiet, and more attentively, and enjoy the Pleasure of Contemplation, he went into a solitary and uncouth Desert in *Syria*, with three Companions *Innocent*, *Hylas*, and *Heliodore*, whom *Evagrius* provided of all Necessaries, and furnished St. *Jerom* with Scribes and learned Men, and such as were well skilled in all Things of Antiquity, that they might help him in his Studies, and in copying out such Books as he stood in need of. But it being our Lord's Preamble to try him, *Innocent*, one of his Companions died within a short Time, and *Hylas* also a little after, and *Heliodore* returned into his own Contry; and St. *Jerom* began to suffer great Infirmities in his Body, and much more grievous Temptations, and Troubles in his Soul; which were so terrible, that the Saint himself writing to the Virgin *Eustochium*, describes them in this Manner: O how many Times (says he) when I was in the Wilderness, and in that sharp Desert, which burnt up with the scorching Heats of the Sun, gives Horror and Terror to the Monks that dwell in it, did I seem to myself to be in the Middle of the Delights of Rome? I sat all alone, because I was filled with Bitterness; my deformed Body was horrid with Sackcloth; my Flesh was grown black and almost consumed. I wept and sighed all Day long, and when Sleep came upon me, and oppressed me against my Will, I cast my Bones which hardly could hang together upon the bare Ground. I say nothing of my Meat and Drink, for Monks, even when they are sick, do not drink any thing but cold Water, and to eat any thing that has been at the Fire, they look upon as Sensuality. In this Exile and Prison, to which I myself, and of my own proper Will, for Fear of Hell, had condemned myself, having no other Company but Scorpions and wild Beasts, many Times I found myself with my Memory amidst the Dances of the Roman Ladies. My Face was pale with much Fasting, and my Will burned with bad Desires. In my cold Body and in my Flesh

that was dried, and dead before Death, did only live the Heats of Concupiscence; and although I repressed them, they always strove to increase, and to cast forth more vigorous and dangerous Flames. And finding myself abandoned and without any Succour, I threw myself at the Feet of *JESUS*, and watered them with my Tears, and wiped them with the Hair of my Head, and subdued my rebellious Flesh by fasting whole Weeks together. I am not ashamed to recount my Temptations and Conflicts, but I deplore, that I am not now, what I then was. I remember oftentimes to have joined Day and Night together, crying and sighing, and beating my Breast continually, till that Tempest ceased, and the desired Calm returned. I feared the very Cell I lived in, as a Witness that knew my Thoughts; and being angry and severe against myself, I entered alone into the most secret Parts of the Desert, and if any where I discovered a deep Valley, a sharp, craggy Rock or Mountain, there was the Place of my Prayer, thither I threw this Sack of my miserable Body. The same Lord is my Witness, that after so many Sobs and Tears, after having with much Discomfort attentively looked up to Heaven, I felt certain Gusts and Sweetnesses; and Anguish so amorous, that transported and absorpt, I seemed to myself to be amidst the Choirs of the Angels; and glad and joyful did sing: After thee, O Lord, will we run in the Fragrancy of thy celestial Ointments. But if the Flesh make such a War upon him, that afflicts and torments it, what think we, shall he suffer, who entertains and cherishes it with Delights? It is possible that such an one may not have so violent Temptations; but in such a Case I think he can not have a greater Temptation, than not to be tempted. These are St. *Jerom*'s own Words, to declare the Combats he had with his Flesh, and the rigorous Penance with which he tamed it, and the Consolation which our Lord gave him after the Victory. But he did not only arm himself with Prayer and Penance, against this so perilous a War, but also with the Study of the Holy Scriptures, employing himself Day and Night in it, that the Enemy finding him so well employed, might not be able so easily to throw him down; and the better to understand them, he desired to learn the Hebrew Tongue, in which the Old Testament was written, and made himself Scholar to a Monk, who of a Jew was become a Christian; and with great Pains he perfectly learnt that Language, which helped him much to understand the holy Scripture, as the Saint himself, writing to *Rusticus* a Monk, says in these Words: When I was a young Man, and when the Deserts of Solitude compassed me in, I was not able to endure the Incentives of Vice, and the Ardour of my Nature, which I tamed with often Fasting, yet my Soul

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But these were not the greatest Afflictions he endured in that Desert of Syria: There arose others more heavy and more difficult. For the Church of Antioch, and all that Province being divided into three Parts; the one which followed Paulinus, the other which obeyed Meletius (both Catholick Bishops) and the third which, infected with the Heresy of Apollinaris, had for their Captain Vitalis, a stiff Maintainer and Defender of it: Every one of these three Factions endeavoured by all Means possible to make St. Jerom to be of their Party; judging, that because he was a Man, who had the Name of so great Sanctity and Learning, that side would gain much Authority to which he should incline: And he deferring to declare his Judgment, those that treated with him began to suspect him. Others pressed him that he would declare, whether in the Mystery of the most Holy Trinity, we were to say, that there are three Hypostases, as we say, that there are three Persons, because the Word Hypostases at that Time was not so received. To get himself out of this Labyrinth, and out of those dangerous Waves, and contrary Winds that beat against him, he made to the secure Harbour of the Chair of St. Peter; and wrote two admirable Epistles to St. Damasus Pope, who at that Time presided in it, propounding to him his Difficulties, and beseeching him that he would solve them, and command him with which of the two he was to communicate, Paulinus or Meletius, and how he was to speak in so delicate, and mysterious a Matter. For he was (he says) united with the Chair of St. Peter, as with his Head: And knew that the Church was built upon that Rock, and that he was prophane that did eat the Paschal Lamb out of that House; and that he perished in the Flood, who was out of Noah's Ark, and he that gathered not with him scattered; and he that was not with CHRIST, was with Antichrist. What St. Damasus answered to St. Jerom, we know not, but it is to be believed that he answered

him, that he should communicate with Paulinus, and join himself to him: For the holy Pope ever held the Part of Paulinus for the more sound, and favoured it, as is gathered out of a certain Epistle of St. Basil's, and also from what St. Jerom himself did, seeing he made himself Priest by the Hands of Paulinus; which he would not have done, if St. Damasus had not written to him to communicate with him. St. Jerom being in the Desert, began to spread his Sails, and to discover the Treasures of his great Wit and Knowledge, and to illustrate the Church by his Writings. For he interpreted the Prophet Abdias, which Interpretation, he says, that he afterwards corrected; because he thought he was too Young when he writ it, and not so mature as was convenient. He translated out of Greek into Latin the Homilies of Origen for the Use of the People, and wrote many admirable Epistles to divers Persons. But the Arian Hereticks, and the Monks of the Party of Meletius made such a strange War against him, and were so troublesome to him (coming continually to examine him about his Faith, and curiously to enquire of him what he believed, and calling him, and those that followed Paulinus, Sabellians) that the Saint resolved to quit the Desert, to free himself of those Men, who persecuted him more than the Serpents, and savage Beasts that there inhabited.

Having then lived four Years in that Solitude, such a rigorous and penitent Kind of Life, and having been proved by our Lord with such hard Combats, and having overcome and vanquished the Enemy, he left the Desert, and following our Lord, who guided him, and called him to greater Things, he went to Jerusalem, as well to see and reverence those holy Places, in which our Redemption was wrought, as to perfect himself in the Hebrew Tongue, and to study more in good earnest the holy Scriptures, and to see with his own Eyes the very Place, in which the Things had happened that are recounted in it, that he might more easily understand them; and so it happened. He took for his Master in the Hebrew Language and Affairs, a Jew, called Barabanus, or Baranina, who came in the Night to the Monastery (for fear of the other Jews) to teach him, and the Saint rewarded him very liberally. Here also he consulted with St. Damasus Pope, who being the supreme Master of the whole Catholick Church, and a most holy and most wise Man, and now old, disdained not to write to St. Jerom, who was at that Time young, and to ask him Doubts, and hard Places of holy Scripture: And with so great Humility on his own Part, and such an Esteem of St. Jerom, that in a certain Epistle he says these Words: I do not

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not think that we can find out a sweeter Conversation, or a more profitable Communication betwixt us, than to speak of the holy Scriptures, I asking Questions, and you answering of me: For there is nothing in this Life more delightful, nor any Honey so sweet, as is the Food of the Soul. Thus St. Damasus writes to St. Jerom. Whence is seen the Esteem he had of him, and the Opinion he had of his sacred Learning and Virtue.

But although St. Jerom had an insatiable Thirst to know and understand the profound Mysteries, which are shut up in the holy Scriptures, yet he wanted not his Impediments and Difficulties to be overcome in that sacred Study. For having given himself so much to Eloquence, and Elegancy of Style, and finding not (in his Opinion) that Ornament of Words in the holy Scripture, he took sometimes a Prophet in his Hands to read him, but presently laid him down again, offended at the plainness and lowness of the Style, with which the Holy Ghost (to confound the Proud, and to instruct the Humble) would that the sacred Books should be written. But God having chosen him to be an Interpreter, and chief Expofitor of the same sacred Scripture, chastized him severely, for that he read it with less Diligence and Attention, than he did Cicero, and other prophane Authors. And it is fitting we should set down the Manner how this happened, in the very Words of the Saint, who writing to the Virgin Eustochium, his beloved Daughter in CHRIST, speaks thus: *I will relate unto thee the History of my Misfortune and Misery. Being resolved long since for the Kingdom of Heaven to deprive myself of my House, Parents, Brethren, and Kindred; and that which is more difficult, of the Custom of faring delicately; and having departed to go to reside at Jerusalem; I could not leave my Library, which with so much Care and Cost I had gathered together at Rome. And I miserable Man did fast, to read Cicero: And after long Watching in the Night and an Abundance of Tears, which from the Bottom of my Heart distilled from mine Eyes for my Sins, I set myself to read Plautus; and if sometimes considering my Damage, and coming to myself, I began to read some Prophet, the plain and unpolished Style did disgust me, and being not able with my blind Eyes to see the Light, I thought the Fault was in the Sun, and not in them. At that Time then that the old and crafty Serpent deceived me in this Manner, in the Middle of Lent, I was taken with a violent Fever, which finding my Body weak and exhausted, reduced me to Extremity, and those that were with me prepared what was Necessary for my Burial. When now the vital Heat of my Soul, had abandoned the other Parts of my Body, and resided only in my Breast, I was suddenly*

rapt in Spirit, and carried to Judgment before the Royal Throne of JESUS CHRIST; where there was such a Light and Splendor, that came from all those that were there present, that casting myself upon the Ground I dared not to lift up my Eyes. Being asked concerning my Condition and Faith, I answered freely, that I was a Christian. Thou liest, answered he that presided in that Court, thou art not a Christian, but a Ciceronian; seeing that where thy Treasure is, there is thy Heart. Hearing this I was mute; the Judge commanded me to be cruelly whipt: And although I felt the Smart of the Lashes, the Fire of my own Conscience much more tormented me, and weeping and sighing, I began to say, pardon me, O Lord, O Lord pardon me. No other Voice was heard amidst the Noise of the Lashes. At last those that were present fell upon their Knees before the Judge, beseeching him that he would pardon my Fault, because I was a young Man, and would give me Time to do Penance for my Error: Upon Condition that I should be obliged to undergo a greater Punishment, in case I did not mend myself (greater Things I would have promised in the Distress I was in) I took an Oath to perform all, and then they let me free; and I came again to myself, and opened my Eyes, so bathed in Tears of Grief, that all that were present admired at it, and took them for a sufficient Witness of what I had suffered. The Saint adds: And let no Man think this was a vain Dream, or certain Phantasies with which we are often deceived: The Judge is witness, in whose Presence I was whipped, the holy Angels were Witnesses, also the Marks of the Stripes, which for many Days remained in my Body. And from that Time forward, I gave myself to read divine Matters, with such Diligence and Attention, as I had never read Books of Humanity. Hitherto St. Jerom: Of the Truth whereof there can be no Doubt. Although certain Men, that they might seem to be Ciceronians, have taken the Liberty and Boldness to mock at this, and to say, that there was no Reason, that St. Jerom should be whipped for being a Ciceronian, for that he was not one in his Style: Not adverting that he was not chastized for following the Style of Cicero, but for the Affection with which he read him, and because to read him, he omitted the reading of the holy Scriptures, which it was God's Will he should read: Delighting himself more in the dead Words of Cicero's compounding, than in the living and divine Sentences of our Lord. Nor do they likewise consider, that to be a Ciceronian does not consist so much in using the Words and Phrases which Cicero used, as in imitating him in the Gravity of the Things, and Strength of the Words, and in the Disposition and Order of that which is written, to instruct,

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SEPT. 30. instruct, delight and persuade the Reader: All which St. *Jerom* had in as great Eminency as any other Author. For what Orator is there amongst the *Greeks* or *Latins*, who teaches with more Clarity, who delights with more Suavity, and moves with more Efficacy? Who is there that praises with such Sincerity, and reprehends with such Vehemency, and exhorts with such Spirit and Fervour? Who so raises or depresses, that which he would exalt or abase? What Doctor of the Church is there, who treats sacred Things with so great Majesty, plain Things with so great Erudition, the Knotty with so much Eloquence, and the Obscure with so much Light? Who so makes use of all Sciences, Divine and Human, to explicate and to represent before our Eyes the Mysteries of our most holy Religion? This it is to be a great Orator, to be a *Ciceronian*, to imitate *Cicero*, who was a most excellent and perfect Orator, and for his Eloquence is deservedly called the Prince of the *Roman* Eloquence. For all other human Sciences are, as it were, Hand-maids, that ought to serve sacred Divinity as their Lady and Queen: As the Treasures of the *Egyptians* served the People of God, as St. *Jerom* himself most gravely teaches us, more by his Works than by his Words. But to return to our glorious Doctor, after he saw himself obliged by so rigorous a Chastisement to change his Study of *Cicero*, and human Learning into the Study of sacred Things: Renouncing and cutting off from him whatsoever might hinder him, he gave himself wholly to heavenly Wisdom, and endeavoured with great Earnestness to meditate Day and Night in the holy Scripture, and to seek after Men that were best able to teach him it, sticking at neither Cost, nor Labour, nor other Inconveniences of Travelling. To this Purpose he first made himself Priest at *Antioch*, being thirty Years old, by the Hands of *Paulinus* Bishop, who persuaded him to it: Although he could never prevail with him, so to be ordained, as to tie himself to a Residency, and to be under the Subjection of any Church, but to remain as he was before. For he desired to remain free, that he might be able in Solitude to bewail his Sins, and to give himself more entirely to the Study of the holy Scriptures, without Let or Disturbance: As the Saint himself says in one of his Epistles, to wit the sixty first, which he wrote thirty Years after the Death of St. *Damasus* Pope. Neither could they obtain of him to exercise in Publick the ministerial Functions of Priesthood.

Being now ordained Priest, he went to *Constantinople*, to see and hear St. *Gregory Nazianzen*, who for his singular Knowledge and Eloquence was called the Divine:

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And St. *Jerom* with full Mouth calls him his Master, and thinks it an Honour to himself to have been his Scholar: Which is a Sign of the great Stock of St. *Gregory's* Learning, and likewise of the profound Humility of St. *Jerom*. For he being now such a learned Man, and whom the Bishops of the *West*, and the Bishop of Bishops and supreme Pastor St. *Damasus*, consulted and desired to expound to them the obscure Places of the holy Scripture; and he whom the Bishops of the *East* with so great care endeavoured to gain and to draw to their Opinion, that he might defend it and sustain it by his Authority (as has been said;) notwithstanding all this the Saint chose rather to be the Scholar of St. *Gregory Nazianzen* than the Master of the rest. He stayed at *Constantinople* about three Years, hearing publicly St. *Gregory* when he taught, and conferring familiarly with him (as one learned Man with another, and as a Friend with his Friend) the most difficult Places of the holy Scriptures. There also he came acquainted, and contracted Friendship with St. *Gregory Nyssen*, Brother to St. *Basil*, and helped his Master St. *Gregory Nazianzen*, in the Controversies and Debates he had with *Maximus* a Cynick Philosopher, who by Hypocrisy and Deceit endeavoured to thrust him out of his Chair. St. *Jerom* wrote to St. *Damasus* Pope in favour of his Master, and by the Letters of St. *Damasus*, *Maximus* was cast out of the City of *Constantinople*: Where St. *Jerom*, during his abode there, wrote upon the sixth Chapter of *Ezay*, and dedicated it to St. *Damasus*, who had so commanded him; and other Friends also importuned him to do it, as the holy Doctor himself says.

At this Time the Affairs of the *Eastern* Church being troubled, and certain Churches being greatly at Odds amongst themselves, the holy Pope *Damasus*, and the Emperor *Theodosius*, both *Spaniards*, and most pious Princes, thought fitting that a Council should be assembled in *Rome* of the Bishops of the *East* and *West*, to compose them, and to give Peace and Quiet to the whole Church. By Reason of this Council there came to *Rome* St. *Epiphanius*, Bishop of *Salamina* in *Cyprus*, and *Paulinus* Bishop of *Antioch* (he who ordained St. *Jerom* Priest) Men of known Sanctity, and his great Friends. And either because they intreated him, or (which is more probable) because the Pope himself so commanded, St. *Jerom* also went to *Rome*, and came thither in the Company of these holy Prelates. He was received there by the Pope with great Courtesy and Love, and by all the City with extraordinary Admiration and Respect. He found there *Pammachius*, his ancient School-fellow, and other Friends who now already knew him, either by the

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Conversation

SEPT. 30. Conversation they formerly had with him, or by the Fame of his Sanctity and Learning. All flocked to him, and every one endeavoured to get his good Will: Some praised his Sanctity, others his Learning, and others his sweet and courteous Manner of Conversation: And in fine, all looked upon him, as a Mirror of all Virtue, a Pattern of Penance, and an Oracle of Knowledge: In such sort that the common Opinion of all was, that he deserved to be Pope. Here at *Rome* he helped the holy Pope *Damasus* in answering all the Doubts which were propounded to him, and in the Ecclesiastical Affairs about which he was consulted by the *Eastern* and *Western* Churches. And the Church being at that Time so spread throughout all the Countries of the World, it was a very great Work, and of much Difficulty, to satisfy in Matters of Importance so many Demands, and to answer so many Questions. It was also committed to his Care to propose the Confession of Faith, to those who were to make it; and to teach those what they were to believe, who were converted from Heresy, and addressed themselves to the Apostolick Seat, to be reconciled to the Church: And in other Matters which pertained to the Government of the Catholick Church, St. *Jerom* bore a great Part of the Burden, and by his Care and Labour eased St. *Damasus*. At this Time he procured that in the *Roman* Church (as St. *Gregory* Pope writes) *Alleluja* should be sung, not only in Paschal Time, as was used before, but also the rest of the Year, excepting from *Septuagesima* unto *Easter*, according to the use of the Church of *Jerusalem*; and that in the End of the *Psalms* should be sung the *Gloria Patri*, as they used to do in the Church of *Antioch*. At *Rome* he corrected the *Psalms*, according to the Interpretation of the seventy Interpreters, which the Church now reads and sings: And by the Order of St. *Damasus*, the *New Testament*, which in his Time was not very corrected. He was the first that briefly wrote the Martyrdoms of the holy Martyrs, which are read in the Church, as *Cassiodore*, *Ussard* and *Ado* Bishop of *Vienna* recount. He ordained the Lectionary, and disposed the Lessons that are to be read in the Divine Office, and the Epistles and Gospels, that are to be read at Mass. Moreover the Saint employed himself in visiting the holy Places of *Rome*, which when he was young he used to frequent, although he did it now with a different Devotion and Spirit. He gave himself much to Prayer and Contemplation. He said Mass with many Tears, and with much Tendernefs and Feeling: And at this very Day are to be seen at *Rome* the Chalice and Vestment which he used when he celebrated. He was very solicitous and careful about the divine Worship, and Neatness of

Churches, and the Ornaments of the Altars; and he very much praises *Nepotian* for his Care in this Particular. He conversed with all the Nobility and Court of *Rome*, and endeavoured to draw the Hearts of the People to the Love and holy Fear of our Lord. And they seeing in him so perfect a Life, such a Contempt of the World, so heavenly a Countenance, such lively Words, Counsels so assured, such profound Knowledge, and that in all Things he seemed rather a Divine, than a mortal Man, many submitted themselves to him, and by his Means forsook and renounced their Vices, Delights and Entertainments, and gave themselves in good earnest to the Practice of Virtue. Also, in the Time he was now at *Rome*, which was about three Years, he writ many admirable Books. For an Heretick called *Helvidius*, having opened his sacrilegious Mouth, and barked like a mad Dog against the Integrity of the most pure Virgin our Lady, and written a Book against her perpetual Virginity, the Saint undertook him, and so convinced and confounded him by his Answer, that this Monster seemed to have begun and ended at the same Time. Another Monster succeeded *Helvidius*, to wit, *Jovinian* a false Monk, who had been at *Milan* in a Monastery, under the Discipline of St. *Ambrose*, of whom St. *Augustin* makes Mention in his *Confessions*: And being come to *Rome* taught that Matrimony was equal to Virginity; and that we ought not to fast; and other Errors more worthy and befitting an Epicurean and voluptuous Philosopher, than a penitent and weeping Monk. Against this pernicious Heretick St. *Jerom* wrote two admirable Books, so full of Erudition both Divine and Human, that every one is astonished at them. He wrote also Dialogues against the *Luciferians*; and other rare Works of great Profit. He employed himself also in explicating the holy Scripture to certain devout and studious Persons, who came to him; and importuned him, and propounded divers Questions to him. But in nothing (after he had complied with the Obligations of the Office which the holy Pope *Damasus* had given him) did he employ himself more willingly, than in extirpating Briers, Thorns and Vices out of the Hearts of Men, and in restraining the excessive Liberty and Licentiousness with which many lived in *Rome*; and in reforming the depraved Manners of certain of the Clergy, to the end, that City might flourish in Sanctity; and be as holy in Works and Deeds, as it had always been in Name. But St. *Jerom* being so zealous, so severe, and such a grave Reprehender of Vice, and having no Respect to the Quality of Persons, but to their Virtue, and to the Glory of God, weak Eyes could not endure so great Splendor and Clarity; savory and wholesome Food,

SEPT. 30. Food did not agree with those, whose Palate was vitiated. The very same Persons which before prostrated themselves at his Feet, and kissed his Garment, and asked his Blessing, were ready to stone him, and called him Hypocrite, Seducer, and Deceiver; and they took greater Heart and Boldness by the Death of the holy Pope *Damasus*, which was in the Year *CCCLXXXIV*; conceiving the holy Doctor stood now alone, exposed to Wind and Weather, and without that Support and Defence which before he had. And that their Lies might have some Colour of Truth, they gave out, that it was not a seemly thing, that he should treat with such Familiarity with Women, although they were Ladies of prime Quality, and seem'd to be Saints. And this they said, because certain of the chief Ladies in *Rome*, and very devout, and earnestly desirous of all Perfection, had Recourse to *St. Jerom*, as to a Father and Master, to be taught and instructed by him in what they were to do, the more to please our Lord; such were *St. Paula* Widow, and her Daughters *Paulina*, *Eustochium*, *Blessilla*, and *Ruffina*, *St. Marcella*, *Albina*, *Ajella*, *Leta*, and others; some of which were saints, and are celebrated as such by the Catholick Church. But amongst them all the most famous was *St. Paula*; who to give herself more perfectly to God, resolved to leave her House, Children, Kindred and Acquaintance, and to go to live at *Jerusalem*, whither *St. Jerom*, (*St. Damasus* Pope being now dead) resolved to go. And the World always accounting the Wisdom of *CHRIST* to be folly, and all that to be lost which is employed in his Service, and that to be Excess and Rigor, which is not according to its Laws and vain Prudence; those that resented the Reprehensions of *St. Jerom*, took this Occasion to defame him, and to calumniate him, not only as a Deceiver and a Hypocrite, but also as lascivious and dishonest. And the better to persuade their Lie, they made use of a certain Man, whom they persuaded to bear false Witness against the Saint, and against *St. Paula*. The Man was cast into Prison, and being put to the Torture denied what before he had feigned, and acknowledging his Lie, discovered the Truth, and the Innocency of *St. Jerom*; who in an Epistle, which he wrote to *Ajella*, whilst he expected in the Haven of *Rome* to embark for *Jerusalem*, speaks thus: *Am I (says he) that graceless Person, am I that crafty Fellow and Deceiver; am I the Lyar, and he that makes use of Satan's Art to beguile? Which is the more secure, to believe or feign this of the Innocent and Blameless, or to refuse to believe it of the Nocent and Culpable? Some kissed their Hands to me, but with their Serpentine Mouths spoke ill of me: They made*

*a Shew of Grief with their Tongue, but were glad in their Heart. Our Lord saw them, and mocked at them, and preserved this his miserable Servant to judge him together with them at the Day of Judgment. Some reprehended the Manner of my Gate, and Laughter; others my Looks and Countenance; and others interpreted ill, that which I did with Simplicity and Candor. I lived with them about three Years, and had oftentimes in my Company a great Number of young Women, and to some of them I explicated the holy Scriptures, in the best Manner that I could. This Lesson caused me to converse with them; Conversation did breed Familiarity; and Familiarity is wont to Cause Boldness and Confidence. But let them speak freely in these Occasions, did they ever see any thing in me, contrary to the least Point of Modesty and Christian Gravity? Did I ever take a Penny of any one? Have I not always despised the Gifts that have been offered me, both great and little? Have my Words been disorderly, or my Eyes wanton? They object nothing against me but that I am a Man; nor is this objected neither, but when *Paula* and *Melania* are going to *Jerusalem*. They that believed him that lyed, why do they not believe him that unsays the Lie? Both the one and the other is all the same Man; and he that now says I am innocent, is the very same that before said I was culpable; besides Torments are more powerful to get out the Truth than Laughter; were it not that we did easily believe, what we willingly hear, although it be feigned. Before I was acquainted with *Paula*, all the City of *Rome* extolled me to the Clouds, and judged me worthy of the Popedom; and esteemed my Words as if they had come out of the Mouth of *St. Damasus*. They said I was a Saint, humble, and eloquent. But have I not entered into the House of some dishonest Person? Have I not been drawn away with Garments of Silk, with shining and precious Stones, with painted Faces, or with the Desire of Gold and Silver? Was there no Matron in *Rome*, that was able to captivate my Mind, and to make me change my Purpose, but she that wept and fasted, and was horrid with Sack-cloath, and almost blind by reason of her continual Tears; but she, that spent whole Nights in Prayer; whose Songs were the Psalms; whose Discourse was the Gospel; whose Delights Abstinence, and whose Life a perpetual Fast? Could none please me but she, whom I never saw eating? But after that, according to the Deserts of her Chastity, I began to respect, honour and admire her, immediately all Virtues forsook me. Hitherto *St. Jerom*, at the Time of his Departure from *Rome* for *Jerusalem*; whither afterwards *St. Paula* with her Daughter *Eustochium*, and many other Virgins followed him, who regarded more the holy Inspiration and Impulse of our Lord,*

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SEPT. Lord, who guided them, than the Sayings
30. of worldly Men, and the Snares of Satan,
who endeavoured to detain them.

Our great Doctor then departed from Rome in the Month of *August*, together with *Paulinian* his younger Brother, and *Vincent* Priest, and other Monks who went with him, with an Intention to go to *Jerusalem*, and to dwell there. He came to *Cyprus*, where he was entertained by St. *Epiphanius* with great Courtesy and Charity. He went thence to *Antioch*, and lodged with the Bishop *Paulinus*, who received him very kindly; he ended his Journey, entering into *Jerusalem* in the Depth of Winter, when it was very cold. He was so weary of the Greatnesses, Vanities, and Murmurs of the Court of Rome, and so desirous to be in Solitude, and to give himself wholly to God, that a little after he went into *Egypt*, to visit the Monasteries there, and those of *Nitria*, and to comfort himself with those holy Men, that there served our Lord, and to learn new Virtues to please him the more. For although St. *Jerom* was a lively Pourtraiture and Mirror of all Sanctity, and a Man so accomplished in all Sciences, yet he was so humble, that he was willing to be taught by all, both Learning and Virtue. For this Cause he went into *Egypt* to see the Monks there; and at *Alexandria* he made himself the Scholar of *Didymus*; who was blind, and by his great Wit and Industry had gotten the Fame of a most wise Man; and for this Cause St. *Jerom* himself call him in Latin *Videntem*, he that saw, or the blind Man of a good Sight. Inasmuch that he who in the Time of Pope *Damasus* had been Master of all the World, out of his Humility (with his grey Hairs, as himself says) chose rather to learn than to teach. *Didymus* was tainted with *Origen's* Errors, and taught them to *Ruffinus*; but either he dared not to discover himself to St. *Jerom*; or if he did discover himself, his Errors were not admitted by the Saint. For like an industrious and prudent Bee, he did so gather the Dew and Juice of the Flowers, wherewithal to make his Honey-combs, and to fill them with sweet Honey, that he avoided the poisonous Herbs which might infect them. Afterwards the Saint returned hence to *Jerusalem*, and took for the Seat of his Habitation the Manger and Cradle of our Saviour, to live there, and to recreate himself with the Meditation and Presence of that poor Hovel, in which the Eternal Word came forth into the World, cloathed with our frail Flesh. There he built a Monastery, in which he lived most holily with the Monks, and also an Hospital to receive and entertain the Pilgrims, which at that Time went in great Troops out of Devotion to *Jerusalem*. For the effecting whereof, he

sent his Brother *Paulinian* into his own Country, to sell that which remained of his Patrimony, to relieve with it the Necessities of the Poor. The Saint lived in this Monastery in great Poverty, contenting himself with poor Fare, and Cloathing. He had no Money, neither would he have any. He lived a hidden and a retired Life in his Cell, desirous rather to be good, than to appear so. He gave himself much to Fasting and Prayer. His Bed was hard and rigid. Nothing but holy and heavenly Things were heard from his Mouth, and in his Silence he spoke interiorly with God. He was both interiorly and exteriorly very humble; and the Fear of the Day of Judgment was so deeply engraven in his Heart, that he says of himself. *As often as I set myself to think upon the Day of Judgment, I become as it were stupid, and my whole Body trembles.* He received all the Pilgrims (so as they were not Hereticks) and kindly entertained them, and washed their Feet, and also the Feet of their Camels. And they were so many that came, that the Saint himself says, there was not an Hour, nor a Moment in which they did not receive a great Multitude of Brethren; and that the Solitude of the Monastery was changed into the Throng of an Inn; insomuch, that either they must shut the Gates of the Monastery, or else leave off the Study of the Holy Scripture, which commanded them to open the Gates to Strangers.

Here also he had great Contrasts and Difficulties with the *Origenists*, and especially with *John* Bishop of *Jerusalem*, to defend the Purity of our holy Faith. For amongst the other great Praises, which this most holy Man deserves, one is, and none of the least, that he was always a Mallet of the Hereticks, and an Antidote against their poisonous Errors. *John* of *Jerusalem* had been a Monk, and a *Macedonian* Heretick, but in Hopes of being Bishop, had abjured his Heresy. He obtained the Bishoprick of *Jerusalem*, and made himself a great Defender of the Errors of *Origen*, which at that Time were in Vogue, and spread like a Canker, and went on infecting the Faithful. St. *Jerom* opposed him, making more Account of the Truth of the Faith, than of the Dignity and Power of a Bishop. *John* of *Jerusalem* was much offended hereat, and resolved to persecute St. *Jerom*, and to do him all the Mischief he could. Wherefore he excommunicated him, and his Brother *Paulinian*, and his Monks, and forbade them Entrance into the holy Sepulcher, although this was permitted even to Hereticks. He would have forbidden him to remain at *Betbleem*, but he dared not out of Respect to St. *Paula*, to whom, as to a Lady of so great Quality, and so rich and powerful, all endeavoured to give Content. But afterwards

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wards seeing that by other Means he could not make to yield, nor overcome the invincible Heart of St. Jerom; he obtained, that he and his Brother and the other Monks should be banished, although he could not execute their Proscription. St. Jerom himself speaking of this Violence in an Epistle says these Words: *I would to God, that as he counts his Will for the Deed, even so we might not only in Will, but also in Deed, obtain the Crown of Banishment.* The Church of CHRIST was founded by shedding her Blood, and by suffering, and not by doing Injuries, and Affronts; she increased by Persecutions, and was crowned by Martyrdoms. And a little lower, complaining, that John of Jerusalem being a Monk, should treat his Brethren thus: *Alas, says he, that a Monk should threaten Monks, and obtain that they should be banished? Yea a Monk that vaunts himself to sit in the Apostolical Chair? Monks know not how to yield themselves up for Terrors and Threats, they sooner offer their Necks than their Hands to the Blow of the Sword. What Monk is there that being banished out of his Country, does not look upon himself as banished out of the World. What need is there of publick Authority, and Rescripts, and Provisions, and running throughout the whole World against us? Let him but touch us with his little Finger, and we will be gone most willingly. The Earth is God's, and all the Circuit of it? CHRIST is not confined to any Place?* Hitherto St. Jerom. Who for this very Cause and Controversy about Faith, had great Contests with Ruffinus; who of his great Friend and Companion, which he had been, became his Adversary and Enemy. For having been taught by Didymus, he was so affected to Origen, and so drunk in his Errors, that he translated out of Greek into Latin a Book of his, called in Greek, *Peri Archon*, in Latin, *De Principiis*; and published it in Rome as sound and safe Doctrine, having in it many Errors and Heresies, praising St. Jerom as his Friend, and an Admirer of Origen. This caused a great Scandal in Rome, and those that were devoted and well affected to St. Jerom, immediately writ to him to Jerusalem what had passed; desiring he would certify them what they were to believe and do, and that he would defend himself. The Saint did so, and faithfully translated Origen's Book, which Ruffinus had translated with little Fidelity, and sent it him. And to comply with his ancient Friendship with Ruffinus, and with the Duty of Modesty and Charity, before he would write against him, he lovingly advised him, to take away that Scandal and Stumbling-block, which he had put before the Faithful, and says these Words to him: *I take JESUS CHRIST to Witness, that with an ill Will, and by Force I am constrained to speak; and*

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that I had ever held my Peace, if thou hadst not provoked me, and obliged me to speak. In fine, do not accuse me, and I will not defend myself. Let us leave the Patronage of Hereticks, and there will be no Dispute betwixt us. Lay aside your Sword, and I'll throw away my Buckler. In one Thing I cannot agree with thee; to spare Hereticks, and not in all Things to shew myself a Catholick. If this be the Cause of Disagreement, I can die, but I can not hold my Peace. Let there be one Faith between us, and there will presently be Peace. Thus St. Jerom to Ruffinus, exhorting him to be a Catholick, and to continue their ancient Friendship. But although this Diligence was not sufficient to make Ruffinus know and correct himself; yet this, and others, which Marcella, and other Disciples of St. Jerom used, sufficed to make St. Anastasius Pope, a Man of a most rich Poverty, and Apostolical Solitude (as the Saint himself calls him) who succeeded Siricius, Successor to Damasus, condemn the Errors of Origen; the Saint and the Truth remaining victorious; and his Adversaries, John of Jerusalem, Ruffinus, and others, humbled and confounded. And although they endeavoured by means of Alypius (St. Augustin's Companion and Disciple) who went to Jerusalem, to sow Dissension betwixt the same St. Augustin and St. Jerom, and for this Reason in the Beginning some tart Letters passed betwixt them; yet afterwards the Truth being understood, they became very great Friends; so that the Origenists by all their Arts and Crafts were not able to separate and divide them, who were united and knit together by so strict a Bond of Charity.

After this so glorious a Victory, he obtained another not less illustrious, against an Heretick called Vigilantius, whom the Saint in Derision Ironically calls Dormitantius. This Man in the Beginning with a strange Hypocrisy dissembled his Errors; but afterwards he put off his Mask, and taught them publicly, and defended them in France. Being at Barcelona, he contracted Friendship with Paulinus, and going in Pilgrimage to Jerusalem, he carried his Letters of Recommendation to St. Jerom, St. Paulinus believing he was the Person he seemed to be. But afterwards he manifested himself, and vomited out the Poyson he had in his Breast, reprehending the Chastity of the Clergy, and the Veneration of the Relicks of holy Martyrs, and teaching other such like Fopperies. Which our Great Doctor with his admirable Learning and Eloquence did so solidly confute, that the Heretick never more lifted up his Head; but remained buried with his Errors. For our Lord, in Punishment of those that had believed on him in France, sent at this Time the Vandals and Alans, who entered into it,

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making great Spoil and Slaughter, in such sort, that every one considered how he might escape with his Life, no more remembring *Vigilantius*, than if there never had been any such Man in the World. There arose also another Heretick, an Enemy of the Grace of JESUS CHRIST, one *Pelagius* a Monk, and an *Englishman* by Nation; against whom St. *Jerom* wrote at the Request of his Friends, although against his Mind, it seeming to him not necessary, St. *Augustin* having done it before with so great Praise; and so he says: *Metinks it is fitting that we should not take upon us this Labour, lest we be reproached with that Sentence of Horace, In sylvam ne ligna feras, Do not carry Sticks to the Wood; for either we have to say the same Things which have been said before, and that is to no Purpose, or else some new Things; but St. Augustin has prevented us, and with his most excellent Wit has said the best Things that can be said.* Whence we see the Esteem, which St. *Jerom* had of St. *Augustin*. Nor was that less which St. *Augustin* had of St. *Jerom*; of whom speaking he says: *You must not think that you are to make small Account of St. Jerom, although he was but a Priest, who was very learned in the Greek, Hebrew, and Latin Tongues; and went from the Western to the Eastern Church, and lived in those holy Places, and studied the holy Scriptures, even to decrepit Age; whose Eloquence like a Lamp cast forth its Light from the East to the West.* In these Things the Saint employed his Time whilst he was at *Bethleem*, and in translating, interpreting, and illustrating by his Commentaries the holy Scriptures, partly dissipating the Darkness of the Hereticks, and partly illuminating by his singular Learning the whole Catholick Church.

But there happened two lamentable things, in which the Saint had a fair Occasion to exercise his great Confidence in God, and his Charity towards his Neighbour. The first was, that in the Year cccxcv, the *Huns*, a fierce and barbarous People, ran through *Armenia* and all the *East*, spoiling the Countries of the *Roman Empire* with such Cruelty and Fury, that they made desolate in a manner all *Egypt*; they killed many Monks, and took captive a great Multitude of People; and the Rivers were died with the Blood of Men. And as they went on thus victoriously, News was brought, that they were coming to *Jerusalem*; and the Fright was so great, that all the Pilgrims and Strangers, and amongst them *Fabiola* a *Roman* Matron of prime Condition, and a great Devotee of the Saint, departed from *Jerusalem*. At this News St. *Jerom* also and his Company prepared themselves to depart; and all things being ready for their imbarcking, and they upon the Shore to embark, our Lord was

pleased for the Prayers and Tears of St. *Jerom* to divert those Barbarians from the holy Land; whereupon their Flight was stopped, and all the Inhabitants of *Jerusalem* were freed from their sudden Fear. The second was, that in a manner at the same Time the *Goths* entered *Europe*, and destroyed many Cities and Provinces of *Greece*. And afterwards in Process of Time, by divers Successes they entered also into *Italy* and besieged *Rome*, and took it, and sacked it, in the Year ccccx, *Honorius* being Emperor, the Son of the great *Theodosius*; as St. *Jerom* had foretold, before it happened, writing upon the Prophet *Daniel*. And although his Enemies and other idle People did calumniate him, and blame him for what he had written, when they saw accomplished with their Eyes, that which he had prophesied, they lamented their Misfortunes, and praised the propheticall Spirit and Prudence of the holy Doctor; who speaking of this Matter, says these Words: *We must not so flatter Princes, that we neglect the Truth of the Holy Scriptures; nor is it an Injury to a particular Person, when we dispute of Things in general.* And although I have had a Care of this in my Writings, the Calumny which was imposed upon me, by the Judgment of God has been dissipated, to make appear the Love and Officiousness of my Friends, and the Frauds and Snares of my Enemies. But in that Ruin and Destruction of *Rome*, the Saint found much Matter of Lamentation, and wherein to exercise his Charity; for many of those who made their Escape out of it, fled to *Jerusalem*; where St. *Jerom* received them, and helped them in the best Manner he could, with the Tenderneſs and Compassion, which so sad and miserable a Condition required; of which himself speaks thus: *It is a true Saying, that all Things which are born do also die, and those Things which increase become old; and that there is nothing made by the Hand and Work of Man, which is not consumed and brought to an End by Time.* Who would believe that *Rome*, which was built with the Victories and Spoils of the whole World, was to fall, and to be at the same Time the Mother and the Sepulcher of her Children? And that all the Coasts of the East, of *Egypt* and of *Africa*, were to be full of the Captives and Slaves of that City, which had subdued so many Nations? And that holy *Bethleem* was daily to receive, and entertain, as Poor and Beggars, Noble Men and Women, who had abounded in all kind of Riches? Whom, because we cannot help, we have great Compassion of, and join our Tears with theirs; and being employed in the Care of so pious a Work, not being able to behold without Sighs the many that come, we have left off the Interpretation of the Prophet *Ezekiel*; and in a manner all Study; and desire to put in Practice the Words

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SEPT. 30. *Words of the Scripture; and not to say holy Things, but to do them.*

SEPT. 30. *you. Thus St. Augustin, whence it appears what an Esteem he had of St. Jerom. In fine,*

In these and such like Works of Charity our holy Doctor exercised himself, as one that was burning and enflamed with the Love of God, and of his Neighbour. He employed himself also in answering innumerable Letters which were written to him from all Parts of Christendom, by learned Men, Bishops and Prelates, asking him Doubts, and proposing Questions out of the holy Scripture: And by other principal Persons, asking his Counsel in what they were to do, to please God, and to serve him more perfectly. For it is a wonderful Thing, to see how all consulted St. Jerom as an Oracle of Heaven; and the great Pains he took in answering them. For besides those of Syria, Palestine, Egypt, and all the East that had recourse to him; out of Italy did consult him Pammachius, Oceanus, Heliodore, Chromatius, and many others; and amongst them (as we have said) the Master and universal Pastor of the Church St. Damasus Pope. Out of France St. Paulinus, Exuperius, Minerius and Alexander, Rusticus a Monk, Hedibia and Algasia, who from the remotest Parts of France sent a Messenger to him to Bethleem, for the Resolution of certain difficult Questions. Out of Germany, Sunia and Fretela sent another, to get of him the divers Translations of the Psalter. Abigaus wrote to him out of Spain: And Lucinius Baeticus out of Andalusia sent to him to ask him what he was to do about Fasting upon Saturday, and communicating every Day: And he gave a Salary to six Scribes in Bethleem, to copy out, and send to him what the Saint writ. St. Severus Sulpicius went to visit him, and stayed with him six Months; and if he could, would gladly have remained with him all his Life, to learn of him Virtue and Knowledge. And that which is more to be admired, out of Africa the most holy and most wise St. Augustin, Light of the Church, sent him his Books to be censured by him; and dedicated them to him, and proposed to him such difficult Questions, as himself was not able to resolve, especially about the Origin of the Soul. And being not able to go in Person to St. Jerom, and to see him, as he desired, he sent to him Paulus Orosius, Aypius and Profuturus, that they might hear from him, that which, out of his Humility, he said he knew not. And in an Epistle, which is the fifteenth to St. Jerom, he says these Words: *Your Writings which are come to my Hands I have read them, and have found them so rich, and full of excellent Things, that to profit in my Studies, I should only desire to be always with you: But because I cannot do this, I think to send some of my Children in our Lord to you, to be taught by you. For I neither have, nor can have so great a Knowledge of the holy Scriptures, as I see there is in*

you. Thus St. Augustin, whence it appears what an Esteem he had of St. Jerom. In fine, so many importuned him with their Letters, that the Saint himself writing to Paulinus, says, To speak the plain Truth to your holy Charity, at the Time that the Ships go into the West, there are so many Letters together required of me, that I cannot possibly write them, nor satisfy those that require them. And that which is most to be admired, is, that this holy Doctor writing to so many different Persons, to Popes, Bishops, Monks, Clergymen, Lords and Ladies of great Rank and Quality, to Virgins, married People and Widows, he writes in such a Manner, that he accommodates himself to the State of every one, and keeps that becoming Decency and Propriety which suites with it, and unfolds and explicates it, and teaches what ought to be done in it, as if he had been exercised in that alone, and in no other: Which although it may be observed in some other Saints, yet in none more than in St. Jerom: God our Lord having especially chosen him for Doctor and Master of the World.

To one that shall read this with Attention, it will seem, that the Employments, in which we have said the Saint was busied, were so many, and so great, that they were able to break the Strength even of a Giant. But St. Jerom was so great, so strong, and so courageous, that the Burden which would have been unsupportable to another, to him was light. For all the rest of his Employments were but in short Accessories, his principal Study and Care was to meditate upon the Law of our Lord Day and Night, and to read and to understand the holy Scripture, and to translate it, and interpret it: To enrich the holy Church, and to give her that rich Treasure which now she possesses. There were at that Time many Latin Translations, and in a Manner innumerable of the Old Testament, taken out of the Greek Version of the Seventy Interpreters, and of the New Testament, as many others, translated out of Greek: As St. Augustin affirms, and St. Jerom also in these Words; *Amongst the Latins there are as many Versions as Books; for every one according to his Pleasure has added, or taken away what he thought fitting.* There being then such a Variety of Translations, and the holy Scripture being the Light of Heaven which the Church has wherewith to illuminate her Children, and the Bread with which she is to sustain them, and the Foundation of our most holy Faith, God our Lord of his great Clemency, amongst all the Doctors of his Church made Choice of St. Jerom, to labour and sweat in so important a Work, that dispersing the Darkness of Ignorance, and cleansing the Pipes through which the Water passes, he might give us the same Light more resplendent, and this Fountain

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Fountain of the holy Scripture more clear and pure, for the Refreshment and Comfort of our Souls. And that he might do it the better, he chastized him with sharp Stripes, because he left the reading of it to read Cicero: He inspired him to study so diligently the Greek, Hebrew and Chaldaic Tongues, and to visit, and go through all the Places of Palestine; that he might better understand that which the holy Scriptures recount God to have wrought in them. He gave him an insatiable Thirst after Knowledge, and made him travel through all the Provinces and Nations of the World, and learn of the famous Men, that were in it, and of a Master to make himself a Scholar: And all this that he might better understand the holy Scriptures. And above all he gave him an Humility so great, that the Saint says of himself; *Although I know myself to be a great Sinner, and every Day in my Prayer with bended Knees say to our Lord, Remember not the Sins of my Youth, nor my Ignorances, notwithstanding knowing that the Apostle says, that I might not fall into the Snare of the Devil puffed up with Pride: And that in another Place it is written, that God resists the Proud, and gives his Grace to the Humble, from my Childhood I have endeavoured to shun nothing more, than a high Mind, and a haughty Look, which provoke God's Anger against a Man.* And in another Place he says: *I confess, that interpreting the divine Scriptures I have not confided in my own proper Forces, nor have I made Account of my own Opinion; but have been accustomed to ask not only the Things of which I doubted, but also those which I thought I knew.* St. Jerom then armed with human Sciences, and enriched with the Latin, Greek, Hebrew, Syriac, Chaldean Tongues, and above all, clothed with the Spirit of our Lord, and with a Zeal of his Glory, and the Good of the Church, undertook a Thing, which no Body before him, nor after him even till these our Days, dared to undertake; and translated the *Old Testament* twice: Once out of Greek into Latin, according to the Version of the Seventy; and another Time out of Hebrew according to the Truth of the Hebrew. And he not only translated the *Psalter* twice into Latin, once out of Hebrew, and another Time out of Greek, but also twice corrected the old Latin Edition, which was used in his Time, taken out of the common and vulgar Greek. And the *New Testament*, which was full of Faults and Errors, through the Negligence of the Scribes, he corrected and amended with great Care, by the Command of St. Damascus, as is said above. And this Translation of St. Jerom, of the *Old and New Testament* was found to be so pure, and so perfect, that it coming forth, immediately some Churches received it: And afterwards the whole Catholick Church used

it, leaving that which till that Time had been used: As is to be seen in what St. *Augustin* writes, and St. *Gregory* and St. *Isidore*: Who in his Book of the *Divine Offices*, says: *Only Jerom the Priest has translated the holy Scriptures out of Hebrew into Latin; and all Churches do commonly use his Translation, because it is more true in the Sentences, and more clear in the Words.* And from that Time the Expositors of the holy Scripture have taken the Translation of St. Jerom for a Rule to follow it. And not only particular Doctors, but also the Catholick Church has approved all the vulgar Edition, and given it Authority to confirm Points of Faith. And so uses it in the Schools, in the Pulpits, in Disputations against Hereticks, and even in Councils, to define Controversies and Matters of Faith. And this vulgar Edition is that which St. Jerom made: As is learnedly proved by Cardinal *Bellarmin* in his Controversies, and by Father *Alphonfus Salmeron* of our Society. Whereby is seen the Authority which this most holy Doctor both had, and has at present in the whole Catholick Church: Seeing it has so embraced this vulgar Translation of St. Jerom, and rejected (in what they contradict this) all others. Whence also is gathered, how glorious, and how fruitful his Labours were in this proper Work of the Hand of our Lord: And with how great Reason the Church gives him the Title and Surname of the *Greatest Doctor in expounding the holy Scriptures*; which he obtained even whilst he was living. And so *John Cassian* an Author of that very Time says: *St. Jerom was the Master of Catholicks, whose Writings, like divine Rays, shine through the whole World.* And St. *Prosper*, who wrote a little after, says: *St. Jerom was very Eloquent in Hebrew, Greek and Latin, an Example of Sanctity, and the Master of the World.* And *Cassiodore* says: *I do not think that St. Jerom was idle in Bethleem, but that he went into that Land of Miracles, that his Eloquence like a Sun might shine to us from the East.* Nor was the Credit of St. Jerom so great only in the Interpreting of the holy Scriptures, but also in all other Things, the Church has ever given him a very great Authority; as is to be seen in the Decree of *Gelasius* Pope in the *Roman Council*.

It is not to be doubted, but that our Lord who chose St. Jerom for so great a Work, provided him with all those Talents, which were necessary to render it so accomplished and perfect: And the chiefest of all and most necessary, was the Light of his divine Spirit, to illuminate the Understanding of the holy Doctor to understand his Sentences and to guide his Pen, to discover the divine Treasures which lay hidden in them. But that which causes greater Admiration, is, that St. Jerom could not be able to write what he writ,

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writ, and to do what he did, seeing he was afflicted with so many and so grievous Infirmities as himself says in these Words: *Our Lord who beholds the Earth and makes it to tremble, and touches the Mountains, and they smoke, who says in Deuteronomy, I will kill, and I will make alive, I will strike, and I will heal, does also make the Earth of this my Body, to shake and tremble with frequent Maladies: To which it is said, Thou art Earth, and into Earth thou shalt return: And when I forget myself of my Lot and human Condition, he admonishes me many Times, that I should acknowledge that I am a Man, and an old Man, and that I must die very shortly: For whom it is written; Why dost thou glory, O Earth and Ashes? And so the same that, struck me with so sudden a Malady, cured me with incredible Speed, rather to fright me, than to afflict me: And rather to amend me, than to scourge me. To the end also that I might know, who it is to whom I owe my Life, and perhaps the Cause of my Death's being deferred, is, that I may end the Work, which I have begun upon the Prophets. I employ myself, wholly in this Work, and like one placed on a high Watch-tower, I contemplate not without Grief and Sighs, the Tempests and Shipwrack of this World, being nothing solicitous about any Thing present, but only about the future, not fearing the Judgment and Speech of Men, but only that of God. So St. Jerom. And besides these Infirmities, which he speaks of, he had a feeble and broken old Age; inasmuch, that himself confesses, there were now fourteen Years that he could not endure the Labour of Writing with his Hand, nor read by Night Hebrew Books, nor even by Day without great Difficulty, and that the Brothers read the Greek Books to him, for he could not read them himself. Notwithstanding he was so learned and had such an excellent Wit, that it could not have been believed, with what Quickness and Facility he wrote, if himself had not said it. For in three Days he translated the three Books of the Proverbs, of Ecclesiastes, and of the Canticles of Solomon. And in one Day the Book of Tobit, out of Chaldee into Latin: And in two Weeks he dictated his Commentaries upon St. Matthew, at the great Importunity of Eusebius of Cremona his Disciple, who being to go into Italy, would not depart without some Pledge of his Master. And writing to the Saint's Mother and Daughter, Paula and Eustochium, and excusing the Plainness of his unpolished Style, he says, that he pretended no more, but only to explicate the Mysteries of the holy Scripture; which he did so readily, that very often he dictated a thousand Lines in a Day. And of the Book which he writ against Vigilantius the Heretick, so Learned and Admirable, he says, that he dictated it*

in one Night, by Reason of the Haste, which the Bearer Sisinus was in: All which Things are very wonderful. But although this most glorious Doctor was so great in the Eyes of God, and of the whole Church, yet he was so little and humble in his own, that he taught the Children of certain Gentlemen, explicating to them Poets, Historians and Orators, that by the Means of this Learning, he might bring them up with the Milk of Piety, and the holy Fear of our Lord, making himself a Child with Children, to gain them to God. And altho' Rufinus reproaches him with it, and says, he had exercised the Office of a School-master; in my Opinion it is one of the most rare and admirable Things which were in St. Jerom; and which most of all declares to us, how enflamed that holy Breast was with the Love of God, and how little he made of his own Authority, to do our Lord the more Service. And withal he taught us by his Example, that there is nothing in the Common-wealth, which is more to be looked after, than the Education of Children. And this the Saint did, when for fifteen Years he had not taken into his Hands any Book of the Heathens to read it. Because what he stood not in need of for himself, was necessary to imprint in the tender Hearts of Children the Love of Virtue. And this is no less to be seen in what the Saint himself says, writing to Leta, a noble Roman Matron, and exhorting her to send her little Daughter to Jerusalem, to be brought up under the Wing of her Grandmother St. Paula. *If you will send her, I do promise you to be her Master and Tutor; I will take her in my Arms, and carry her upon my Shoulders, and old as I am, stammering I will teach the little Child to form and pronounce her Words, and will glory in it, and will be more content and glorious than the great Philosopher of the World; seeing I shall not teach as he, the King of Macedonia, but a Servant and Spouse of my Lord JESUS CHRIST, that is to be presented amongst the Choirs of Angels; and lodged in the Bedchamber of his heavenly Palace.* Thus St. Jerom. Now who does not admire at these Words? But as God our Lord is greatest in the least Things, so great Saints are great in little Things: And to them nothing seems little, out of which Glory may result to our Lord. St. Jerom was little in Body, as himself says, and now in his old Age he made use of a Cap, to keep his Head warm, which St. Paulinus had sent him, and he gives him Thanks for it in these Words: *I have received with a good Will the little Cap you sent me, little in Compass, but great in Charity, to keep my Head warm, Cold with Age: And I much rejoice both in the Gift and in the Giver: Which is also a Sign of his great Gratitude and Humility.*

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The most holy Doctor having gloriously run his Course, and dispersed throughout the whole World the resplendent Light of his Virtues and Learning, having enriched the Catholick Church with the Treasures of the holy Scripture, having broken the Head of the Serpent, subdued the infernal Monsters of Heresies, and triumphed over all those that either by their Heresies, or by their Vices opposed him, and taught the Faithful the Way to Heaven, and all Perfection: Being now very old, and so spent with Years, Labours, Studies and Penances, that he was not able to move himself in his Bed, but by the Help of a Cord, which to this Purpose was fastened above, he fell Sick of a violent Fever, and immediately he understood that now the happy Day approached, in which our Lord would deliver him out of the Prison of his Body, and take him to the Enjoyment of himself; which he breathed after with such lively and burning Desires. It is not easy to believe the Joy and Jubilee, which the Saint then felt in his Soul: And although his whole Life had been nothing else but a continual Meditation and Preparation for Death, he armed himself with the holy Sacraments, to fight a-new with that Dragon, whom he had so often overcome. Afterwards he comforted his Monks, and the other devout Persons, who had met together to be present at his glorious Departure, which they bitterly lamented. And having exhorted and animated them to the Love of our Lord, and of one another, and to all Virtue, he gave up his Soul to him that had created it, upon the 30th Day of September, in the Year ccccxxii, according to Prosper in his Chronicle, and according to Cardinal Baronius ccccxx, in the Reign of Honorius and Theodosius the Younger his Nephew. Of what Age he was when he died, there is no certainty. For St. Prosper, an Author in a Manner of the same Time with St. Jerom, gives him ninety one Years, others ninety eight, yea ninety nine: Cardinal Baronius only seventy eight, or seventy one; Father Joseph of Siguenza of his Order, in the Life which he writes of his holy Father, extends it to eighty one. The Cause of so great Diversity of Opinions is, that we know not punctually the Year in which this glorious Doctor was born, but only that when the Emperor Julian the Apostate died in Persia (which was the Year of our Lord cccclxiii) St. Jerom was a Boy and studied Grammar: Which Word some extend further, and others contract shorter therein to found their Opinion. It is certain, that he lived to a decrepit Age, as St. Augustin says, whom St. Jerom calls in regard of his Dignity, his Father, because he was a Bishop, and in regard of his Age, his Son, because he was much younger than himself.

But if St. Jerom died in the seventy and eighth Year of his Age, and of our Lord ccccxx, as Cardinal Baronius is of Opinion, in this Year St. Augustin was sixty and six Years old, for he died when he was seventy and six, and in the Year ccccxxx; according to this Account, St. Jerom was only twelve Years older, which seem but few, if we consider the Manner of speaking of these two Saints about each others Age. But in order to the Imitation of the Saint, which I pretend, this Question of his Age is of small Importance.

The holy Body of St. Jerom was very solemnly entered in the Grot of Bethelem, and afterwards was translated to Rome, and placed in the Church of St. Mary Major, near to the Chappel, whither also was translated the Crib, in which the Word Incarnate, and Newly-born was laid; and of this Translation the Roman Martyrology makes Mention upon the 9th of May.

That St. Jerom was Cardinal, many and grave Authors do affirm it, who are cited by Father Alfonso Chacon of the Order of St. Dominick, in a Treatise which he made to prove the same, and by Father Joseph Siguenza in his Life; and his very Picture, and the Tradition of the Church are great Arguments to prove it. And there can be no Doubt but that at Rome under St. Damasus Pope he had an Office of greater Importance, than at that Time it was to be Cardinal, or the Cure of any Title of Rome. The Cardinals Baronius and Bellarmine deny it; Cardinal Baronius founding himself chiefly upon an Epistle of St. Jerom himself, in which writing to Pammachius, he says clearly, that when Paulinus Bishop of Antioch, ordained him Priest, he permitted himself to be ordained, and gave his Consent, upon Condition, that he should not be tied to any Church (as has been said) for that he desired so to be a Clerick, as he might not cease to be a Monk, nor lose the Liberty of being where he would; but Cardinal Bellarmine for another Reason drawn out of the same Epistle, as the curious Reader may see more particularly in the fourth Tome of the Annals of Cardinal Baronius, and in the first of the Controversies of Cardinal Bellarmine. My Opinion is, that those who make St. Jerom Cardinal, do add no Greatness to him, nor do they take any from him, who gainsay it. For although the Dignity of a Cardinal be of so great Reverence and Majesty, as we see; yet this most glorious Doctor was so great, that neither that nor any other could exalt him, or make him more illustrious, by the having had it, nor could the Want of it take away the least Point from his Excellency. But this concerns the College of the most illustrious Cardinals; for if St. Jerom was one (although there have been so many Cardinals

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SEPT. 30. Cardinals very famous for Sanctity, Learning and Prudence) all of them may glory to have had such a Colleague; who was the Light of the Catholick Church, and the Glory of the Age, in which he lived, and of all the succeeding Ages since that Time; and will be a perpetual Ornament to all that are to come, till the End of the World.

St. Leo, St. Gelafius, and Boniface VIII. Popes, the seventh General Synod, the Councils of *Mayence*, and of *Aquisgran*, make Mention of him. His Life was gathered out of his own Writings (as we have said) by *Marianus Victorius* Bishop of *Reate*, and *Surius* has put it in his fifth Tome. But the Reader is to take Notice, that an Epistle, in which it is treated of the Life and Death of St. *Jerom*, and is in the ninth Tome of his Works, under the Name of *Eusebius* of *Cremona* his Disciple, and two others of St. *Cyril*, and St. *Augustin*, which contain the Greatnesses and Miracles of this most holy Doctor, learned Men hold them for apocryphal and feigned; and that as the Sun does not stand in need of the Light of a Candle, that it may be seen; so the Greatness of St. *Jerom* needs not vain Praises, that it may be known and esteemed. For, what Doctor is there in the Catholick Church, amongst all the *Greeks* and *Latins* that illuminates it with greater Clarity? That waters it with more abundant and wholsom Waters, and makes it fertile? That more edifies it with the Examples of his most holy Life, and that more illustrates, teaches, and defends it with his divine Doctrine? Who made War against Virtue, and was not oppugned by this glorious Doctor? What Heretick rose up in his Time against the Church, that was not instantly overcome, thrown down, and laid prostrate at his Feet? Who ever read his Works, that did not admire them, that was not moved to Compunction, that did not feel new Desires of serving our Lord in good Earnest? Who is there, not only of the Heathen Philosophers, but also amongst the Christian Divines, that in the reading of all Authors, in the perfect Knowledge of *Hebrew*, *Greek*, and *Latin*, in the Understanding of the holy Scripture, in the Knowledge of such a Multitude and such a Variety of Things, in the Ornament of Words, and Force of Eloquence, may be compared with St. *Jerom*? Who in his Life has on the one Side been so respected, consulted, and held for an Oracle of Wisdom, by the Good, and on the other Side so persecuted and ill handled by the Bad? But it is none of the

least of the Praises of this most holy Doctor, that our Lord has given him so many, and such worthy Children, who fight a spiritual Warfare in his Order, and under such a Father, with so great Piety, Example, and Observance of their Rule, that Kings, Princes, and rich and potent Persons have been moved to honour them, to esteem them, and to give them so great Revenues, and to build them so many and sumptuous Monasteries, which is a great Argument of the pious Affection, which all those Kingdoms bear towards our most holy Doctor, and for his sake towards his Children, and that they for their Parts do not demerit that which their blessed Father merited and gained for them, in so great Plenty and Abundance. For what Order is there in the whole Church of God, that glories more in the divine Worship? That assists in the Choir more by Day and by Night, and more continually praises our Lord? That lives in more Recollection, Enclosure, and Silence? That observes more rigorously all their Constitutions and Rules? That commonly separated from the Noise of Towns, sustains the World more with their Prayers, and that seeks more to appease the Anger of our Lord? Let us end the Life of this most wise and most great Doctor, with that which Blessed *Lawrence Justinian* says of him, in these Words: *Who is there in the Bosom of the Church, that has not been instructed by the Learning of St. Jerom? And edified by the Example of his Life? And strengthened by his Prayers? For he was a common Father of all, a Light of the World, a Preacher of the Kingdom, a Mediator betwixt God and Men, a Mirror of Sanctity, a Pattern of Virtue, and a stout Defender of the Church and of all the Faithful, and without having Shed his Blood, a Martyr of our Lord. Adorned with Charity, he did not permit himself to be overcome by Temptations, nor was he disquieted for Injuries, nor did he yield for the Persecutions of his Enemies, nor permit himself to be carried away with the alluring Delights of the Flesh, nor to become vain for Honours, nor to be puffed up with Praises, nor to be dejected by Troubles and Adversities. But he remained pure in his Heart, sublime in Humility, admirable for Purity, conspicuous for Chastity, invincible for Fortitude, high for his Authority, devout in his Mind, and cloathed with the Robe of all Virtues more white than driven Snow. In fine, the whole Course of St. Jerom's Life was a Pourtraiture and Model of Religion and Sanctity. So St. Lawrence Justinian.*

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The Month of OCTOBER.



The Life of St. REMIGIUS, Archbishop of Rhemes, Confessor.

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1.



THE Life of the glorious St. Remigius, Archbishop of Rhemes, Preacher and Apostle of the French, taken out of *Hincmarus*, Archbishop also of the same Place, and out of *Fortunatus*, who wrote his Life, is as follows. St. Remigius was born of very noble and rich Parents, and much given to the Works of Virtue and Charity. His Father was called *Æmilius*, and his Mother *Clinia*. They were now old, and without Hopes of having more Children. The Affairs of the Kingdom of France were much troubled with Wars, and the Manners of the People were much corrupted, especially those of the Clergy; who are the Heart, and as it were the Pulse of the whole Commonwealth. God our Lord (as he is wont) chastized that Kingdom for their Sins. There was in it a holy Man called *Montanus*, of a very perfect and austere Life, who lived in a solitary Desert, and was much visited and comforted by our Lord for his great Merits, and for the Prayers he continually made, beseeching him that he would have Pity on that Kingdom, and be satisfied with the Miseries and Calamities it had suffered. As *Montanus* was one Night in his Prayer, begging the Mercy of our Lord with many Tears, it was revealed to him that God had heard his Prayer, and that *Clinia* should conceive and bring forth a Son, who should be called *Remigius*, and should be the Reliever and Repairer of all that Kingdom. *Montanus* was much comforted by this Revelation from Heaven; advertised *Clinia* of it, told her she should bring forth a Son, whose Name should be *Remigius*; and bad her give Thanks to God for him, and bring him up with great Care, as a Son given by the Hand of God, for the Good of all that People. *Clinia* much doubted of the divine Oracle, because now both she and her Husband were old, and she could not believe that she should be any more a Mother; but

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Montanus assured her, that she should have that Son, and should suckle him with her own Breasts, and that when she had weaned him, she should wash the Eyes of *Montanus* himself, who was blind, with her Milk, and should restore him his Sight. All was accomplished, as the holy Man had foretold it; for *Clinia* conceived, and brought forth *Remigius*, and *Montanus* recovered his Sight by the Milk of the Mother. It presently appeared, that *Remigius* was chosen by God to do great Things. For he was very peaceable, very obedient, very devout, and inclined to all Things of Piety and Learning, to which he applied himself with great Diligence. And to avoid the dangerous Occasions of Youth, he shut himself up in a solitary Place, where he lived till he was two and twenty Years old, with so great a Name of Sanctity, that *Bennadius* Archbishop of Rhemes being dead, all the People with one Mind and Voice, chose him for their Prelate. And he excusing himself by reason of his great Insufficiency, and Want of Age, God our Lord sent a celestial Light, which apparently and visibly shined upon his Head, and poured upon it a marvellous Liquor; so that he and all the People understood, that this was the Will of God, which was not to be resisted.

St. *Remigius* accepted of that Dignity, and was consecrated Archbishop, and strait began to shew the Virtues, with which he had adorned him, who had chosen him for so high a Place. He was a great Alms-giver, vigilant, devout, and perfect in all Virtue, his Conversation was more divine than human; his Words breathed nothing but the Love of God; his Countenance was gracious, grave, and so pleasant, that only to look upon it, excited Devotion, by reason of the Sanctity that shined in it. His Words had a strange Force, because whatsoever he preached to others, he first practised it himself. He was terrible to the Proud, but sweet and gentle to the Humble. He fled

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Idleness,

OCTOB. Idleness, abhorred Delights, desired Labour,

1. and loved to be contemned; he was impatient when he was honoured; was poor in Money, but rich in Virtues. Particularly he reprehended in his Sermons the Vice of Dishonesty, and counselled that no Body should esteem his own Wife to be ugly, nor his Neighbours to be beautiful. With great Care he visited his Bishoprick himself, not committing this Office to a third Person. In fine, he was so perfect, and so consummate in all Virtues in his own Soul, and so solicitous and careful a Pastor in feeding and providing for the Souls of his Flock, that he seemed rather an Angel come from Heaven, than a mortal Man. Besides the holy Life by which he shined in the World, God made him famous by many and great Miracles. He cast the Devil out of the Body of a poor Man, who was afflicted by him, and restored him his Sight which the Devil had taken away from him. He delivered also a young Maid possessed by the Devil; who having been carried to the glorious Patriarch St. Benedict, that he might cure her, he out of his Humility, sent her with his Letter to St. Remigius, who was not a little confounded at it. And he holding himself unworthy, and refusing to pray for her, the Importunity which all the People made, was so great, and the Tears so many, which the Parents of the Damsel shed, that they overcame the holy Prelate; and he commanded the Devil to go out of the Maid, and the Devil obeyed him. A little after she died, and St. Remigius resuscitated her, giving Life to her being dead, whom before he had freed by his Prayers from the Power of Satan. Those that he carried along with him, wanting Wine, our Lord supplied it by the Prayers of St. Remigius, and the Vessels which before were empty, were found full. There was a Fire once in the City of *Rhemes*, and it increased so much, that it burnt down the third Part of the City, and that which remained, was in so great Danger, that there was no Hopes of saving it. St. Remigius being advertized of it, immediately went to make his Prayers in the Church of St. *Nicasius* Martyr, who had been Bishop of *Rhemes*. Having ended his Prayer, he rose up, and looking towards Heaven, gave a Sigh, and said: *My God, give Efficacy to my Words*; and then went to that Part of the Town, where the Fire raged most; and making the Sign of the Cross, instantly the Fire began to draw back, and to retire itself, and to fly as it were the Presence of the Saint; and he went on still following the Fire, till gathered up as it were into a Globe, it retired to a Gate of the City, and went out at it, with great Admiration and Thanksgiving of all the People.

He understood by divine Revelation, that

there would be a great Famine in all *France*, OCTOB. and like another *Joseph*, he gathered together much Corn in a certain Farm, to provide against that Necessity. It seemed to some idle and perverse People, that this Charity of the Saint was Covetousness, and that he did it by way of Traffick, hoarding it up to make his Gain of it; and by the Instigation of the Devil they set Fire to the Granaries. St. Remigius at that Time was not far from thence; they came to him to tell him what had passed, and he went immediately to see if he could remedy the Mischief. But when he came, the Fire had impowered itself of all, and he very quietly went to it (for the Season was very cold, and he also well struck in Years) and began to warm himself, without shewing any Discontent or Anger in his Countenance. Afterwards with great Calmness he said: *God will take Care to chastize those that have burnt this Corn, for the Want which the Poor shall have of it.* And so it happened, for those that put Fire to the Wheat, got Ruptures; and all their Descendants-men had the same Infirmary; and the Women had certain Swellings in their Cheeks and Throats. *Hincmarus*, Archbishop of *Rhemes*, who writ this History eight hundred Years ago, affirms, that he saw some of this Lineage, who bore the Marks of the Malediction of St. Remigius, and of the rigorous Sentence of Heaven. Not only this Time did God punish those, that either would not permit, or else went about to take away that which St. Remigius gathered together for the Sustenance of the Poor, and the Ministers of the Church, but also many other Times, taking away from them the Goods they already possessed, or else making their Lands barren, so that they gave them no Fruit, nor could they reap any by their Labours. This most holy Bishop wrought innumerable other Miracles; but the greatest of all, and the most profitable was the Conversion of King *Clodoveus*, and of the Kingdom of *France* to the Knowledge of JESUS CHRIST our Saviour; which happened in this Manner.

At that Time reigned in *France* *Clodoveus*, who was a *Heathen*; and was married to *Cloildis*, who was of the House of *Burgundy*, and a Christian, and one that greedily feared God, and as such endeavoured to perswade the King her Husband, to leave his Idolatry, and to acknowledge for true God JESUS CHRIST our Redeemer. The Queen was not able to effect what she desired, till a great Necessity mollified the Heart of *Clodoveus*, and made it yield. For making War against the *Germans* and *Swedes*, and finding himself much unprovided, and in Danger to be ruined, without any Hopes of Remedy, admonished by the Duke of *Orleans* his Counsellor (who was a Christian) he asked Succour and Help of

OCTOB. 1. of JESUS CHRIST, promising to make himself a Christian, if he gave him Victory against his Enemies. He had no sooner made this Promise, but the *Germans* turned their Backs and fled, and their King having been slain in the Battel, they submitted themselves to *Clodoveus*; and by this Victory the King obtained yet a greater over himself and the Devil; for he resolved to make himself a Christian, and drew after him by his Words and Example, the Princes of his Kingdom. The Queen *Clotildis* sent to call St. *Remigius*, to teach and instruct the King: And he came; and one Night when the King and Queen, and some of their familiar Friends, and certain of the Clergy; were in an Oratory of the Prince of the Apostles St. *Peter*, hearing the Words which St. *Remigius* said to them (who was a very eloquent Man in his Time) all on the sudden, there came a Light from Heaven so abundant, and so resplendent, that it surpassed the Brightness of the Sun, and a Voice was heard, which said; *Pax vobis, ego sum, nolite timere: manete in dilectione mea. Peace be unto you; 'tis I, do not fear, persevere in my love.* After the Voice, followed a most sweet and celestial Odour. At this Vision, the King and Queen, and those that were present, affrighted and astonished, cast themselves at the Feet of St. *Remigius*: And he comforted them, and declared to them, that it is proper to God our Lord, in the Beginning of his Visitations, to affright and terrify; and to comfort and make glad in the End. He taught them what they were to do, and filled with a prophetic Spirit, told them all that was to happen to them, and to their Posterity; the Happiness they were to obtain; how they were to dilate their Kingdom; the Victories they should get over their Enemies; the Service they were to do the *Roman* Church, and that this Happiness should not forsake them, till they forsook the straight and sure Way of the Fear of God, and left Justice, the divine Worship, the Favour and Protection of the Church, and ecclesiastical Discipline. For that Kingdoms are preserved by Religion and Justice, and are ruined by Injustice and Impiety. Afterwards he baptized the King, and not without a Miracle, for the Chrism or holy Oil being wanting (because he that brought it, was not able to get in for the Throng of the People) St. *Remigius* lifting up his Eyes and Hands to Heaven, besought our Lord with many Tears, that he would supply that Necessity. Immediately there was seen come a Dove whiter than Snow, which brought in her Beak a Vial full of heavenly Chrism; which she put into the Hands of St. *Remigius*, and disappeared; leaving in the Church such a divine Frangency, as no Perfume upon Earth may be compared with it. By

this Miracle the King was yet more confirmed, and entered into the Font of Baptism, and as he was in it, St. *Remigius* said to him these Words, *Mitis depone colla Sicamber: Clodoveus, now Meek and Humble*, bow thy Neck to the Yoke of CHRIST: Adore him whom hitherto thou hast persecuted, and persecute the Gods, whom thou hast adored. And with this he baptized him, and gave him the Name of *Lewis*, who was the first of this Name, and he who gave Beginning to the most Christian Kings of *France*; and was instructed and taught by St. *Remigius*, Master, Preacher and Apostle of the *French*: By whom he was respected and obeyed as a Man come from Heaven, and the King and the great Ones of his Kingdom, gave him great Lands and Possessions, which he applied to his own Church of *Rhemes*, and to many others which he built, and put Bishops in them. And St. *Hormisdas* Pope writ to him, and made him his Legate in all the Kingdom of *France*, that by his Authority he might ordain, and dispose of the Ecclesiastical Affairs of that Kingdom, as it seemed best to him. By this so great and apostolical Authority, and by the Favour of King *Lewis*, and by the Respect which the Grandees and Nobles of the Kingdom of *France* bore him, St. *Remigius* was able to do so many, and so great Things, as he did in that Kingdom, which were innumerable. He sustained it by his Prayers; he enlightened it by his Doctrine; he enflamed and reformed it by his Virtues and Example; he astonished it by his Miracles; he gave a Form to his Successors and all Prelates, how they were to live, and to govern, and feed the Flock of our Lord. Who the more to perfect, and refine St. *Remigius*, he being now very old, took away his corporal Sight, although afterwards he restored it him, and the Saint, the Time he was Blind, bore that Affliction with great Patience and Joy, like another *Tobias* praising our Lord; and exercising so much the more the interior Eyes of his Soul, by how much the less he could exercise the Exterior of his Body. In fine, having gloriously run his Course, and being now ninety six Years old, understanding that the happy Hour approached in which he was to be freed out of this hard Prison, arming himself for his last Combat with the Holy Sacraments, and lovingly taking leave of all his Children, having most holily governed his Church seventy four Years, he gave up his Soul to our Lord, upon the 13th of *January*, in the Year DCLV, with the great Grief and Lamentation of the whole Kingdom of *France*, which lost so good a Father, Master and Pastor. The holy Church celebrates the Feast of St. *Remigius* upon the first Day of *October*, which was the Day of his Translation: On which, besides

Осѡв. 1. besides the other Miracles which our Lord wrought, there happened one that was very remarkable. Desiring to translate his Body, out of the Church of St. *Christopher*, where it was, to another more decent, and magnificent Place, they were not able to stir it; and the Night coming on, and the Clergy and People, with lighted Candles, singing Hymns and Praises to the Saint, about Midnight such a Drowsiness came upon them, that they all fell asleep: When they awakened they found the Body of St. *Remigius* placed by the Hands of Angels behind the Altar, in the very Place, whither they had endeavoured to translate it, but could not. And together they felt a most sweet and heavenly Odour, which came from that holy Body, and understood how inestimable a Crown of Glory he had in Heaven, who was so honoured by God upon Earth, and the Devotion and Affection with which we ought to reverence and imitate this glorious Prelate. This Devotion so encreased in those of the City of *Rhemes*, that afterwards there happening a most cruel Plague which destroyed *Italy* and the King-

dom of *France*, the Natives of *Rhemes* had recourse to their Patron St. *Remigius*, and taking a Relick out of his Sepulcher, they carried it in Procession through the whole City, and through the particular Houses of it, till they went out of the Gates. And (a strange Thing to consider) the Plague coming afterwards, did not enter into the City, nor pass the Bounds, whither the Procession had gone with the Relick of St. *Remigius*. God give us Grace through his Intercession, so to imitate him, that we may deserve to partake of his Happiness. Of St. *Remigius* do make Mention, besides the *Roman Martyrology*, and those of *Bede*, *Ufuard* and *Ado*, *Gregory of Tours*, of the Acts of the *French*, Book 2. Chap. xxxi. and *Sidonius Apollinaris* Book 9. Epistle vii. *Sigebert* of famous Men, Chap. cxxiii: *Trithemius* of ecclesiastical Writers, and of the famous Men of St. *Benedict's* Order, Book 2. Chap. lii. and Book 4. Chap. cxviii. And Cardinal *Baronius* in his Annotations upon the *Martyrology*, and in the sixth and seventh Tome of his *Annals*; and *Fortunatus* and *Hincmarus* writ his Life.

The Life of the Seraphical Father St. FRANCIS; Founder of the Order of the Minorites, Confessor.

Осѡв. 4. TO speak well of the great Patriarch, and seraphical Father St. *Francis*, Founder of the renowned and most devout Order of the Minorites, it were necessary to have the Tongue of a Seraphin: And our Lord so provided, that it should be written by the seraphical Doctor of the Church St. *Bonaventure*, his Child, and a Repairer, Illustrater, and Governor of the same Order, whom we will chiefly here follow: Adding some Things, which are found in the Chronicle of this holy Order, and beseeching our Lord to give us Part of that Spirit, which St. *Bonaventure* had in writing this Life, to the end that the Examples of the Virtues, more Divine than Human, with which this Seraphim shined in the World, may be imprinted in us, and in those that shall read it. The blessed St. *Francis*, was born at *Affisium*, a City of *Umbria*, a Province in *Italy*, in the Year of our Lord MCLXXXII. His Father was called *Peter Bernard*, and his Mother *Pica*, a very honourable and devout Matron: Who being in Labour of St. *Francis*, and not being able for some Days to bring forth her Fruit, there came a poor Pilgrim to the Door to beg an Alms, and told the Party that brought it him, that they should carry the Woman that was in Labour, into a Stable; and instantly she should be delivered. They carried her into a Stable,

which was hard by the House, and she was delivered immediately: And afterwards a Chapel was built there, and this Miracle painted in it. In Baptism they called him *John*, and afterwards in Confirmation *Francis*. Being of sufficient Age they put him to study: And as his Father was a Merchant, he employed him in the Affairs of that Calling. When he was a Youth he gave himself to the vain Entertainments of Youth; although, by the Favour of God he did not let loose the Reins of his sensual Appetites; and although he attended to temporal Gain, yet he put not his Confidence in Riches and worldly Treasures; but was compassionate and liberal towards the Poor, and made a firm Purpose always to give an Alms to those that should ask it him for the Love of God. One Day being very busy, and absorpt in his Affairs, there came a poor Man who asked him an Alms, and he did not give him one: The poor Man went away, and *Francis* entered into himself, and considering his own little Charity, ran after the poor Man, and gave him an Alms, and withal made a Vow, never to deny any one an Alms, that should ask it him for the Love of God: Which Vow he kept inviolably till his Death; and for it God our Lord did him many and great Favours, encreasing his Love and Grace in him. Even whilst he was a Secular (as the holy

OCTOB. holy Father himself said, afterwards being
4. Religious) when he heard the Name of the
Love of God, he felt in his Heart a strange
and spiritual Jubilee. He was very meek,
patient and tractable, and more liberal than
he had wherewithal. At this very Time,
there was a very simple Man in the City of
Affisium, who inspired by our Lord (as is
believed) when he met with St. *Francis*, took
off his Cloak, and cast it at his Feet, that
he might pass over it, and said that *Francis*
was worthy of all Respect, and that
shortly he should do great Things, and should
be much honoured by all the Faithful. But
St. *Francis*, as then, made no Matter of what
he heard, for he was much employed in
Money-Businesses, and distracted in youthful
Entertainments. Our Lord would restrain
him, and give him a Check, to make him
stop his Course: And to this end sent him
two Crosses. The one was that there being
War, between the Cities of *Perusium* and
Affisium, he was taken by the *Perusians* with
some of his Companions, and cast into Pri-
son. He suffered that Cross with great Con-
stancy and Alacrity animating the others,
and giving them hope, that shortly they
should be set at liberty, as they were. The
other was a long and troublesome Sickness;
by which, and by the Weakness of his Body,
his Spirit got greater Strength, and was dis-
posed for the Unction of the Holy Ghost:
And so being recovered, he went one Day
from home well clothed, and meeting with
a Man of good Parentage, but poor and ill
apparelled, he took pity on him and changed
Clothes with him. The Night following
God shewed him a very great, and a very
sumptuous Palace, and in it many and very
rich Arms, which had upon them the Sign
of the Cross: And he not knowing what
that Vision signified, asked whose those
Riches and Arms were? And it was answer-
ed, they were his, and his Soldiers, if they
would take the Sign of the Cross, and fight
courageously under it. And being not yet
versed in spiritual Matters, he understood
that Vision materially, and the next Morn-
ing departed for the Kingdom of *Naples* to
be a Soldier, and to fight under the Banner
of a generous and powerful Count, and by
this Means to get many Soldiers, and to at-
tain Honour, and great Riches. In the Way,
our Lord spoke to him in the Night, and
bad him return back to his own Country:
That the Vision was to be fulfilled in him,
and in his Soldiers spiritually: *And that it*
was not just to leave the Lord of Heaven and
Earth, to serve a Servant and mortal Man.
Upon this he returned into his own Country,
and gave himself much to Prayer, and by
the Exercise of it, he felt in his Soul, a
great Contempt of all frail and fading Things,
and an ardent Desire of selling his Goods, and

TOM. II.

buying the precious Jewel of the Gospel. OCTOB.
But as yet, he knew not how it was to be 4-
done: Only he felt certain strong Inspirati-
ons, by which our Lord gave him to under-
stand, that the spiritual Merchandise and
Militia of CHRIST, had their Beginning in
Mortification, and Victory over a Man's self.
And these interiour Motions awakened him,
and enflamed him every Day more and more
to desire the perfect Mortification and Con-
tempt of himself. A fit Occasion was offered
him of his spiritual Profit; for one Day
riding through an open Field near *Affisium*,
he met with a Leper, who caused in him
great Loathing and Horror: And remem-
bering, that to be a Soldier of CHRIST, he
was to overcome himself, he alighted off his
Horse; and the Leper stretching forth his
Hand, as it were, to receive an Alms, St.
Francis kissed it with great Devotion and
Tenderness. Immediately he got upon
his Horse again, and looking on all Sides,
he could not discover, nor see the Leper any
more, although the Field was very open
and plain: At which he much admired, and
was interiourly comforted, praising our Lord,
and purposing greater Matters in his Service.
He took Delight in Solitude and Recollecti-
on, and to be in solitary Places, free from
Noise and Tumult: And gave himself whol-
ly to Prayer, beseeching our Lord with great
Affection, to reveal his Will to him. One
Day being wholly absorpt and transported
into God, CHRIST our Saviour appeared to
him as crucified: And by this singular Grace
and Favour he remained so tender and so
melted in his Love, that ever after, when-
soever he remembered the Passion of our
Lord, he shed many Tears, without being a-
ble to repress them, and also from that Time
clothed himself with the Spirit of Poverty,
Charity and Piety: In such sort, that feel-
ing before much Repugnancy, and a great
loathing in only seeing of Lepers, although
a-far off, afterwards he bore them so great
Love and Affection, that he went to the
Hospitals, and kissed their Hands and Face,
and served them as JESUS CHRIST himself
with all Devotion and Humility. He gave
to poor Beggars sometimes his Cloaths, other
times Part of them: The Poor of the Cler-
gy he relieved with Reverence, and willingly
gave Alms for the Ornaments of the Altar.
He went once to *Rome*, to visit the Church
of St. *Peter*, and found at the Church-door
a great Multitude of poor People. He gave
his Cloaths to him that he thought was most
in Need, and clothed himself with the Rags
of the poor Man: And remained all that
Day amongst the Beggars to the extraordi-
nary Comfort of his Soul. And because he
had now interiourly the Cross of CHRIST
in his Heart, he also attended much to mor-
tify and crucify his Flesh: To the end that

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both

OCTOS. both Soul and Body might partake of the
 4 Price of our Redemption, and carry their
 Cross, and enjoy the Rewards of it. All this
 happened to the seraphical Father, before he
 left his secular Habit:

The Saint had no other Master but only
 CHRIST, in all these Things we have re-
 counted, and his Majesty went on instruct-
 ing and perfecting of him every Day more
 and more, as a most perfect, and most wise Ma-
 ster. One Day as St. Francis was making his
 Prayer in the Church of St. Damian (which
 was without the Walls of *Affisium*) before
 a Crucifix, he heard a Voice which came
 from it, and said to him three Times:
*Francis, go and repair my House, which thou
 seest is falling.* The Saint hearing that
 Voice, was, as it were, astonished and out of
 himself: And seeing that the Church of St.
 Damian was very old, and ready to fall to
 the Ground, he understood that the Voice
 of our Lord commanded him to repair that
 material Church: And so took a good
 Quantity of Cloth, and carried to the City
 of *Foligny*, which was about three Leagues
 from *Affisium*; and sold it, and also the
 Horse on which he went: And returning to
Affisium, he brought all the Money to a poor
 Priest, who was in the Church of St. Da-
 mian, beseeching him with great Respect
 to accept of it, for the Repairing of that
 Church, and that he would permit him to
 be in it some Days. The Priest granted
 him leave to stay in the Church as long as
 he pleased: But could by no Means be per-
 suaded to take the Money, for Fear of his
 Father: And so Saint Francis threw it into
 a Window of the same Church. His Father
 understood what had passed, and with great
 Anger and Threats recovered the Money:
 And St. Francis for some Days hid himself
 in a Cave, and afterwards, as ashamed of his
 Cowardliness, he came forth and went into
 the City. When the People saw him so
 disfigured, feeble and poorly clothed, they
 began to cast Dirt and Stones at him, and
 to shout at him as a Fool. At this his Fa-
 ther was more enraged, and carrying him
 home, beat him most rudely, and put Fet-
 ters on his Feet, and shut him up in a
 Chamber, till he was freed by his Mother,
 when his Father was absent. Who in fine,
 for Peace-sake, made this Agreement with
 his Son: That they should both go before
 the Bishop, and that the Son should re-
 nounce the Means and Inheritance which he
 might hope for from his Father: And so he
 did, and even above what his Father pre-
 tended: For coming before the Bishop, St.
 Francis with great Joy and Alacrity put off
 all his Cloaths, to his very Shirt, and gave
 them to his Father, saying: *Hitherto I have
 called you Father upon Earth, but from hence-
 forwards I shall say more confidently: Our*

Father, which art in Heaven; in whom I OCTOS.
have put all my Treasure and Hopes. The 4
 Bishop admired at his so great Fervour, and
 shedding many Tears, covered him with his
 Cloak, and commanded some Garment or
 other to be brought, wherewithal to cover
 him. They brought him the poor Cloak of
 a Labourer, a Servant of the Bishop, which
 they found next at Hand. Which he took
 very thankfully, and cutting it in Manner of
 a Cross, he put it on, and went out of the
 City to a Wood, singing the Praises of God.
 There came out to him certain Robbers, and
 asked him who he was; and he full of Con-
 fidence, and a prophetic Spirit, answered:
I am the Herald of the great King. The
 Robbers gave him many Blows, and cast
 him into a Ditch hard by, full of Snow,
 and went their ways. But the Saint could
 not but rejoice, to see himself so ill handled,
 and went on, singing as before the Praises
 of our Lord, for that he had so cherished
 him. He passed by a Monastery, and they
 gave him an Alms as to an unknown poor
 Man. From thence he went to the City of
Eugubium, where one of his Friends knew
 him, and received him into his House, and
 gave him a whole Suit of Cloaths, poor,
 but decent; which he wore two Years,
 with a Girdle, and Shoes, and a Staff in his
 Hand, like an Hermit. At *Eugubium* he
 went to the Hospital of the Lepers, and
 served them with great Charity: Washed
 their Feet, wiped the Matter from their Ul-
 cers, and kissed them with a wonderful De-
 votion; and for this so heroical a Victory o-
 ver himself, our Lord gave him a singular
 Grace of Curing corporal and spiritual In-
 firmities. This was seen particularly in a
 Man of the County of *Spoletto*, who had a
 horrid and incurable Infirmary, which went
 on eating away his Mouth and Jaws, with-
 out any Remedy: He coming from visit-
 ing the Church of St. Peter at Rome, met
 with St. Francis, and cast himself at his
 Feet to kiss them: And the Saint out of Hu-
 mility would not permit him, but went to
 him, and with a strange Devotion and Ten-
 derness, kissed his cankered and rotten Mouth,
 and immediately the poor Man was cured
 of his so incurable Infirmary. St. Francis be-
 ing now more grounded in Humility, and
 in the contempt of himself, and of the vain
 Judgments of the World, he returned to *Af-
 fisium*, and began to beg amongst those who
 before had known him Rich and in Abun-
 dance. And the divine Voice having com-
 manded him, when he was in the Church
 of St. Damian, to repair the Church, he as-
 sayed to do that, being Poor, which he
 was not able to do when he was Rich: And
 by his Labour, and by carrying of Stones
 upon his Shoulders for the Building, and by
 the Alms, which others, moved by his Ex-
 ample

OCTOB. 4 ample, gave him, he repaired it, and left it well accommodated; and the same he did to another Church of the Apostle St. Peter, to whom he had a great Devotion. From thence he went to a Place about a Mile from *Affisum*, called *Portiuncula*, where there was an old Church of our Lady, forsaken, and much ruined. He understood, that the ancient Name of that Church was St. Mary of the Angels; and that according to its Name, there were there frequent Visitations of the Angels; and out of Devotion to the Angels, and to the Queen of Angels our Lady, he laboured much to repair it, and resolved there to settle his Abode. There he humbly began, and there he virtuously went on, and most happily ended his Course; and when he died, he recommended this Place to his Children, as a Place much beloved and favoured by the Virgin. In this Church, by divine Revelation, St. Francis gave beginning to the holy Order of the *Minorites*, in the Manner we shall see afterwards. And it is to be considered, that as before the Foundation of his Order, St. Francis repaired these three material Churches (as we have said) so afterwards he repaired and restored the Church militant by the three Orders, which he instituted in this spiritual Building.

In this Church the new and holy Soldier employed himself Day and Night in Prayer, and with great Fervor, Sighs, and Tears besought the Queen of Angels our Lady, that she would be his Advocates, and would give him her helping Hand and Favour to do that which he pretended; and in fine, by the Merits of her, who remaining a Virgin, conceived and brought forth the eternal Word, he came to conceive and bring forth the Spirit of the Evangelical Truth, and to institute the Apostolical Life, which is contained in his Rule. For one Day hearing a Mass of the Apostles, and in it that Gospel, in which CHRIST our Lord sending his Disciples to preach, said to them, that they should neither possess Gold, nor Silver, nor Money in their Purfes, nor should they carry a Scrip or Wallet with them upon the Way, nor have two Coats, nor Shoes, nor a Staff; immediately the Saint, illuminated by a divine Light, put off his Shoes, left his Staff, and cast away from him his Money, as a detestable Thing, and contented with a poor Coat, he left the Girdle of Leather which he had, and girt himself with a Cord, and began to lead an Apostolical Life; applying the Words he had heard out of the Gospel to himself, as if an Angel had brought them to him from Heaven. In this kind of Habit and Attire he began his Preaching, exhorting all to Penance with plain and simple Words, but grave, serious, and fervorous, which inflamed and pierced the Hearts of his Hea-

ters; and before he began his Sermons, he saluted the People, saying: *Dominus det vobis Pacem: Our Lord give you Peace*; which Salutation he said afterwards, he had learnt by divine Revelation. By these Sermons, and much more by the Example of his Life, he converted many Sinners to our Lord, and some of them took Courage to forsake all worldly Things, and to follow him in his Habit and Manner of Life. Amongst which his first begotten Son, whom he engendred in CHRIST, was *Bernard of Quintaval*, a very perfect Man, to whom, and to *Peter Catanius*, a Canon of *Affisum*, St. Francis gave the Habit upon the 16th of August, in the Year MCCIX; and from this Day some begin to count the Beginning of the Order; although others begin it a Year sooner, when the Saint hearing the Words of the Gospel, kept only one single Coat. Afterwards were added to them other Companions, to the Number of twelve, to represent the College of the holy Apostles, who divided themselves throughout the whole World, and conquered it, and subjected it to our Lord. After the same Manner St. Francis sent his Companions to preach throughout the World the Cross and Penance, and when he sent them, he said to every one of them in particular: *Jacta cogitatum tuum in Domino, & ipse te enutriet: Put your Care and Confidence in our Lord, and he will sustain you.* One Time he very bitterly bewailed the Sins of his Life past; and very suddenly there came upon him an ineffable and spiritual Joy, and together with it an Assurance, that all his Sins were fully pardoned him; and immediately he was in an Extasy, and all the Increase and Progress of his Order was revealed to him. Being desirous to see his Children, that were dispersed, and preaching in very different Parts of the World, he besought our Lord that he would gather them together; and so without any ones calling of them, in a short Time they met together, to the great Admiration of them all. And seeing the Number of his holy Children to encrease, he writ a Rule in humble Words, taking it all out of the holy Gospel, and adding some few Things which seemed necessary for their uniform Manner of living. But he and his Companions thought it necessary to procure, that the Sea Apostolick should approve the Rule; and so they all of them went towards Rome, and St. Francis in the Way had a Revelation, by which our Lord comforted him, and gave him Hopes, that he should be heard and his Business dispatched by Pope *Innocent III.* who at that Time sat in the Chair of St. Peter, as it happened. For although at first the Pope would not admit him, afterwards by a Revelation which he had, he sent to seek him, and received him very courteously;

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ously; and understood, that this poor, vile, and neglected Creature, was to be as it were a high and sublime Palm in the Church of God, and to be a Repairer, and Sustainer of his spiritual Edifice, which went to Decay. For the Pope one Night going to rest full of Cares, by reason of the Calamities the Church did suffer, saw in his Sleep, that the Church of St. *John Lateran*, where he dwelt, was ready to fall to the Ground, and that a poor and contemptible Man put his Shoulders under it, and held it up; and by divine instinct he understood, that this poor contemptible Man was the glorious St. *Francis*, who by his Example and Doctrine was to sustain the Church of God, as he sustained it whilst he lived, and now sustains it by his happy Children. And this Revelation, or another like it preceded in the Confirmation of the holy Order of St. *Dominick*; whom St. *Francis* met at *Rome*, and the two holy Patriarchs, without having seen each other before, knew, and embraced one another, and entered into a League together, to make War against Hell, and to stand up for the Glory of their celestial Captain and Lord. The Pope, by the Revelation he had, and by seeing this Humility, Purity, and Zeal of St. *Francis*, was inclined to grant what the Saint petitioned him; but the Matter being so hard, and so important, he desired yet further to commend it to God, and more maturely to deliberate it; especially seeing some Cardinals did not like well of it, judging it were better to reform the ancient Orders, than to institute other new ones, and that the Rule and the extreme Poverty, which was professed in it, seemed to exceed human Forces. But in fine, after much Prayer and Consultation, the Pope freely granted what St. *Francis* asked, and confirmed his Rule, and commanded they should preach Penance; and ordained, that all the Lay-brothers, that came with him, should have little Crowns made them, that they might more freely sow the Word of God. This Confirmation the Pope made by Word of Mouth, or *Vivæ vocis oraculo*; and St. *Francis* with his Companions made their solemn Profession in the Hands of his Holiness, in the Year MCCIX, promising the Evangelical Manner of Life and Rule, and St. *Francis* was by the same Pope made Minister General of the Order.

The Order now being confirmed, St. *Francis* with his Companions returned to *Affisum*. In their Journey they were in great Necessity, having nothing to eat, nor any human Means to get any Thing, and on the sudden there appeared a Man to them, who gave them Bread, and straight disappeared, they not knowing who he was. Some of his Companions were in Doubt, whether it were better to retire themselves into some so-

litary Place, to give themselves to Contemplation, or to converse amongst Men; but after that they had made their Prayer about it, begging of our Lord to discover his Will to them, it was revealed to the Saint, that God would have that Order to gain Souls to him, which the Devil went about to take away from him; and so they betook themselves to a poor and desolate House near to *Affisum*, eating the Bread of Tears, and living in admirable Poverty and Sanctity. Their Prayer was more mental than vocal; for they had not as yet Books to sing the Canonical Hours; and the Saint taught them to pray, and to see and praise our Lord in all, and by all his Creatures, and to honour with particular Reverence Priests, and to believe firmly, and to die for the Faith which the *Roman Church* taught. When they saw a-far off any Church or Cross, they prostrated themselves, and prayed as the Saint had taught them. Whilst these holy religious Men remained yet in this poor House, St. *Francis* went one *Saturday* late in the Evening to *Affisum*, for he was to preach upon *Sunday* in the Cathedral Church; and being absent, he appeared in the Night to his Brethren in a Chariot of Fire, in which there was a Globe resplendent as the Sun; and the Chariot made three Turns about the House, to the great Astonishment of the Religious; who received not less Light in their Souls, than in their Bodies, and understood, that although their Father St. *Francis* was absent in Body, yet he was present in Spirit, and that it was he, whom God shewed to them in that Chariot of Fire, like another *Elias*, a Zealot of his holy Law. Afterwards he went to the Hermitage of St. *Mary of Portiuncula*, which the Monks of St. *Benedict* (whose it was) freely gave him, that it might be the chief Convent of his Order. From thence he went out to preach in the Villages and neighbouring Towns; his Auditors looked upon him, as a Man of the other World, who had his Heart and Eyes always fixed upon Heaven, and by his Works and Words sought to carry all Men thither. Many were converted by his extraordinary Fervor, and of these he instituted the holy Order, which he called the Order of Penitents; and a great Number of young Virgins resolved to keep perpetual Chastity; of whom the first Plant and spiritual Daughter of Father St. *Francis* was the most holy Virgin *Clara*, a most clear Mirror of all Purity and Sanctity, and Mother of the Religious, who are called the Poor Dames. But many others bidding Farewell to all worldly Things, followed St. *Francis*, as a Man and Master sent from Heaven; in such sort, that his holy Family went on encreasing every Day more and more, and filling the World with the most sweet and fragrant Odour of their

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OCTOB. 4. their perfect Virtues. Amongst others was a certain religious Man of the Order of the *Crucifers*, called *Maurice*, who being in an Hospital near to *Affsum* given over by the Physicians, sent to St. *Francis*, desiring him that he would pray to God for his Health. The Saint prayed for him, and presently took a little Bread, and crumbled it into a little of the Oil, which burned in the Lamp before the Altar of Our Lady, and mingling it, sent it him by one of his Friars, saying: Carry this Medicine to our Brother *Maurice*, by which he shall be cured, and shall be a valiant Soldier of our Troop. *Maurice* took the Medicine, was cured, entered into the Order, and lived in great Austerity and Sanctity of Life, and persevered till his Death. Another a great Poet (whom they called the King of *Verses*) came to see the Saint, and found him preaching in a Monastery, and saw in the Time of the Sermon two bright shining Swords, in Form of a Cross, the one reached from the Head of St. *Francis* to his Feet, the other crossed through his Arms; and admiring at the Vision, and moved to Compunction by it, he was converted, and took the Habit with so great Devotion, that St. *Francis* changed his Name, and called him Brother *Pacificus*; and he was the first Provincial Minister of *France*, and saw many Times a Cross in the Fore-head of the holy Father. In this Manner our Lord went on calling new Soldiers to this new Order; and gathering that flourishing and glorious Army, which was to make so great a War against the infernal Powers. The Number of the blessed Children of St. *Francis* did so encrease, that to disperse them, and to distribute them into Provinces, and to assign them Provincial Ministers, a general Chapter was assembled in St. *Mary of Portiuncula*, and there came to it more than five thousand Friars; and by the Favour of our Lord they had all their Health, and wanted nothing that was necessary, and were spiritually joyful and content. After the Saint had settled the Government of his Order, although he could not be present with his Body in the Provincial Chapters, which were celebrated, yet he was there in Spirit, and sometimes by Miracle appeared in them. In a Chapter which was held in the City of *Arles*, St. *Anthony of Padua* preaching to the Friars upon the Title of the Cross, *JESUS NAZARENUS, REX JUDÆORUM*, the holy Patriarch was seen elevated in the Air, who blessed his Children, with his Hands stretched forth in Form of a Cross. And another Time, as he was speaking with his Friars of the Things of God, our Lord *JESUS CHRIST* appeared in the Midst of them, and gave them all his Benediction. The Saint desired, that his Rule, which was approved by Pope *Innocent*

III. should also be confirmed by *Honorius* OCTOB. 4. III. who had succeeded him in the Popedom. And to this Purpose God having commanded him by a Revelation, to make another Rule more short (for that the first was somewhat long) by the Instinct of the Holy Ghost, he went up into a Mountain with two of his Brethren, and fasting with Bread and Water, and making continual and fervent Prayer, he caused the Rule to be written, as God revealed it to him. He came down from the Mountain, and gave the Rule in Writing to the Vicar to keep; the Vicar by Negligence lost it, and the Saint returned into the Mountain, like another *Moses*, and caused the Rule to be written again in the same Words as before, as if he had heard them from the Mouth of God himself. This was the Rule that *Honorius* confirmed, in the eighth Year of his Popedom, and St. *Francis* exhorting his Brethren to the Observance of it, was wont to say, that he had put nothing into that Rule of his own Head, but that all that was in it, had been revealed from Heaven. For at that Time when he was in the Mountain in Prayer, there came a Voice from Heaven, which said three Times: *Francis, in this Rule there is nothing of thine, all is mine, and I will that it be kept according to the Letter, for I know the Forces of Man, and the Help that I will give him.* And a few Days after our Lord confirmed that Rule, and the Revelation with which he had given it, imprinting his Wounds in the Body of the Seraphical Father, as shall be said afterwards.

But who can worthily recount the admirable and most sublime Virtues of this Seraphim? To go about to write them, is to enter into an immense Ocean, or into a most profound Abyss that has no Bottom. Of each one of them might be made a whole Book; but we shall collect them only in brief out of what St. *Bonaventure* writes more copiously in his Life. And to begin with his Penance; he chastized his Body with great Rigour, and scarcely allowed it what was necessary to sustain Life, and was wont to say, *That it was very hard to satisfy the Necessity of the Body, and not to obey its sensual Inclinations.* Very rarely, unless he were sick, did he eat any Thing that was dressed with the Fire, and when he did, he put Ashes or Water upon it to make it unsavoury. He drunk clear Water, and that very moderately, how great Thirst or Heat soever he suffered. Every Day, as if he had been a Novice, he found out new Ways of mortifying himself, and of afflicting his Flesh. When he went abroad to preach, he eat what was given him. His Bed ordinarily was the Ground, and most frequently he slept sitting, taking for his Bolster a Piece of Wood or a Stone. He went cloathed with

OCTOB. one single and poor Coat; and being asked
 4- how he could endure the Sharpness of the Cold being so thin clad? He answered, *With Fervour of Spirit*. He would not permit any Softness in his Cloathing, and said it was rather for the Palaces of Princes, than the Cottages of poor People; and when he felt any Softness in his Coat, he sowed it within with Pack-thread, to make it rough. He added also, that he had found by Experience, that the Devils easily tempted those that wore soft Garments, but were afraid of, and fled rough ones. And when he saw that his Habit was better, or newer than that of his Brethren, he would change for the oldest, and most worn; and even he made sometimes his Garment of the Pieces and Patches, which his Brethren gave him; and for this Cause the Prelates of the Order afterwards commanded the Friars, that they should not change Garments with him, nor accept of his, although he should give it them. But what shall I say of the Purity, and Chastity of his Soul? At the Beginning of his Conversion finding himself pressed with the Ardor of Concupiscence, he cast himself oftentimes in the Winter into a Ditch full of Snow, to temper that infernal Fire; chusing rather to suffer a great Cold in his Body, than such a dangerous Fire in his Soul. Being one Night in Prayer, the Devil called him three Times by his Name, and said to him: *There is no Sinner so wicked, that God does not Pardon if he be converted; but he that kills himself by indiscreet Penances, shall never find Mercy*. The Saint understood by divine Revelation, that the Devil went about to make him tepid, and he found in himself a most grievous Temptation of the Flesh. He presently stript himself, and began to discipline himself most sharply, and with great Fervor of Spirit went out of his Cell into a Garden, and rolled his naked Body in the Snow, and having made seven great Heaps or Balls of the same Snow, he said: *This great one is thy Wife, the others thy Sons and Daughters, and Servants; cherish them who are ready to die of Cold; but if this be painful to thee, serve diligently God alone*. With this divine Fire he quenched the Flames of the other sensual Fire, so that he never felt any such like Thing more. And although he had obtained so great a Victory over his Flesh, and it had been revealed to Friar Leo his Companion, that St. Francis was reckoned in Heaven amongst those that were Virgins in Body and Soul, yet he was most wary in treating familiarly with Women, and had such a Custody of his Eyes, when he spoke to them, that he almost knew no Woman by Sight. For he said, *That by Occasions the Strong are made weak, and the Weak are overcome; and that to converse with much Familiarity with Women, and not*

to be burnt, or singed, is as hard, as to walk upon hot Coals, or to keep Fire in ones Breast, and not to be burnt. What has a religious Man to do (said he) *to treat with Women, unless it be when he hears their Confession, or when he gives them some short Instruction to better their Life? He that thinks himself secure, is not cautious; and the Devil finding what to take hold on, although it be but an Hair, he makes a terrible War*. This is the Doctrine of the Seraphical Father; which he taught more by his Example, than by his Words; and for this Cause he called his Body *Brother Ass*, because it was to carry Burdens, to be much beaten, and to eat little, and that of course Food: And when he saw any one idle, and that eat of other Mens Labours, he called him *Brother Fly*; because he did nothing that was good, and spoiled the good which others did, and was troublesome and abominable to the rest. In fine, the blessed Father lead such a Life, and so spent himself with the Rigor of his Penances, that a few Days before he died, he asked Pardon of his Body, for having treated it with greater Severity than was necessary; excusing himself that he had so done for the greater Security and Guard of the Chastity, and Purity of his Soul; and for the greater Service and Glory of God. Although he was so rigorous to himself, he was not so to others, nor did Austerity please him, when it was indiscreet; and so one Night coming to a Friar, who by Reason of his immoderate Abstinence could not sleep, and was in Danger to spoil his Health, he brought him some Bread, and that he might eat it with less Shame, the Saint himself began to eat with him; and so delivered him out of that Danger; and said, that Discretion is the Mistress and Guide of Virtues.

With this extreme Austerity St. Francis joined a most profound Humility; for he was most humble, and in his own Eyes most vile, and desired that all should repute him such, and loved to be dispraised, and shunned Praises, and said: *That every one is so great, as he is in the Eyes of God, and no greater*. When the People praised him, and called him Saint, he commanded some Friar to give him reproachful Language and injurious Words. And when he preached, oftentimes he told his Faults in his Sermon, that his Auditors might despise him; and did other Things more admirable than imitable, which were a certain Sign of his great Fervor, and most profound Humility. He used great Industry to hide the Gifts of God, and when any one praised him, he said: *Do not praise me, who am not yet secure; nor is anyone to be praised whom we know not what he will be*. And oftentimes he said to his Brethren: *No Body has Cause to boast, because he does those Things which a Sinner can do; as is to fast, to weep,*

OCTOB. weep, and to chastise his Flesh, all which some
 4. Sinners do; this Thing alone a Sinner cannot do, to wit, to be faithful to his Lord. In this therefore we are to glory, if we render to God his Glory, if faithfully serving him, we ascribe to him whatsoever he gives us. From this Humility it was that he would not be ordained Priest, but always remained in the Decree of Deacon. He bore a great Respect to Priests, and was wont to say, *That if he should meet with a Priest, and together with a Saint that were come down from Heaven, he would first kiss the Hand of the Priest, and afterwards do Reverence to the Saint; because greater Respect was due to him from whose Hands he received the most holy Body of our Lord.* An Effect of the same Humility was his asking Counsel of his Subjects, when there was any Doubt, although he had the Gift of Prophecy, and so great heavenly Light: And so once, when he was doubtful, whether he should preach, or give himself to Contemplation, he recommended it to Friar Silvester, and to the Virgin, St. Clare, who after they had made their Prayer, should tell him their Opinion; which was, that he should preach, and he followed it. For as St. Bonaventure says, the true *Minorite*, was not ashamed to ask little Things of those that were less than himself, having learned the great Things of the supreme Master. From the same Humility proceeded that so ardent Desire, the blessed Father had to obey, and not to command. And for this Cause he renounced the Generalate, and desired they would appoint him a Guardian, whose Subject he might be. In his going from Place to Place, he promised Obedience to the Brother that he took with him for his Companion, and kept it: And said once, that amongst other Favours God had done him, one was, that he would as willingly, and as diligently obey a Novice, that had been but one Hour in Religion (if he were given him by his Guardian) as he would the most Ancient, and the most Discreet of all the Friars. *Because* (said he) *the Subject ought not to regard the Person whom he obeys, but God, whose Place he holds, and for whom he obeys.* And being asked, how one that was truly Obedient was to behave himself? He answered, that he was to be like a dead Body. A holy Friar Companion to St. Francis, being in Prayer, saw a very eminent Seat in Heaven, full of precious Stones, and of an immense Splendor, and asking him that shewed it him, for whom that Seat was kept? It was answered him, for the humble St. Francis. After this Vision, he asked the Saint, what he thought of himself? And he told him: *That he thought he was the greatest Sinner in the World; and the other demanding, how he could say that with Truth? He answered: For if God had done a Robber, or the greatest Sinner in the*

World, the Favours he has done me; he would have been more grateful, and better than I am: And if he had left me to myself, I should have committed greater Wickednesses than any of them. The Cardinal of the Holy Cross in Rome, desired him once to stay some Days in his House, and the Saint being humble, obeyed the Cardinal, out of the Respect he bore him. The second Night he was in his House after long Prayer, desiring to take a little Rest, the Devils came and whipped him most cruelly, and gave so many Strokes, that he remained half dead; he called his Companion, and recounted to him what had happened, and told him, it was a Chastisement of God, and that it was better to quit the Court, and to go amongst the Poor of CHRIST, than to give Occasion to the Friars to think, and say of him, that he loved to be amongst the Cardinals, made much of himself, and sought after Honour, and so forthwith in the Morning, he humbly excused himself to the Cardinal, and returned to his Convent.

From this same Humility sprung the cordial Affection he had to holy Poverty, which he called the Queen of Virtues, for having been so loved by the King of Heaven, and by his most sacred Mother: And said, it was the Foundation of his Order, and that God had taught him, that the Enterance into Religion, ought to begin with Poverty: And sometimes he commanded to be pulled down Houses already built, because they seemed to him too sumptuous, and contrary to evangelical Poverty. One Time the Vicar of St. Mary of Portiuncula telling him, that the Poverty of that House was so great, that they had not wherewithal to entertain the Friars that came as Strangers, and that it were good to keep some of the Money of the Novices that entered, for a Reserve in Time of Need; the Saint answered him: *Dear Brother, in no House whatsoever, must we do any Thing against the Rule. It is less inconvenient, that when there is Necessity, you should take away the Ornaments from the Altar of the glorious Virgin, to remedy it, than to attempt any Thing against the Vow of Poverty; and the Virgin herself will take it in good Part.* As he was travelling in the Way he saw a Purse, which seemed to be full of Money; his Companion said to the Saint, that it were good to take it up, to give the Money to the Poor; and although St. Francis in the Beginning did not like of it, yet afterwards seeing the Impatience of his Companion, he made his Prayer, and commanded him to take up the Purse, and laying his Hand upon it, there leapt forth a Serpent, which immediately, together with the Purse, vanished. Another Time in another Journey there appeared to him three poor Maids, and very like

OCTOB. like one another in Stature, Visage, and Age ;
 4. which were Poverty, Chastity and Obedience : And saluting them he said : *Welcome, Dame Poverty*, and with this they vanished. When he saw another more poorly cloathed than himself, he chid himself ; counting it a great Shame to him, that any one should outgo him in Poverty. And so the Saint having a Cloak about him (being not well) met one Day in the Street a poor Man, and gave him the Cloak ; and his Companion going about to hinder him, he said to him : *I should esteem myself a Thief before God, if I should not give this Cloak to one Poorer than myself*. And when any Thing was given him, he was wont to ask leave to give it to another that was Poorer, in case he should meet with one ; and when he found a poor Man carrying a Burden, he would help him to carry it. He took a greater Gust in the Alms, which he begged from Door to Door, than in those that were given him without asking ; and when grave Persons invited him to Dinner, he went first to beg Alms of the Neighbours from Door to Door. And when he sent his Friars to beg, sometimes he said to them : *Go, for this God sent the Friars Minorites into the World ; that his Elect should give them Alms, and fulfil that Mercy, of which the Judge is to ask them an Account at the Day of Judgment*. Upon an *Easter-day* being so far from the Villages, that he could not go to beg Alms, desiring to imitate our Lord, who upon that Day in the Habit of a Pilgrim was invited by the two Disciples that went to *Emaus*, he begged an Alms of his own Friars that were with him, and they gave it him, and the blessed Father received it with great Humility and Content. Being Sick at a Place called *Nocera*, certain Men carrying him to *Affisum*, who had been sent thence to fetch him thither, there to give him Physick and to take Care of him, in their Way they found nothing to eat, to be bought with their Money : And the Saint knowing of it, ordained they should beg for the Love of God, what they could not get for Money ; and doing so, they returned loaded with whatsoever was necessary both for themselves and for the Saint. Another Time a Person of Quality coming to ask the Habit of him, he commanded him first to give his Goods to the Poor. But he went and gave them to his Kindred, who were rich, and had no need of them : Which the Saint understanding, would not admit him, saying, *That he who knew not how to give his Goods to God, would less know how to give himself* : And so the Man recovered his Goods, and forsook his virtuous Purpose. Hitherto of his Love to the Poor, and to Poverty. But who is able to declare the burning Love, which this Seraphim had to-

wards our Lord, and towards his Neighbours? OCTOB.
 The Thirst he had of the Conversion of 4
 Souls was most ardent, and he said, that in order to this, Example had more Force than Words : And that those Preachers were to be deplored, who in their Sermons did not seek the Salvation of Souls, but their own Honour : And those who pulled down with their bad Life, what they built up with their good Doctrine : And that in the Day of Judgment it would be seen, that many Lay and simple Persons, were the Cause of the Conversion of many by their Prayers and Tears, although they did not preach to them by their Words. He made great Account of Silence in himself and in his Friars, and said, it was not a small Virtue ; and that Sentence of the Holy Ghost, which says, that *Life and Death are in the Hands of the Tongue*, was not so much to be understood of the Pleasure in Eating, as in Speaking. And he could not endure, that any one should murmur against another : And one Time hearing that a Friar spoke ill of another, he gave Order to the Guardian diligently to enquire after the Fault, and that if he found, that he who was accused, was innocent, he should so severely punish the Accuser, that all should take Notice of him. He was very charitable to the Sick, and to the Poor and Needy. And one Time because one of his Religious spoke sharply to a poor Man, that importuned him for an Alms, he commanded him to cast himself at the Feet of the poor Man, and to ask him Pardon, saying, *That the Poor represent CHRIST poor, and his Mother the Virgin Mary poor, and for this Cause they are to be spoken to with Sweetness and Civility*. This Love to his Neighbours did flow, as from its Fountain, from an entire Love of our Lord, which burned in his Heart. For it was a Thing of great Admiration, to see how ardent and how enflamed that Fire of divine Love was, with which this Seraphim was consumed : So that not contenting himself with the much he did and suffered for this Love ; he resolved to go preach in *Syria*, to the *Moors*, and the other Infidels, out of the great Desire he had to die for his Lord. He embarked in the sixth Year of his Conversion, but straight there arose a Tempest, which drove them upon the Coast of *Sclavonia*, and finding no Convenience to pass on further, he was forced to return back again. Afterwards he departed for *Mauritania* to preach to *Miramamolin*, and went on his Way with so great Fervour and Desire of Martyrdom, that although he was very weak, and much spent, yet his Companion was not able to hold Pace with him ; but it pleased God, that in *Spain* he was taken with a grievous Sickness, and by Reason of it, and certain Business of his Order,

OCTOB. der, and divers Accidents, he could not pos-
 4 sibly go into *Mauritania*. In fine, in the
 thirteenth Year of his Conversion, not being
 able to rest for the burning Desire he had
 of Martyrdom, at that Time when there
 was a most bloody War between the Chri-
 stians and the *Moors*, he passed through ma-
 ny Dangers into *Syria*, with his Companion
Illuminatus a Man of admirable Virtue.
 They fell into the Hands of the *Moors*, who
 handled them very rudely and unworthily,
 beating and whipping them, and in Fetters
 carried them to the *Sultan* of *Babylon*, which
 was what the Saint desired. He preached
 to the *Sultan* with great Courage and Fer-
 vour the Mystery of the most Holy Trinity,
 and of the Incarnation of the Son of God,
 and offered himself to go into a great Fire,
 in Proof of the Faith he preached, if the
 Priests of *Mahomet* would go in also in Defence
 of theirs: And although they would not, yet
 he said he would go into the Fire, if they
 would promise him to be converted to
 CHRIST our Lord, in case he came out of
 the Fire without Harm. But the *Sultan*
 fearing some Revolt of his People, would not
 admit of the Condition, but admiring the
 Constancy of the Saint, and his Contempt
 of all earthly Things, and that he would not
 accept of the rich Gifts and Jewels of great
 Price which he offered him, neither for him-
 self, nor to distribute amongst the Churches,
 and the poor Christians, he honoured him
 beyond Measure, and entertained him with
 all Civility: And the Saint seeing that in Place
 of the Martyrdom, which he sought after,
 he had found Honour and courteous En-
 tertainment, by divine Revelation which he
 had, he returned into the Territories of the
 Christians.

This same Charity was Cause that St.
Francis was alwas employed in the Medita-
 tion and Contemplation of our Lord, and
 lived by Prayer. For he that loves much,
 desires much to converse with the Person
 he loves, and puts all his Treasures and
 Happiness in that which he esteems his
 supreme Good; and all his Entertainments
 and Delights are to consider its Excellencies
 and Greatnesses, as St. *Francis* did. Who in
 Testimony of this Affection, repeated often-
 times in his Prayers, *Deus meus, & omnia;*
My God, and my all. For in him he
 saw and found all Things; and out of him
 esteemed Nothing, nor judged any Thing
 worthy of regard. Every Year after the Feast
 of the *Ephiphany*, he retired himself in ho-
 nour of the forty Days which CHRIST our
 Lord was in the Desert; and shutting him-
 self up in a Cell, he employed all that Time
 in Prayer, fasting most rigorously. He com-
 municated very often, and in a Manner or-
 dinarily in communicating he suffered an
 Extasy, and his Mind remained rapt, and

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suspended. He recited the canonical Hours OCTOB.
 with great Devotion and Reverence; always 4
 standing and bareheaded, without leaning,
 how ill soever he was. And when he travel-
 led, he always stopped at the Time of Prayer,
 and said, *That if the Body when it eats cor-
 ruptible Food, desires to be with Repose, why
 should not this be granted the Soul, when it
 takes and feeds upon heavenly Sustenance?*
 He was very devout to the Name of God,
 and of JESUS CHRIST: And when he found
 them upon the Ground, or in any indecent
 Place, he would devoutly take them up, and
 put them somewhere with more Decency:
 And he had a cordial Reverence to all the
 Relicks of Saints. One Time praying in a
 desert Church, he understood by Revelation;
 that there were there certain Relicks, which
 were not kept with due Reverence; he com-
 manded his Religious to take them, and to
 carry them into their Church. They neg-
 lected to do what the holy Father had com-
 manded them; but our Lord did not neg-
 lect to comfort his Servant: For by the di-
 vine Power the holy Bones were translated,
 and when Mass was about to be said, they
 were found upon the Altar resplendent, and
 with a heavenly Fragrancy. Although he
 felt a wonderful Tenderness of Devotion in
 all the Mysteries of the Life of our Saviour,
 yet in none so much as in that of his sacred
 Nativity, by reason of the Poverty, Cold and
 Nakedness, which are represented to us in
 the Stable and Crib of *Bethleem*. And so once,
 having first obtained leave of the Pope (that
 it might not be attributed to Levity) one
Christmas Night, he caused Straw to be
 brought, and an Ox and an Ass, and a great
 Multitude of People, and his Religious to
 meet together, and with great Solemnity of
 Musick and Lights, Mass to be said in a
 Manger, and the Saint in it sung the Gospel,
 and preached to the People of the Nativity
 of the poor King; and every Time he named
 him, he called him the Infant of *Bethleem*
 with an inexplicable Devotion and Tenderness.
 The People kept as Relicks the Hay that
 had been in that Manger, and it served to
 free them from great Dangers, and to cure
 many Diseases amongst their Cattle. He had
 a very particular Devotion towards the most
 sacred Virgin *Mary* our blessed Lady, and
 took her for Advocates for himself and for
 his Religious and in her Honour fasted from
 the Feast of St. *Peter* and St. *Paul*, till her
Assumption. After this Festivity, he also fast-
 ed other forty Days, and prayed much out
 of Devotion to the Angels, and especially to
 St. *Michael* the Archangel, and at *All Saints*
 he fasted other forty Days: And under the
 Excuse of these *Lents*, he spent the whole
 Year in Fasting and Prayer. Notwithstanding
 the many and great Troubles which the De-
 vils even visibly caused him, to withdraw

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him

OCTOB 4. him from Prayer, he always remained firm and constant, and they could never divert him, nor make him slacken his Devotion, and according to the Measure of his great Affection and Tenderness for God, was the Abundance of the Graces and spiritual Comforts, which God with a most liberal Hand gave him. For many Times being in Prayer, he was raised up from the Ground, and one Time he was seen in the Air, environed with a resplendent Cloud. Oftentimes upon the Way as he travelled he was visited, and recreated by our Lord, with an ineffable Sweetness, and that he might receive it more leisurely, and alone, he made those that went with him to go before: For he endeavoured with great Care to hide his Virtues, and the Visitations, and Illustrations, and Cherishings of our Lord: Who seems to have chosen this blessed Patriarch, to enrich him as much interiorly, as he had made himself poor exteriorly; and because he had humbled himself, and loosed himself from the Love of all Creatures, he exalted him, and made him Superior to them all, as we shall see by and by. For first of all, he illuminated the Understanding of St. Francis, with a sovereign Light, and with a Wisdom that is not taught in Books; but which comes down from Heaven: He infused into him the Knowledge of the holy Scripture, and the ineffable Mysteries of our holy Religion: Moreover he gave him the Gift of Prophecy to foretel Things which were to happen a long Time after. The Army of the Christians being about *Damiata*, and preparing to join Battel with the Enemy, he advised them not to fight, for that they should be overcome: They would not believe him, and so were routed and ruined. Upon a Time an honourable Soldier invited him to eat at his House, and received him into it with great Devotion. The Saint before they sat down to Table made his Prayer, and called the Soldier aside, and told him, that in Recompence of that Charity, which he had shewed to the Poor of JESUS CHRIST, he would advertise him that he should not eat at that Table, but in the other Life, and that therefore he should go to Confession, with a true Grief and entire Repentance of all his Sins. The Soldier did so, confessed to the Companion of the Saint, set in order his Conscience, and the Things of his House, according as the Shortness of the Time did permit; and as those that were invited were sitting down to Table, all on the sudden he expired. A Prebend of a very bad Life, was very Sick in Bed without being able to move himself, he caused himself to be carried to the Saint, and besought him with many Tears to make the Sign of the Cross upon him: The Saint answered him, why wouldst thou have me do that which thou askest me, seeing thou art an Enemy of the

Cross, and so contrary to it in thy Life? But OCTOB. 4. for the Devotion of those that are here, who ask it of me with so great Importunity, I will make the Sign of the Cross upon thee, with this Premonition, that I give thee in the Name of our Lord, that if delivered from this Sickness, thou return to thy Vomit, thou shalt fall into greater Miseries, for thy Ingratitude. The Man was cured by the Sign of the Cross, but did not give Thanks to God for the Health he had given him, nor did he amend his Life, but returned to his light Courses, and being asleep one Night in a Canon's House, the Roof of the House fell down, and all the others that were in it escaping, he alone was killed. And he not only manifested Things to come, but also he discovered the secret Thoughts of the Heart, and the most inward Desires of the Soul, and the Scruples of the Conscience. And of some Sinners that were in a bad State, he foretold, that they would amend themselves; and some that in the Eyes of Men seemed to be good and worthy of Praise, he advertised them of the bad Life they would lead, and of the Evils that were to befall them for the same. Upon a Time two of his Religious having been a Journey, and returning home, the Elder of them did some Things, which gave Scandal to the Younger: When they came to the Saint, he asked the Younger, how his Companion had behaved himself in the Way? And he answering (that he might not blame his Companion, and discover the Fault) that he had behaved himself well: The Saint said, see that thou dost not tell a Lie, under the Pretext of Humility: Expect a while, and thou shalt see what will happen. A few Days after, he who had given the Scandal, went out of Religion, our Lord so permitting it, because he had not done Penance for his Fault; and to manifest withal the Chastisement of his Justice, and the prophetic Spirit which he had given his Servant. Another Time coming to visit his Religious, and to speak with them about heavenly Matters, as he was wont, they told him that there was one amongst them of a singular Sanctity, and of an admirable Life, of great Prayer, and so given to Silence, that even he would not confess but by Signs, that he might not speak. The Saint did not like it, and reprehended them for praising that Singularity, and said to them, this is not the Spirit of God, but of the Devil; a diabolical Temptation, and not the divine Virtue: And as he had said, so it proved to be; for by the Light of Heaven he penetrated the Heart of that poor religious Man, who by that deceitful Singularity separated himself from the common and holy Conversation of the rest. Our Lord also gave him a great Dominion over Creatures; which recreated and served him. For the Saint considering, how

OCTOB. 4. how God made all Things out of nothing, he called the Creatures Brothers and Sisters, how vile soever they were, and especially those which represented the Meekness of CHRIST, as Lambs and Sheep. One Time at St. Mary of *Portiuncula* they gave him as an Alms a living Sheep, and he received it very willingly, as being a Symbol of Innocency and Simplicity; and exhorted it to live in the Convent without disquieting the Religious, and to assist at the divine Praises; and so it did. For when the Religious went to the Choir, the Sheep entered into the Church, and fell upon its Knees, and bleated before the Altar of our Lady, as it were saluting her; and also when in Mass the most Holy Sacrament was elevated, it bowed its Knees, as adoring our Lord. Also at Rome St. Francis had another Lamb, which he taught to assist at Mass, and at the Canonical Hours; and when the Saint went abroad, he recommended it to the Care of a noble Matron, and if she were slow in the Morning to go to Mass, the Lamb by its bleating called upon her, and by its Head and Gestures made Signs that she was to go to the Church. Also oftentimes the Fishes, Rabbits and Hares came into his Hands and Bosom, and would not go from him till he had given them his Benediction. Travelling one Time by the Lakes of *Venice*, there were a great Number of Birds singing amongst the Reeds and Shrubs; and he said to his Companion, our Sisters the Birds praise their Creator, let us go amongst them, and sing there to our Lord the Canonical Hours. They went to them, and the Birds were not afraid of them, nor did they fly away; and when by reason of their singing they did not well hear one another the Verses which they sung, St. Francis said to the Bird: Sisters Birds, leave off your singing till we have made an End of paying our Lord his due Praises. A strange Thing to consider, the Birds were still and silent, till St. Francis and his Companion very leisurely made an End of their Canonical Hours; and then the Saint gave them Leave, and they sung as before. Another Time there was a Grasshopper singing in a Fig-tree, near to the Cell of the Saint at St. Mary's of *Portiuncula*: One Day he called her to him, and she came, and sat upon his Hand, and he said to her, My Sister Grasshopper, sing, and praise thy Creator; she did so without ceasing, till that the Saint commanded her to return to her Place, and for eight Days she went and came to him, obeying him, and singing, till the Saint said to his Religious; Let us dismiss Sister Grasshopper, who has done very well, exciting us these eight Days to the Praises of God. He gave her Leave to be gone, and she never appeared more. With a Hawk also and a Pheasant there passed admirable Things, and

proper to a Man, to whom our Lord had given Dominion over the Birds, and over all his Creatures, as is to be seen by what happened to him another Time. Going to preach, he found in the Way a great Number of Birds of different Kinds and Colours, which were singing, and he went to them, and as if they had Understanding, they became still and quiet, and looked upon him after an unwonted Manner, and bowed down their Heads; he seeing their Attention, began to preach to them, and to say: My Brethren Birds, you are much obliged to praise your Creator, for that he has clothed you with Feathers, and given you Wings to fly with, and a pure and spacious Air to recreate in, and without any Care or Solitude of yours sustains, and conserves you. And the Birds hearing these Words, rejoiced, stretching forth their Necks and Wings, and making other Signs of Gladness and Content. And although the Saint touched them with his Garments going amongst them, none of them stirred, till he had given them his Benediction and Leave. It was not a lesser Miracle which one Time, when he was preaching in a Village, happened to him with the Swallows; which sung so importunately, that he could not go on in his Sermon; for the Man of God turning himself towards them, with a loud Voice said to them: My Sisters Swallows, it is now Time that I also speak, seeing hitherto you have sung, be silent till the Sermon be ended, and be attentive; and, as if they had Reason, immediately they were still, and stirred not till he ended his Sermon, and with his Benediction flew away. God our Lord did not give this Command over the Swallows only to St. Francis himself, but also to some of his holy Companions for his Merits. For in the City of *Paris* this Miracle of the Swallows, which we have recounted, having been divulged, as one of his Children was studying, a Swallow with her troublesome Singing took away his Attention, and he said to his Companion; this Swallow is surely one of those that disturbed our holy Father, and hindered him from preaching, till he had commanded them to be silent; and turning himself to the Swallow, he said to her: In the Name of Francis the Servant of God, I command thee presently to hold thy Peace, and to come to me. Immediately she left her chattering, and came into his Hands; and the Virtue of the Seraphical Father was more known, and the singular Grace which our Lord gave him over Creatures, and his Children for his sake.

But it is not so great a Wonder, that Birds and other Creatures that have Sense, should obey St. Francis, as to see that the Fire and insensible Things should subject themselves to his Will and Command. The Man of God

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God had a very great Gift of Tears, and his Eyes were two continual Fountains which distilled from them, and hereby he came in a manner to lose his Sight, and was advertised by a Physician, that if he did not repress his Tears, without Doubt he would become quite blind. The Saint answered: *Brother Physician, the Spirit has not received the Benefit of the Light for the Flesh, but the Flesh for the Spirit; and we ought not for the Love of that Sight, which is common to us with the Flies, put an Impediment to the spiritual Sight, and celestial Comfort.* And when they besought him, that at least he would permit himself to be seared with a hot Iron for the Help of his Eyes, he was content, because it was a painful and wholesome Remedy. When the Surgeon was about to apply the searing Iron, the Saint spoke to the Fire, saying: *Brother Fire, God has made thee a very beautiful, active, and profitable Creature, see that thou beest now to me mild and courteous: I beseech the great Lord who made thee, that thou burn me gently, that I may be able to endure thee.* He was seared very deep from the Ear to the Eye-brow, but he felt no Pain at all. He was once very sick, and perceiving himself to be very weak, he asked for a little Wine; but there being none, he commanded some Water to be brought him: He made the Sign of the Cross upon it, and it was converted into very excellent Wine, and drinking a Draught of it, he was immediately cured, and well. Another Time finding himself much wearied and spent, he desired a little Musick, to exhilarate and cheer up his Spirits, yet such was his religious Modesty, that he would not ask for any; but our Lord that Night gave him Musick so sweet and heavenly, that he seemed to himself to be already in the other World. Another Time going to preach, he was overtaken with a very dark Night, and the Way was dangerous by reason of a River, and certain Lakes that were in it; his Companion that went with him, said to him: Father, ask of God that he would preserve us from this Danger. The Saint answered, *God is omnipotent, if he please, he can give us Light.* As he was saying these Words, there appeared a great and clear Light, which lasted them till they came to their Lodging, but others that went the same Way, saw not the Light.

But who is able to recount the other innumerable Miracles, with which our Lord honoured St. Francis in his Life, and after his Death? He cast out many Devils; gave Sight to many Blind; cured many Lame and Maimed, and restored the Dead to Life; gave Children to Women that were barren, and delivered from Danger those that were in Childbirth; freed the Imprisoned out of Prison, and those that were at Sea, from hor-

rible Tempests. The Bread which the Saint blessed, the Rags of his broken and poor Habit, the Cord with which he girt himself, the Water with which he washed his Hands and Feet, and any Thing that had touched him, was a sovereign Medicine against Diseases, a Remedy against Adversities, and a Comfort and Ease in Labours. In fine, all those that in their Infirmities and Dangers, with Devotion and Confidence invoked him, found Remedy, as is to be seen more at large in his Life, which St. Bonaventure writ, and in the Chronicle of the holy Order of the *Minorites*. I will only recount the Miracles, which seem to me very remarkable. The first was, that the glorious Father having been very sick, a certain Physician with great Care cured him, and the Saint being not able to pay him, recompensed the Charity he had received of the Physician, in this Manner: This Physician had built a House with great Cost. The House was cloven from the Top to the Bottom, and although it was new, it was ready to fall down; the Physician desired something that the Saint had touched with his Hands; and after much Importunity, at last the Friars gave him some few of the Hairs of St. Francis; he took them, and put them that Night betwixt the Chinks, which were made in the Walls of his House, and in the Morning he found them so closed, that there remained to Sign of them, and the Building very strong, not being able to pull out the Hairs, which he had put in. The other is, that a religious Man, and one that feared God, had a Cord with which the Saint was wont to gird himself; and there being in the Town where he dwelt, many sick People of divers and grievous Diseases, he went to the Houses of those that were sick, and gave them a little Water to drink, in which that Cord had been steeped, and with this they recovered their Health. The third is, that the City of *Arezza* being ready to destroy itself by the Dissensions, Factions, and civil Broils which were risen in it, the Saint went thither to appease them. They lodged him in a House without the Walls, and he saw the Devils over the City very jocund, as it were, kindling the Fire of those Dissensions; immediately he called his Companion (who was Friar *Sylvester*) and bade him go to the Gate of the City, and with a loud Voice, and in Virtue of Obedience command the Devils in the Name of God forthwith to depart thence. The Saint commanded; the Devils immediately obeyed, and the City laying down their Arms, returned to their ancient Peace, and all were made Friends.

But the greatest, and most rare, and admirable Miracle of all is, that of the sacred Wounds, which our Lord imprinted in the Body of this great and celestial Prodigy; to the

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OCTOB. 4. pose ever after he covered his Hands with his Habit, and wore Shoes upon his Feet, and Drawers so long, that they covered the Wound of his Side. But our Lord who gave him them for to honour him, and to make him glorious in the World, would that they should be seen and known, and be ennobled with many Miracles, and with divers and divine Revelations. They were seen whilst the holy Father lived, by many Religious of his Order; who attested the same upon Oath. Some intimate Friends saw them; who both by Word and Writing gave Testimony of them. Pope *Alexander IV.* saw them; and in a Sermon (at which St. *Bonaventure* was present) he said, that himself had seen them with his own Eyes. And after his Death they were evidently seen by more than fifty of his Religious; and by St. *Clare* and all her Nuns, and an innumerable Multitude of Secular People, that met at his Enternent. And besides so many, and such grave Witnesses, our Lord wrought certain great Miracles, to confirm and honour the sacred Wounds of the Seraphical Father St. *Francis*. One was, that Pope *Gregory IX.* (whom the Saint had foretold, that he should be exalted to the Chair of St. *Peter*) doubting of the Wound of his Side, one Night St. *Francis* appeared to him, and with a severe Countenance reprehending him for that his Doubt, lifted up his right Arm, and discovered the Wound which was in that Side, and asked of him a Vial to receive the Blood which came out of it. He offered a Vial in the Vision, and it was filled with the precious Blood which flowed from the Wound. Another Time he appeared to one of his Order a Preacher, and of great Fame, and reprehended him for that he had curiously gone about to find out the Manner how those divine Marks were imprinted, and because he could not well understand the Reason of them, had begun to doubt, or have Suspicion of them. At *Potentia*, a City of the Province of *Apulia* in the Kingdom of *Naples*, a certain Priest looking upon the Picture of St. *Francis*, doubted of the Miracle of his Wounds, and immediately he felt himself struck in the Palm of his left Hand, and putting off his Glove, found it wounded, and acknowledging his Fault, asked Pardon of the Saint, and by his Intercession obtained the Cure both of his Soul and Hand. In the Province of *Riete* there happened such a cruel Kind of Pestilence amongst the Cattel both great and little, that it killed them all; it was revealed to a certain Man that feared God, that he should go to the Convent of the Friars, and ask of them some Water with which St. *Francis* had washed his Hands and Feet, and sprinkle it upon the Oxen and Sheep tainted with the Pestilence. He did so, and all the Cattel that were besprinkled

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OCTOB. 4. with that Water, for that it had touched the sacred Wounds of the Saint, were cured, to the Admiration of all the People. Before St. Francis received these Wounds in the Mountain of *Alverne*, it was much invested with Tempests and Lightning, and much Hail which fell from Heaven, and spoiled the Fruits of the Earth; but since that Place received so great a Favour from Heaven, Heaven itself seems to be pacified, and it is so changed, that the Inhabitants thereabouts suffer no such Calamity from Hail as formerly. In fine, the holy Roman Church has approved the stupendous Miracle of the sacred Wounds of the Seraphical Father St. Francis by the Apostolical Letters, which the Popes Gregory IX. Alexander IV. and Benedict XI. wrote of them; and by commemorating the same Wounds in the Roman Martyrology upon the 17th of September, by the Order of Pope Sixtus V. and by celebrating them upon the same Day with a particular Mass and Office all over the Church by the Grant of his Holiness Paul V.

Our Lord did not only imprint the Marks of his Cross and Passion, in the Side, Hands and Feet of St. Francis, to honour him with his Livery upon Earth, but also that he should suffer more, and by his great Afflictions and Dolours, be a Pourtrait of the Dolours and Torments of the Cross of the same CHRIST. Wherefore from the Time he received the sacred Wounds, he suffered most violent and painful Infirmities, which so consumed him, that he became only Skin and Bones; and seemed rather a lively Picture of Death than a living Man. And he bore his sufferings with such a strange Patience, that he besought our Lord, that besides those Pains he would send him others much greater if it were his Will. He told his Religious long before, that God had revealed to him his Death, and when it was to be; and upon the very Day that he died, he advertised them, that he was to die that Day. In his last Sickness he caused himself to be carried to St. Mary's of *Portiuncula*; and when he was ready to give up the Ghost, as a true Lover of Poverty (to be like to CHRIST who died naked upon the Cross) he put off all his Cloaths, and prostrated himself upon the bare Earth; and that the Wound of his Side might not be seen, he covered it with his left Hand. They all began to weep, and he said to them: *I, Brethren, have done that which belonged to me, do you that which CHRIST shall teach you.* A Friar whom the Saint was wont to call his Guardian, understood these Words, and took an old Habit, and gave him it, saying: *Brother, you have not a Habit to die in, because you are poor, a Beggar, and naked; this Habit we give you as an Alms, and for the Love of God; nor is it given you, but lent you, and do you receive*

it in Virtue of holy Obedience. The Saint rejoiced beyond Measure, to see himself die begging an Alms, and in a Garment that was lent him, and for this he gave God many Thanks, and commanded the Religious in Obedience of Charity, that when they should see he was dead, they would let him lie naked upon the Ground, for such a Space of Time as one might walk a Mile in.

Afterwards he exhorted them to the Love of God, and of holy Poverty and Patience, and to die for the Faith of the holy Roman Church, and with his Arms crossed gave his Benediction, to the Present and to the Absent, and said: *Farewel, my Children, and remain always in the Fear of our Lord; and because that Temptation and Tribulation to come, is now at hand, happy shall they be, who shall persevere in the Good they have begun. I make Haste to go to our Lord, to whose Grace I commend you.* Then he made the Passion to be read to him in the Gospel of St. John; from those Words, *Ante diem festum Paschæ*; and after it was read, himself, as well as he could, began the hundred and one and fortieth Psalm; which begins: *With my Voice I have cried unto our Lord, with my Voice I have besought our Lord*; and he said it all to these last Words of it: *Deliver my Soul out of Prison, O Lord, that it may confess to thy holy Name: The Just expect me, until thou dost reward me.* And as he was saying these Words, he gave up his Soul to his Creator, on a Saturday at Sun-set, upon the 4th of October, in the Year of our Lord MCCXXVI, and the twentieth of his Conversion, and the forty fifth of his Age. At the Hour of his Departure he appeared to the Bishop of *Affisium*, who was gone to St. Michael of Mount *Garganus*, and said to him: *Now I leave the World, and go to Heaven.* He appeared also to a Guardian called Friar *Augustin*, who was agonizing and speechless in the last Combat of Death; but when he saw his holy Father, he suddenly cried out, and said: *Expect me, Father, expect me, and I go along with you.* And being asked what he said, he answered: *Do you not see our Father St. Francis, who is going to Heaven? And saying this, he died.* There were many other Revelations concerning the Glory of this most holy Patriarch. As soon as his Death was known, there came from *Affisium*, and all the Villages thereabouts great Multitudes of People Ecclesiastical and Secular, to see and kiss his most sacred Wounds, which now were open and discovered to all.

His Body was very beautiful and shining, having been in his Life somewhat brown, and consumed with many Labours, Austerities and Sicknesses. His Limbs remained as Supple and Pliable, as those of a tender Infant. All that Night was spent in beholding him, and reverencing him, and

OCTOB. 4. and in singing Hymns to our Lord. In the Morning they took Boughs of Trees, and lighted Tapers, and in a very long and well-ordered Proceſſion, they went to the Church of St. Damian, where the holy Virgin St. Clare was: And ſhe, and her Nuns came to the holy Body, and ſaw the Wounds, and kiſſed them with incredible Weeping, Admiration and Tenderneſs: From thence they entered into the City of *Aſſiſum*, and with all Reverence placed him in the Church of St. Gregory, where when he was a Child he went firſt to School. The Miracles which our Lord wrought by the Saint, after his Death, were many and very great: For which, and for his moſt holy Life Pope Gregory IX. came in Perſon to the City of *Aſſiſum*, and with great Solemnity canonized him, and put him into the Catalogue of the Saints, upon the 16th of July, in the Year of our Lord MCCXXVIII. And afterwards in the Year MCCXXX, his Religious celebrating a general Chapter at *Aſſiſum*, they tranſlated his holy Body to a Church which was built of his Name, upon the 25th of May: And his Body was found exhaling a ſtrange and celeftial Odour. And of this Tranſlation the *Roman Martyrology* makes Mention.

But it is not fitting that we ſhould conceal in Silence the Manner how our Lord ſince that Time has hitherto ſhewed himſelf wonderful and glorious in the ſeraphical Father St. Francis. For in my Opinion it is one of the rareſt Things, which is to be read of any Saint. I ſhall ſet it down in the Manner that the Chronicle of the *Minorites* recounts it, in the firſt Chapter of the tenth Book. It ſays then, that the Body of the glorious St. Francis was buried in the Monastery of *Aſſiſum*, is certain, but how and in what Place, uncertain; only it is known, that it is in a certain Vault under the great Chapel of the Church of St. Francis. The Chronicle adds, that Pope Nicholas (who muſt be the Fourth of that Name; and who had been Miniſter-general of the Order, and began his Popedom in the Year of our Lord MCCLXXXVIII, ſixty two Years after the Death of the Saint) deſiring much to ſee his holy Body, entered one Night into that Vault, accompanied only by one Cardinal, and one Biſhop, and his own Secretary, and the Guardian of the Convent, who ſhewed it him: And that the Cardinal afterwards in the Hour of his Death, declared to one of his great Friends the Poſture in which the holy Body was, in theſe Words: *It was a ſtrange Thing, that a human Body, dead ſo long before, ſhould be in that Manner in which it was; for it ſtood ſtraight up upon the Feet; without leaning or being ſupported on one Side or the other: The Eyes were open, as of a living Man, and moderately lifted up to Heaven. The whole Body was entire with-*

out any Corruption, white and read, as if it had been alive. It held the Hands covered with the Sleeves of the Habit before its Breſt, as the Friars Minorites are wont to hold them. The Pope ſeeing him in this Poſture, fell upon his Knees with great Reverence and Devotion: And lifted up the Habit from above one of his Feet and he ſaw, and we alſo, that were there preſent ſaw, that in that holy Foot there was a Wound, with the Blood as freſh and red, as if it had been then made with a Nail in ſome living Body. The other Foot we did not ſee, for that it was covered with his Habit, which he ſtood upon with that Foot: And the Pope uncovered his Hands, and we ſaw that in them, were Wounds like that of his Foot, and ſo we kiſſed his Hands and Foot. His Holineſs looked towards his right Side, and he ſaw his Habit open, and the Wound as new and freſh as thoſe of his Hands, and of his Foot; and he alone, and not we, kiſſed it, and the Mouth of the Saint, and he felt ſuch a Devotion, and interiour Sanctity, as was wonderful, as appeared by the exterior Effects. In fine, we all felt ſo great Sweetneſs and Comfort both in Soul and Body, that the whole Night paſſed before we were aware. Theſe are the Words of the Cardinal, who died a little after, recounted in the Chronicle, as was ſaid.

Now who ſees not the Greatneſſes and Excellencies of this little and humble Servant of our Lord, and that by how much he more abaſed and annihilated himſelf for the Love of God in the World, by ſo much the ſame God has exalted him, and made him glorious in Heaven, and upon Earth? He diveſted himſelf of all his Cloaths before the Biſhop, and our Lord cloathed him with his Spirit, and with his Grace. He took holy Poverty for his Spouſe, and loved it with an entire Affection, and in Recompence hereof, God enriched him with ſo many, and ſuch divine Gifts, and made him the Father of an innumerable Number of moſt holy Children, rich through the Poverty of their Father: Sufficiently provided for in temporal Wants; and Lords of the Goods of the Faithful, for having deſpiſed their own. For by what Means has the holy Order of St. Francis been ſo much propagated and extended through all the Kingdoms, Provinces, and Nations of the World? By what Means has his Convents ſo multiplied, and the Multitude of his Children ſo encreaſed, as we ſee, but by the Merits and Virtues of their great Father? The Benediction which our Lord with a liberal Hand poured down from Heaven upon St. Francis, has fallen upon all his Order, and has given him ſo many, ſo holy, ſo learned, ſo admirable, and fruitful Children; ſo many Martyrs, Doctors, Confessors and Virgins, ſo many Popes, Cardinals, Biſhops, and Prelates, who by their Life, Learning

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OCTOB. 4. Learning and Government, have sustained and illustrated the Catholick Church.

The Father St. *Francis* was of a middle Stature, and rather little than great : His Visage was somewhat long, Forehead smooth, his Eyes black and pleasant, and not great ; the Hair of his Head and Beard was black, his Nose straight and sharp, his Ears little. He was of a chearful and gracious Countenance, rather brown than white ; his Tongue was sharp and lively ; his Voice clear, sweet and sounding. He was naturally Eloquent, and of many and good Words ; very lean, and of a delicate Complexion ; and of a great Wit and Spirit, in that which he undertook. The Abbot *Joachim*, before St. *Francis* and St. *Dominick* instituted their Orders, caused to be painted in St. *Mark's* of *Venice*, the Pictures of St. *Francis* with his Wounds and

Habit, and of St. *Dominick* with his Habit. Let us all have a great Devotion to this most holy Patriarch. Let us imitate (in such sort as our Weakness is able) his heroical Virtues. Let us be humble : Let us esteem Things of the Earth, not according to what they appear, but according to what they are : Let us desire and breath after those of Heaven : Let our Hearts burn, and be melted with the Love of our Lord, and be wounded with the Memory of his precious Wounds, and let us reverence with a cordial Affection those which the same Lord stamped in the Body of the seraphical Father St. *Francis*, to manifest to us, that both in his Spirit, and in his Flesh he was a true Picture of CHRIST crucified. Our Lord grant us this by the Prayers of the same holy Father, and of his Children, who are in Heaven and upon Earth. *Amen.*



The Life of St. PLACIDUS, and of his Companions, Martyrs.

OCTOB. 5. **A**T the Time that the glorious Patriarch St. *Benedict* shined in the World, and enlightened it by his most holy Life and Miracles, and by the Institution of his holy Order, there lived in *Rome* one *Tertullus*, a very honourable and very rich Lord, next to the Emperors in Dignity. This Gentleman had four Children, *Placidus*, *Eutychius*, *Victorin* and *Flavia* : And as he was not less pious, than he was rich and potent, understanding the great and wonderful Works, which God wrought by St. *Benedict*, and desiring that his Son *Pacidus* (who was the eldest) should be brought up in all Virtue, and in the holy Fear of our Lord, he offered him, when he was seven Years old to St. *Benedict*, beseeching him that he would himself instruct him, and teach him the direct Way to Happiness. *Placidus* lived with his holy Master ; and was so docile, and so well enclined, that he began presently in that tender Age to profit much in Virtue. He loved Abstinence, took Delight in Watching, Fasting and Austerity. He was very Humble, and very Punctual in Obedience, modest, silent, bashful, mature in Understanding, and grave in his Manners and Comportment. St. *Benedict* bore him a particular Affection, for his Nobility and good Condition, and much more, because in a few Years he had profited so much in all Perfection. *Tertullus* was not content to have offered his Son to the Saint, but having understood that he founded a Monastery in *Mount Cassin*, he gave him certain fair Lands and Lordships, which he had thereabouts : Besides these he gave him eighteen Villages, or Hamlets in *Sicily*, with their Ports, Woods, Rivers, Fishing-places, and Mills. So great was the Piety of this Gentleman, and so perswaded he was, that

so liberal a Donation, made for the founding of Monasteries, and Sustentation of the Servants of God, was pleasing and acceptable to our Lord, who had given him those Goods. When it was known in *Sicily* what *Tertullus* had given to the Monks, there wanted not those who out of Covetousness endeavoured to possess themselves of those Inheritances, and to hold them by Force and Violence, as if they had been ill disposed of ; because they were given to Religion, or as if God our Lord made no Account of the Injuries done his Servants. When St. *Benedict* had Notice of what had passed in *Sicily*, he resolved to send thither *Placidus* : For although he was only twenty one Years of Age, yet for his great Piety and Prudence, and for that he was the Son of *Tertullus*, he judged he would be better able than any other to defend those Goods, and to get them out of their Hands, who now unjustly had seized on them. The holy young Man, like a Child of Obedience accepted of the Journey, and accompanied by *Gordian* and *Donatus* his two familiar Friends, departed from *Mount Cassin*, upon the 20th Day of *May*, in the Year of our Lord DXXXVI : He came to *Capua*, where he was received with much Charity by St. *German* Bishop of the same City, and from thence he followed on his Way by *Canosa* (which is in the Province of *Apulia*) and by *Rioli*, till he came to *Sicily*. All the Way along he wrought great Miracles : He cured a Secretary of the Church of *Capua*, called *Zofas*, who had very great Pain in his Head ; and also a blind Man, making the Sign of the Cross upon his Eyes ; and a Child that was dying ; and a young Maid that was Blind, Deaf and Dumb. He cast many Devils out of the Bodies they possessed ;

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5. fessed; and by his Prayers cured many Sick of divers Diseases, whose Health was despaired of. Inſomuch, that St. *Placidus* was renowned whereſoever he paſſed: And ſo when he came into *Sicily*, he was received with great Reverence and Admiration, and as an Angel come from Heaven: And in the ſame Iſland of *Sicily*, he wrought alſo many and great Miracles, in Favour of the Inhabitants of that Place. Being come to the City of *Meſſina*, a prime Gentlemen, called *Meſſalinus*, and a very great Friend of his Father, entertained him in his own Houſe; but he would ſtay only one Day in it, ſaying, that Monks ought not to lodge in the Houſes of Seculars, becauſe the Manner of Converſation of the one and the other was different. He made an Agreement with thoſe that had uſurped the Lands and Lordſhips, which had belonged to his Father, but now belonged to his Order, in ſuch ſort, that they might keep a good Conſcience, and his Order might not be injured. He began there near to the Haven of *Meſſina* to build a Monastery for his Religious, and an Oratory to St. *John Baptiſt*: Which was conſecrated by the Biſhop of *Meſſina*, and the Monastery was finiſhed in the fourth Year after his coming into *Sicily*. The Life of St. *Placidus* was ſo perfect, and his Words ſo burning with divine Love, that accompanied by the Miracles which God wrought by him, they enflamed the Hearts of many, that abhorring the Vanities of the World, and the hurtful Delights and Contentments of the Fleſh, they gave themſelves freely to God. St. *Placidus* employed himſelf in continual Prayer and Meditation, and recreated his Spirit in our Lord ſhedding many Tears. In *Lent* upon *Sundays*, *Tueſdays*, and *Thurſdays*, he faſted with Bread and Water; the reſt of the Days he eat nothing at all, and throughout all the Year drunk no Wine. He wore Haircloth next his Skin. He ſlept rather ſitting than lying; and his Sleep was ſhort and light. He was meek, grave and courteous, and was never ſeen angry. He ſpoke not, but only when Neceſſity required it, either to comfort his Monks, or the Poor, or for ſome urgent or charitable Buſineſs. By this his ſo auſtere and perfect Life, he drew many to Religion, and in a ſhort Time were gathered to him thirty other Religious, who flouriſhed with great Example of Sanctity; and the Order of the holy Father St. *Benedict* went on encreaſing in the World.

It was publiſhed in *Rome*, how St. *Placidus* was in *Sicily*; the Life he led, the Monastery he had founded, and the Miracles God wrought by him: And his Brothers *Eutychius* and *Victorin*, and his Siſter *Flavia*, being deſirous to ſee him, (for they had not ſeen him, ſince their Father *Tertul-*

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OCTOB. 6. commanded the Saints every Day to be brought before him, and to be put to new Torments: And because he saw one Time that St. *Placidus* was very jocund in his Torments, and praised God, he commanded many Blows to be given him upon the Mouth with a Stone: And seeing this was not sufficient to make the Saint leave off the Praises of God, he caused his Tongue to be cut out; but after it was cut out he spoke better, and went on in the Praises of our Lord, giving him Thanks for what he suffered for his sake. They were one whole Night hanged up with Ankers and Stones of a great Weight tied to their Legs: And finally, the Tyrant commanded them to be beheaded, declaring in the Sentence of their Condemnation, that he put them to Death, because they adored and held for God CHRIST who was crucified. They were carried to the Sea-side, and St. *Placidus* made his Prayer to our Lord, beseeching him for the Merits and Intercession of his Master St. *Benedict*, to give them Constancy to pass that Gulf of Death, and to bring them to the Haven of Bliss, and all his Companions answering, *Amen*, they offered their Necks to the Sword; and were beheaded, and their Bodies remained there four Days without Burial. The Barbarians destroyed the Monastery, not leaving one Stone upon another, yet they touched not the Church of St. *John Baptist*, and entering into their Ships, they departed to go on in their Voyage. But our Lord sent immediately such a vehement and terrible Storm, that there in the Mouth of the Haven and Strait, which is between *Messina* and *Calabria*, the hundred Ships were sunk, and the sixteen thousand eight hundred Persons, that were in them were drowned. Afterwards

Gordian, one of the two Companions who came with St. *Placidus* from *Mount Cassin*, and alone had escaped (being young, and near to a back Door when the Barbarians came) buried the Body of St. *Placidus* in the Church of St. *John Baptist*: And the Bodies of the other thirty three Martyrs, in the Place where they were beheaded. Both in the one Place and in the other God wrought many Miracles, curing the Sick that came from all Parts to beg Health, through the Intercession of St. *Placidus* and his blessed Companions. Their Martyrdom was upon the 5th of *October*, in the thirteenth Year of the Reign of *Justinian*, in the Year of our Lord DCLI, according to *Gordian*, who was the Author of this History: And according to Cardinal *Baronius*, in his corrected Annotations of the last Impression, MDXCVIII, in the Year DXXXIX. St. *Placidus* was twenty six Years old when he died: And when the glorious Father St. *Benedict* heard of the Martyrdom of his dear Child, and of his holy Companions, he rejoiced extremely, and gave Thanks to our Lord that had given him such a Son, and had crowned him with the Crown of Martyrdom, and put him for an Example and Pattern in his Order, and in the whole Church. Of St. *Placidus* write all the Martyrologies, and *Leo Ostiensis*, *Cassian*, *Trithemius*, and Cardinal *Baronius* in his Annotations upon the Martyrology, and in the seventh Tome of his Annals. And Pope *Sixtus V.* in the Year of Lord MDLXXXVIII, which was the fourth of his Popedom, commanded his Feast to be celebrated in the whole Catholick Church, with a single Office, and in the Church of *Messina* of St. *John Baptist*, where his holy Relicks are, with a double Office.

***** *The Life of St. BRUNO, Founder of the holy Order of the Carthusians.*

OCTOB. 6. THE great Patriarch, and Founder of the holy Order of the *Carthusians*, St. *Bruno*, was a *German* by Nation, and the Son of rich and noble Parents. He was born in the City of *Cologne*. From a Child he shewed a great Inclination to Virtue, and Learning; which that he might the better attain, being now of convenient Age, his Parents sent him to the University of *Paris*, which flourished much, and was, as it were, the Mother of all Sciences. Here *Bruno* gave himself to Philosophy, and to sacred Divinity, with so great Study and Diligence, that he surpassed all his Companions, and came to be an excellent Master, a learned and famous Man, and Canon of the City of *Rhemes*. There happened at this Time in

Paris, a notable and terrible Thing. Amongst the famous Doctors of that University there was one, a great Friend of *Bruno*, of great Esteem for Virtue and Learning, who died; and being carried to be interred, his Body was accompanied by all the University, and by many other People of Quality. As they were in the Church saying the Office of the Dead, as is wont to be done, at the Time that one of the Clericks sung that Lesson of *Job*, which begins, *Responde mihi, quantas habeo iniquitates*, that is to say, *Answer me how great my Sins are*, the Body of the dead Man, which was upon the Bier in the Middle of the Church, lifted up the Head, and with a dreadful Voice, said: *By the just Judgment of*

OCTOB. 6. *of God I am accused.* And having said these Words, he laid down his Head upon the Bier, as it was before. Those that were present, were astonished at so new and so strange an Accident, and resolved not to bury him till the Day following, to see what would happen. The next Day they assembled again, and by reason of the Fame which was spread abroad of the Accident, much more People met together. They began to say the Office, and at the same time as the first Day, and in the same Manner, he raised himself up, and with a Voice more frightful than the first, said: *By the just Judgment of God I am judged;* and without saying any more, laid himself down as before. Whereat those that were present were yet more troubled than they were the Day before; and they resolved not to bury him till the third Day, on which, saying the same Office, at the very same Place he rose up the third Time; and with a most dreadful and terrible Voice, said: *By the just Judgment of God I am condemned.* This Voice being heard, those that heard it, looking one upon another, became as dead or in a Swoon. They buried the Body of the dead Man in the Field; and gave it the Burial of an Ass, as the Prophet *Jeremy* says of King *Joachim*; for they would not bury him in holy Ground, seeing himself had confessed that he was damned. Who will not be affrighted at the just Judgments of God, although hidden? Who will not fear what may happen to himself, seeing what did happen to a learned Man, who in the Eyes of Men seemed to be of a good Life, and of laudable Manners, and died with all the Sacraments, and with the Acknowledgement of God, whose Censure and Examen is much different from that of Men? Out of the Damnation of this miserable Man our Lord drew (as he is wont) the Salvation of many, who were gained by the Loss of one. Of these the principal, and as it were the Captain and Leader of all, was *St. Bruno*; for touched by the Hand of our Lord, dissolving into Tears, and considering the Shortness and Uncertainty of this Life, and the Severity of the divine Justice, and how terrible a Thing it is to fall into the Hands of the living God, as *St. Paul* says, he resolved to divorce himself from the World, and to die alive, that he might not die eternally. And calling to him six of his greatest Friends and most familiar Disciples, to wit *Landuin* (who was the first Prior of the *Carthusians* after *St. Bruno*) and two *Stephens* Canons, *Hugh* a Priest, *Andrew* and *Guarin* Lay-persons, who had been present at this lamentable Spectacle, he spoke to them in this Manner: *What shall we do, Companions and most dear Brethren, seeing that which with our Eyes we have seen, and with our Ears have heard?*

*What Heart is there so hard, which is not mollified? And what Breast so obstinate, which does not render itself up to God? And what Man is there so hardy and confident, who does not fear and tremble at this dreadful Thunder from Heaven? We have seen a Doctor of this University, one that we knew, and our Friend, a learned Man, beloved for his good Manners, prudent, and to Appearance virtuous and fearing God, who with his own Mouth has told us, that by the just Judgment of God he is damned. Let every one then lay his Hand upon his Heart, and see whether he find himself better than this miserable Man, and consider whether it be a Matter of small Importance, whether one be saved or damned, and if one be once damned, what Remedy to be had. This did not happen by Chance; God has done it for our Good, and that following his Banner, and living the Remainder of our Lord's Life in Austerity and Penance, we may secure our own Lot, and open the Way to many others, who by the Grace of God will follow us, and by the Example and Shipwreck of this miserable Wretch, will arrive at the Port of Salvation. The Words we heard, the dead Man did not say them for himself, who had now no need of them, but for our Profit; let us then hear them, and follow God who calls us, and let us not delay; for he who promises Pardon to the Penitent, does not promise to Morrow to repent in, to him that sins. By these and such like Words accompanied with Tears and Sighs, which came from the devout and contrite Heart of *St. Bruno*, all his six Companions, much moved by what they had seen and heard, offered themselves to follow him; and having sold all their Goods, and given the Money to the Poor, they took Leave of their Friends and Acquaintance, and put themselves in their Way to go to *Grenoble*, a City of *France* in the *Dolpbinate*, where they knew there was a Bishop of a most holy Life, called *Hugh*, who could protect and favour them, and that in his Diocese there were certain solitary Places and very remote from the Noise and Conversation of Men, where they might (forgetting all the Things of the Earth) give themselves wholly to those of Heaven, and employ themselves in the Contemplation of God.*

The holy Bishop *Hugh* being one Night asleep, had a strange Dream, by which God wakened him, and signified to him what was to come. It seemed to him that he saw, that in a Desert of his Bishoprick, which was called *Carthusia*, God our Lord did build an House for his Habitation, and that seven bright shining Stars in manner of a Crown, and somewhat elevated from the Earth, and in Situation, Motion, Colour, and Clarity, different from those of Heaven, went before him, as Guides, shewing him the Way.

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OCTOB. 6. The venerable Bishop, by reason of this Vision, was in Suspence and Perplexity, not knowing what it would signify, till the next Day St. *Bruno* with his six Companions came to the House of the Bishop, and prostrate at his Feet, declared to him what had happened at *Paris*, and the Cause of their coming, and their pious Intentions; and humbly besought him, that he would help them to put them in Execution. It is not to be believed, what Joy and Content the holy Bishop received, as well to see the clear Declaration of his obscure Dream; as also that being a Saint, he rejoiced much in the Glory of God, and to see St. *Bruno* and his Companions so inflamed with his Love, and so desirous to serve him. He encouraged them, and confirmed them in their good Purposes, and gave them very freely that desert Place we spoke of, which was very great; but rigid, cold, and inhabitable, and more proper for the Dens of savage Beasts, than for the Habitation of Men. For besides that the greater Part of the Year it was covered with Snow, it was so stony and barren, that nothing could be sown or reaped in it. And although the holy Bishop proposed to them the Difficulties that were in living in such a horrid Place; yet St. *Bruno* and his Companions overcame them all with the vehement Affection and Desire they had of serving our Lord who drew them. And so in the Year *MLXXXIV*, Gregory VII. being Pope, and Henry IV. Emperor, about the Feast of St. *John Baptist*, the said Bishop accompanying them, and assisting them, and providing them of all Things necessary, in the Top of a Mountain they built a Church, which to this Day is called St. *Mary de Casalibus*, and certain Cells, or to speak more properly, Cabbins (for such were those first Lodgings) not far from the Church, but separated from one another. Here they began to found the Holy Order of *Carthusians*, living more like Angels come from Heaven, than like Men of the Earth, in Silence, Prayer, Reading and Contemplation of God, and above all in great Purity of Heart and Sanctity of Life, employing themselves by Times in some manual Work, and especially in Writing and translating some profitable Books, as well to gain their poor Livelyhood by their Labour, as the more to serve the holy Church. Their treating of their own Persons was very austere and rigorous. They went clothed with Haircloth. They resolved never to eat Flesh, no not even in the Time of their Sickness. And although some wise Men according to Nature, and knowing as to the World, put Scruples into them about this Matter, saying they would expose themselves to Danger of killing themselves, and of being Self-murderers; by an Advertisment which they had from Heaven, they were confirmed in their good Purpose; and

persevered in that dreadful Solitude (out of which the Devil endeavoured to draw them) taking for their special Protectrix our Lady the most sacred Virgin *Mary*, reciting her Hours every Day. And they also took St. *John Baptist* for their Advocate, with a Desire to imitate his Penance and Rigour. They all aspired after Perfection; but he that was most eminent, and as Captain and Master went before them all, was St. *Bruno*, whom our Lord had chosen to lay the Foundations of so renowned an Order, and to make him the Father of so many, and such holy Children. He shined with so great Sanctity, Modesty, and Prudence, that *Hugh* Bishop in his Affairs took his Counsel, and obeyed him as if he had been his Abbot; and many times went to live amongst those Monks to enjoy their Conversation, and to exercise himself in the most humble and vile Offices of the House. So great was his Humility, and such an Admirer he was of St. *Bruno*; who was wont to say to him he should return home, and take Care of his Sheep, seeing he was their Pastor. But the holy Man being quiet and contented, to see himself in that secure Haven, out of the tempestuous Waves, and contrary Winds of the World, it was necessary for him to go out of it upon the Occasion which I shall here recount.

Pope Gregory VII. was succeeded by *Victor* III. who lived but a short Time in the Popedom; and *Victor* by *Urban* II. a very worthy Man, and who had been Scholar to St. *Bruno* in *Paris*; who desiring not to mistake in his Government, and to give a good Account to God of the Flock he had committed to his Charge; and understanding the great Talents of Piety, Learning, and Prudence, which concurred in his Master St. *Bruno*, sent for him to *Rome* to make use of him, and to benefit himself by his Counsels. St. *Bruno* resented this Command as much as can be imagined, and so did his holy Companions, who seemed to themselves to lose a Father, Guide, Master, Protector and Comforter, and all the Good they had upon Earth; but like Children of Obedience they conformed themselves to the Will of our Lord, and comforted themselves with the Hope he gave them, that having complied with Obedience to his Holiness, he should shortly return back to them from *Rome*; whither St. *Bruno* went, and was received by the Pope with extraordinary Demonstrations of Courtesy and Benevolence, who made use of his Counsel in all Matters of Difficulty, for the Good of the Church. But his Companions whom he had left in the *Carthusian* Desert, having recommended them to an Abbot of the House of God, called *Singuinus*, being not able to be without him, followed him to *Rome*; from whence by Order of the Pope they returned

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OCTOB. 6. turned to their Solitude, and his Holiness re-
 6. commended them to the same Abbot *Sigui-*
nus and made *Landuynus*, one of them, their
 Prior, and commanded that the Place in the
Carthusian Desert, which they had left,
 should be restored to them, which to this
 very Day is the Head of their Order. *St.*
Bruno remained in *Rome* in one Respect very
 sorrowful and afflicted, to see himself engag-
 ed in the Tumults of the Court, and sepa-
 rated from his Quiet, and the holy Conver-
 sation of his Companions, and in another re-
 gard in Peace and Joy of Heart, sacrificing
 his Will to the Will of God, and obeying
 his Vicar, who would have made him Arch-
 bishop of *Rijoles*; but holding himself un-
 worthy, he humbly besought him, not to
 lay so heavy a Burden upon him, nor to give
 him the Charge of Souls; seeing he should
 have enough to do, to give a good Account
 to God of his own. And because the Pope
 departed from *Rome* to go into *France*, and he
 desired not to go with him, nor to follow the
 Court, he desired he would give him Leave
 to retire himself into the Province of *Cal-*
abria, where he thought to find a Place for
 his Designs. His Holiness graciously granted
 him both his Requests, and *St. Bruno* taking
 his Benediction, departed for *Calabria*, ac-
 companied by certain Persons, that now fol-
 lowed him, with a Desire to imitate his per-
 fect Manner of Life.

In that Province he found a Desert called
Torre, in the Territory of *Esquilache*, which
 he thought fit for his Purpose, and in it set-
 tled his Habitation. There he built certain
 little rude Cells, and of Earth, out of the
 Love he had to Poverty; and if, in the *Car-*
thusian Desert in *France* he had lived with so
 great Sanctity, as we have said, in this new
 Desert he began to live with new Fervours,
 and more inflamed Desires of forgetting all
 that is not God, and of being with his Body
 only upon Earth, and with his Mind in Hea-
 ven. It happened one Day, that *Roger*
 Count of *Sicily* and *Calabria*, going a hunt-
 ing, light upon that solitary and desert Place,
 in which *St. Bruno* and his Companions liv-
 ed; and finding them upon their Knees in
 Prayer, and understanding who they were,
 and for what they came, and how they liv-
 ed, he was much affected to them, and gave
 them a Church of *St. Mary* and of *St. Ste-*
phen, and provided them of Necessaries; and
 had such an Affection to *St. Bruno*, that he
 called him sometimes to him, and other-
 whiles he went to visit him, and willingly
 heard his Counsels, and recommended him-
 self to his Prayers; which Prayers did so
 much avail him, that one Time they freed
 him miraculously from a very great Danger
 of his Life, as he besieged the City of *Capua*,
 by reason of the Treachery of one of his
 Captains, by which the Count had perished,

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if he had not been advertised by a Vision
 from Heaven, by means of *St. Bruno*. The
 Count was so grateful for this Favour, that he
 offered *St. Bruno* many Lands and Possessions
 in the Territory of *Esquilache*; but he would
 not accept of them, but only (for the Im-
 portunity with which he urged him) of the
 Monastery of *St. James* with its Bounds; and
 what was necessary to build a Church, near
 to the Cave where he dwelt, dedicated to the
 Queen of Angels our Lady, and another at
 a little Distance from this, in Honour of the
 Proto-martyr *St. Stephen*. He built also a
 Convent for the Habitation of the Monks he
 had there, and of those that afterwards should
 be gathered to them, and were afterwards
 to succeed them. *St. Bruno* continued in
 this Monastery till the End of his Life, ha-
 ving Care not only of his holy Companions
 that lived there, but also of those that were
 far off in the *Carthusia* of *France*, writing
 to them, and giving them Rules and Docu-
 ments of Perfection. And the Prior of them
Landuynus, that he might not differ in the
 least Point from the Spirit and Form of his
 Master *St. Bruno*, came out of *France* into *Ca-*
labria to meet with him, and to propose his
 Doubts to him, and to carry from him clear
 Light to govern his Convent, and to leave a
 Model of that holy Institution to his Succe-
 ssors.

Finally, having lived with extraordinary
 Perfection, and to the Admiration of all that
 Province, and enriched the holy Church
 with a new and celestial Family of his glo-
 rious Children, and the holy Order of the
Carthusians which he instituted; he fell sick
 of a Disease, which loosed that blessed Soul
 out of the Prison of the Body, that it might
 fly up to our Lord, whom it had so faithful-
 ly served. He died upon the 6th of *October*,
 in the Year MCI. God wrought great Mira-
 cles by *St. Bruno* after his Death; many
 Blind recovered their Sight, Deaf their Hear-
 ing; maimed and lame, leprous and possessed
 Persons were cured by his Prayers, drinking
 of the Water of a Fountain, which broke
 forth near his Grave where he was entered.

And they affirm to this Day, that in the
 Place, where he, after he had been in most
 high Contemplation, cast his wearied Mem-
 bers upon the Ground to rest a little, no Grass
 does grow in all that Space where his Body
 lay, all the rest being fresh and green.

Although the Life of *St. Bruno* was so il-
 lustrious and rich with Merits, and his Death
 so glorious and full of Miracles, and the Peo-
 ple, Lords and Princes of all that Province
 flocked to his Sepulcher, to beg Graces and
 Favours of God our Lord through his Inter-
 cession; yet his Canonization was not treat-
 ed of till the Year MDXIV, four hundred and
 thirteen Years after his Death; when Pope
Leo X. commanded, that upon the 6th of

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October

OCTOB. 6. *October*, the Day of his glorious Departure, in all the Monasteries of the Order of *Carthusians*, and in their Churches, Oratories, and Chapels, should be celebrated the Feast of *St. Bruno*, and the divine Office should be said, and every Day a Commemoration should be made of him. Since he is served with a Semi-double Office throughout the whole Church. The Life of *St. Bruno* is written by *Francis de Puteo* Prior of the great *Carthusia*, and *Peter Blomevenne* Prior of the *Carthusia* of *Cologne*, and *Peter Sutor*, and *Lawrence Surius*, also *Carthusians*. The *Roman Martyrology* makes Mention of him, and *John Molan* in his Additions to the *Martyrology* of *Ufuard*. Now who is there that does not see in the Life of this most holy Confessor the strange Ways which our Lord takes to bring Souls to Heaven, and to break the Head of the infernal Serpent? The learned, proud and vain Doctor by the just Judgment of God was damned, and his Condemnation published in a dreadful Manner, that many simple, poor and humble Souls, moved by so strange an Example, might be saved. And although there were in the Church of God many Ways of Perfection to go to Heaven, yet he chose *St. Bruno* to open another more strait and rigid, and to found the holy Order of *Carthusians*, for the Ornament, Strength, and Defence of the same Church. For what else are Convents of these holy Religious, but certain Choirs of Angels, that continually praise our Lord? Certain Squadrons of valiant Soldiers, who with their Prayers appease him, and defend his Church? Certain living Pictures of Penance, of Contempt of the World, of Prayer, of Mortification, and of all Virtue? How many holy Men have there been, and

at this Day are there in this holy Order, who by their Learning illuminate the World, and by their Life inflame it? And separated from the Conversation of Men, shew that they are more than Men, and preach to us, that our Happiness is not upon Earth, but in Heaven. In this Order there are sixteen Provinces, and in them a hundred and eighty nine Monasteries, in which the *Carthusian* Fathers live in so great Austerity, Solitude, Silence, Assistance, and Continuance in the Choir, clothed with Hair-cloath next to the Skin without ever eating Flesh for any Sickness whatsoever; and in so great Rigour of Life, that the holy Church gives Leave to the Religious of all the Orders, to leave their own Order, to go to that of the *Carthusians*. Which is a Sign that it is very strict, and is held for more rigorous than the rest, and that to this Day the Rule is kept in it, with which *St. Bruno* instituted it, and with which it begun, without having slackened or fallen away in Substance, from what that holy Father ordained and established. All which is an Argument of his great Sanctity, and of his high Merits, and of the singular Graces, and Privileges which God communicated to him, seeing he made him one of the great Patriarchs of his Church, and the glorious Father of so many, and such famous Children, and not only of holy Confessors, but also of most valiant Martyrs; as were the *Carthusian* Fathers and Monks, who for defending the See Apostolick in the Year of our Lord MDXXXV, and XXXVIII, by the Command of the unhappy King *Henry VIII.* died at *London*, as we have written more at large in our Book concerning the Schism of *England*.



The Life of St. MARK, Pope and Confessor.

OCTOB. 7. UPON the Death of the holy Pope *Sylvester*, was chosen in his Place, and put in the Chair of *St. Peter*, *St. Mark*, Native of *Rome*, Son to *Priscus*; who was endowed with great Virtues; and although he lived but a little Time, yet by reason of the Peace which the Church enjoyed by the Favour of the Emperor *Constantine*, he had means to employ himself, in resisting the *Arian* Hereticks, who encreased very much, and in ordaining whatsoever seemed necessary to him in Order to good Government. *St. Mark* built two Churches; the one in the Way called *Ardeatina*, three Miles from *Rome*; and the other within the same City, which is called by his Name, and endowed them with many Possessions, and adorned them with Vessels of Gold and Silver. He granted Leave to the Bishop of *Ostia* to use the

Pall, because by an ancient Privilege he was to consecrate the Pope. His Popedom lasted, according to *St. Jerom*, eight Months. Cardinal *Baronius* says, he began to sit in the Apostolical Chair upon the 14th of *February*, and died upon the 7th of *October*, in which Time are eight Months, wanting eight Days. He was buried in the Cemetery of *Balbina*, in the same Church which himself had built in the Way *Ardeatina*. He died upon the 7th of *October*, on which the Church celebrates his Feast, in the Year of our Lord CCCXXXVI, *Constantine* the Great being Emperor. The Authors that write the Lives of the Popes, have written of *St. Mark*, and the Martyrologies the *Roman*, and those of *Bede*, *Ufuard*, and *Ado* make Mention of him.

The Lives of St. SERGIUS and St. BACCHUS, Martyrs.

OCTOB. 7. **T**HE Martyrdom of the glorious Martyrs St. *Sergius* and *Bacchus*, was written by *Simeon Metaphrastes*, and in brief was in this Manner. St. *Sergius* and *Bacchus* were Roman Gentlemen, very noble, and principal Servants of the Emperor *Maximian*: For *Sergius* was his *Primicerius*, that is to say, the Principal and Head of all his Secretaries, which was a great Dignity, and was not given, but after great Services, and having ended the Militia. *Bacchus* was *Secundicerius*, and he who had the second Place in that Office: And besides the Place they had with the Emperor, they were very much beloved and honoured by him for their Virtues, although he knew not they were Christians: Coming to know it afterwards, and desiring to be more certified of the Truth of it, being in the Province of the *Lower Syria*, called *Euphratesia*, in the City of *Augusta*, he commanded them to be called, that they might accompany him to the Temple, whither he went to offer Sacrifice to his vain Gods. They went with him, but the Emperor entering into the Temple, they remained without; and when at the Time of the Sacrifice *Maximian* saw them not, he command them to be sought for, and they found them at the Door of the Temple praying. The Emperor asked them the Reason why they did not go in with him to sacrifice to the great *Jupiter*? And they answered him freely, because they were Christians; and that Sacrifice is due only to God, the Creator of Heaven and Earth. In a great Rage *Maximian* commanded, that the Chains of Gold which they wore about their Necks, should be taken away from them, and their rich Attire, and that they should be cloathed like Women, and loaded with Chains, should be led ignominiously through the Streets of the City, and afterwards be cast into Prison. The Emperor endeavoured now by sweet Words and Flatteries, and then by Menaces and Threats, to reduce them to his Will, and to persuade them not to forsake the ancient Religion of their Ancestors, but to sacrifice to Gods, who were the Founders, Conservers and Amplifiers of their Empire. But when the Force and Craft, and all the Devices of the Emperor, were not able to make a Breach in the stout and courageous Breasts of the holy Martyrs, he resolved to send them to *Antiochus*, Prefect of the *East*, that he might either make them adore the Gods, or else put them to Death by exquisite Torments. The Emperor took this Resolution, to the end the holy Martyrs might suffer the more in that long Journey, going loaded with Chains and Fetters; and also because *Antiochus* was a cruel and barbarous Man, and he confided out of his natural Fierceness he would exercise his Fury and Cruelty upon them: And besides for that he had been as a Servant to *Sergius*, and by this Favour had obtained his Dignity of Prefect, he judged that *Sergius* could not but hold it for a great Disgrace and Diminution of his Honour, to be brought before, and to be judged by him, who was so much inferiour to him, and who had received so many Favours from him. *Maximian* writ a Letter to *Antiochus*, in which he declared his Will to him. The Saints were carried to him where he was, and he commanded them to be put in Prison, where they remained praying and beseeching the Favour of our Lord, for that hard Combat which they expected; and our Lord sent an Angel to them, who comforted them, and animated them, and bad them not to fear, for that God was their Defender, and was with them, and would give them the Victory. *Antiochus* used all Means possible to draw the holy Martyrs from the Confession of *JESUS CHRIST*: But seeing all was to no Purpose, he caused *Bacchus* to be whipped with Sinews of Oxen, by four strong and lusty Fellows; who gave him so many Blows, and such cruel Wounds, that they tore his Flesh in Pieces: And so in that Torment hearing a Voice from Heaven which called him, he gave up his Soul to our Lord. St. *Bacchus* full of Glory and Splendor, appeared afterwards to St. *Sergius*, who was in Prison, and shewed him the inestimable Crown, he had obtained for those temporal Torments, and animated him to suffer those that were prepared for him; that being Companions in Pains, they might likewise be so in Victory and Triumph. *Antiochus* very much desired to mollify *Sergius*, and to reduce him to his Opinion, but could not by any Means: And so following his natural Cruelty, and desiring to give Satisfaction to the Emperor, he commanded a Pair of Shoes stuck with sharp-pointed Nails to be put upon his Feet, and that he should so run before his Coach, and in this Manner he made him go three Leagues, to the excessive Pain of the holy Martyr, Streams of Blood running out of his Feet. But the Night following he was visited by an Angel, who comforted him, and so healed his Feet, as if they had not been hurt at all.

The unjust Judge attributed this Favour of God to Art-magick, and was more hardened, and made him again pass the same Torment. And finally, seeing that he lost Time, and that he could by no Means make the holy Martyr yield, or draw him to his Will,

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OCTOB. 7. Will, he commanded him to be beheaded: And so it was, done. There accompanied St. *Sergius* to the Place of Execution, a great Number of Men and Women, and also of savage Beasts, who followed him, as tame as Sheep, doing him Honour and Reverence. Before the Sentence was executed, he made his Prayer upon his Knees, beseeching our Lord to accept of that Sacrifice of his Life, which he offered to him, and to pardon those who took it away from him, and persecuted him, and to give them the Knowledge of his true Light and Truth. A Voice was heard which invited him to Heaven, and gave him Joy of his Victory: And upon this he stretched forth his Neck, and was beheaded upon the 7th of October, and afterwards his holy Body was entered in a magnificent Church, which the Christians built in his Honour. The Miracles which God our Lord wrought by St. *Sergius* were so many, and so famous, that the Faithful went in Pilgrimage to his Sepulcher: Nor did the Christians only receive many and great Benefits, by the Intercession of St. *Sergius*, but also the Infidels, Heathens and Pagans. *Cosroas* King of *Perfia*, for having

had Children by Queen *Syria* his Wife, and for having been delivered from great Dangers and Calamities, by the Prayers of St. *Sergius* (to whom he recommended himself) sent to his Church a very rich Cross of Gold, with other very precious Gifts. And the Emperor *Justinian* built two magnificent Churches in his Honour, one in *Constantinople*, and another in *Ptolomais*. At *Rome* the Memory of these holy Martyrs was very famous, where a Church was built in their Honour, and is the Title of a Deacon Cardinal: The which Pope *Gregory III.* repaired and enlarged. And the very City, in which St. *Sergius* was martyred, was called from his Name *Sergiopolis*. The Martyrdom of these Saints, was in the Year of our Lord cccix. The Martyrologies write of them, the *Roman*, and those of *Bede*, *Ufuard* and *Ado*. Also *Nicephorus*, Book 7. Chap. xiv; and Book 15. Chap. xxvi, xxvii: And Book 18. Chap. xxi: And the second Council of *Nice*, Canon 5. And *Pratum Spirituale*, Chap. clxxx: And *Theodoret* of the *Evangelical Verity*, Book 8: And *Evagrius* Book 4. Chap. xxvii: And *Gregory* of *Tours* in the History of *France*, Book 7. Chap. xxxi.

***** *The Lives of St. MARCELLUS and St. APULEIUS, Martyrs.*

UPON the same Day the 7th of October, the holy Church commemorates St. *Marcellus* and St. *Apuleius* Martyrs, who were Disciples of *Simon Magus*; but seeing the Dispute he had with St. *Peter*, and how he was worsted and overcome, and the wonderful Works which the glorious Apostle wrought, leaving their deceitful Master, they followed St. *Peter*, and made themselves Christians, and accompanied him, till

he died: And finally, they deserved to shed their Blood for that Faith and Doctrine, which they had learned of the holy Apostle. They were martyred by a Judge called *Aurelian*, upon the 7th of October, in the Year of our Lord xc; and their Bodies were buried near the Walls of *Rome*. The Martyrologies make Mention of these Saints, the *Roman*, those of *Bede*, *Ufuard* and *Ado*.

The Life of St. BRIDGET, Widow.

OCTOB. 8. ST. *Bridget* was born in the Kingdom of *Swedland*, of most illustrious Parents, who were descended of the Blood Royal, and together were very devout and pious, as their Progenitors had been. Her Father was called *Brigerius*, who was so devout, that he went in Pilgrimage to St. *James* of *Galicia*; and every *Friday* he was wont to go to Confession: and said, that upon that Day he desired in such a Manner to compose his Soul with God, as that he might be able with Patience and Joy to bear the Troubles which he gave him the other Days of the Week. Her Mother, who was called *Sigridis*, was a Lady no less devout, and built many Churches, and endowed them with great Revenues and rich Ornaments. This

Lady being with Child of St. *Bridget*, and travelling by Sea, there arose a terrible Tempest; in which many that were in the Ship were drowned, and *Sigridis* being in great Danger, was succoured by *Henry*, Brother to the King of *Swedland*, and escaped as it were miraculously. The Night following there appeared to her a venerable Person, richly cloathed, who said to her: For a Daughter which thou hast in thy Womb, God has protected thee and spared thy Life; bring her up as the Gift of God, for his Love. This Child was born, and they called her *Bridget*; and when she was born, an ancient Priest, and Servant of God, who afterwards was Bishop, saw in the Night a very great shining Brightness, and a Virgin sitting upon a Cloud

OCTOB. 8. a Cloud, with a Book in her Hand, and heard a Voice, which said: *A Daughter is born to Brigerus, whose admirable Voice shall be heard through the whole World.* For the three first Years the Child spoke not at all, as if she had been Dumb, but in the end of them she began to speak so distinctly and perfectly, that she seemed not to be a Child of three Years old, but a Woman of perfect Age. A little after, her good Mother died very christianly, and well contented, understanding that God took her to Heaven, and that she left such a Pawn upon Earth, as was St. Bridget; whom her Father gave to her Aunt, a grave and virtuous Matron, to be educated by her. When she was seven Years old, being awake one Night, she saw over against her Bed an Altar, and our Lady upon it cloathed with Glory and Splendor, with a rich Crown in her Hand, who called her, and she arose, and ran to the Altar, and our Lady said to her; Bridget, *wouldst thou have this Crown?* And the Child answering, Yes, the Virgin put the Crown upon her Head; and with this the Vision disappeared; although the Memory of it ever remained with her. When she came to be ten Years old, the Treasure which was in her Soul began more to discover itself, and to cast forth more bright Beams of Virtue and Sanctity: For besides that, she was most chaste, she was modest, humble, obedient, cheerful, bashful, and of a wonderful Sweetness and Charity. And having heard a Sermon of the Passion of our Lord, the Night following he appeared to her in her Sleep, all bloody and sorrowful, as if he had been newly crucified, and said to her: *See how I am wounded.* And the blessed Child, believing that those Wounds were fresh, with much Tenderness and Feeling said to our Saviour: *Alas, Lord, and who has treated you so?* And he answered her: *Those that despise me, and make no Account of my Love.* With this Vision St. Bridget remained so grieved and compunct, that from thenceforward she could not think upon, nor remember the Passion of our Lord, without shedding many and tender Tears of Resentment. She employed herself in working in Gold and Silk: But in such sort, that her Heart was attentive, not so much to what she wrought with her Hands, as to her most sweet Spouse JESUS CHRIST, on whom she placed all her Affection: And sometimes there was seen a Virgin of a wonderful Beauty, who was with her, and helped her in her Labour, no Body knowing who she was. She rose out of her Bed in the Night, when others slept, to make her Prayer before a Crucifix: And one Time she saw the Devil in a deformed and dreadful Shape, with a hundred Hands and a hundred Feet, and she flying from that horrid Monster, ran to

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the Crucifix, and the evil Spirit coming in- OCTOB. 8. to her Sight, said to her: *I have no Power to hurt thee, unless he that was crucified permit me:* And with this he disappeared.

St. Bridget being now of Age to marry, her Father married her to a Gentleman of prime Quality, young, noble, rich and prudent, who was called *Ulfo*, and was Prince of *Nericia*. And although the holy Damsel desired to remain a Virgin, notwithstanding she obeyed her Father: But before the Consummation of their Matrimony, she and her Husband lived a Year chastly, beseeching our Lord to keep them in his holy Fear, and to give them by their Matrimony Children that would serve him: And accordingly our Lord heard them, and they lived holily, and in great Peace and Concord in the State of Wedlock. St. Bridget kept wife and discreet Servants, honest, and of laudable Manners: She employed them in working and went before them by her own Example. She confessed very often to a spiritual, learned, and prudent Priest, and obeyed him with great Care and Reverence in the Matters of her Soul: And when she confessed, she bewailed her Faults, how light soever they were, more than others do those which are very grievous: She had an Oratory in her House (like St. *Judith*) whither she retired herself, as to a sacred Haven, from the Waves of domestical and worldly Employments; and when her Husband was from home, she spent in a manner the whole Nights in Prayer kneeling oftentimes upon her bare Knees on the Ground, and disciplining herself, and afflicting her Body to subject it to Reason. She was very temperate in Eating and Drinking, and being a Lady not less rich than pious, she gave large Alms to the Poor, and had a House apart to receive them, and to give them to eat, and to cloath them in, and she herself served them and washed their Feet. She took great Delight in hearing the Discourses of the Servants of God, and read with Devotion and Affection the *Lives of Saints*; and in fine, her whole Life was a Pattern, and a perfect Pourtraiture of all Virtue; which she endeavoured to plant in the Hearts of her Children, and to bring them up for God: And had a great Sense of it, when any of them failed in their Obligation. And because one of them once did not fast upon the Vigil of St. *John Baptist*, she was afflicted above Measure, and St. *John* appeared to her, and told her, that because she had so bewailed her Child's not fasting upon his Vigil, he would aid her, and defend her with his spiritual Weapons.

One Time she had very hard Labour in Child-bearing, and seeing herself in Danger, she recommended herself to our Lady; who that Night appeared in the Chamber where St. Bridget was, cloathed in White, and touched

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touched her Body, and disappeared, and immediately she was delivered without any Difficulty. She and her Husband being so conformed to one another, and so united betwixt themselves, and in the Love of God, and so given to Devotion, they agreed together to go in Pilgrimage to St. James of Galicia: And as they were returning home, her Husband fell ill of a grievous Sickness, in the City of Arras in Flanders. The Saint recommended to our Lord the Health of her Husband, and St. Denys appeared to her, and told her, who he was, and that because she had a particular Devotion to him, God had sent him to comfort her, and to tell her that he would manifest her to the World, and be her Protector, and that her Husband should not die: And accordingly he recovered, and they returned home; and both of them were so enflamed with the Love of God, and of Chastity, that they resolved to separate, and to enter into Religion, as her Husband did into a Monastery, where he lived some Years, and died in a holy old Age: And St. Bridget entered into another Monastery of Nuns, distributing her Goods first, partly to her Children, and partly to the Poor. And because the foolish World flatters the Rich, and despises the Poor, and esteems it Inconsiderateness and Folly, to despoil ones-self of his Goods, and to live in Poverty, those that honoured and respected her before, began to scorn and to make no account of her. But St. Bridget was so firm in the Love of God, and had so set her Heart upon that Lord, who being rich, and the King of Glory, had made himself poor for her sake, that the vain Judgments, and inconsiderate Sayings of Men did not trouble nor move her; and God comforted and favoured her, and illustrated her with great and wonderful Revelations; in such sort, that it seemed that our Lord guided her by his Impulse and Spirit in all the Things she did, and continually increased her Fervour. Amongst the other great Gifts which she had of our Lord, one was, that speaking any Word less perfectly conformed to the Will of God, immediately she felt in her Mouth a great Bitterness like Brimstone; and in her Nostrils, when any one talking with her, spoke a bad or deceitful Word. She macerated her Body with Haircloth, with sleeping upon a hard Bed, and by making so much Prayer by Night and by Day, that it was a Wonder, how a weak and delicate Woman could be able to endure so great Labours. She was wont upon Fridays to pour upon her Arms burning Wax, Drop by Drop, and to carry in her Mouth a very bitter Herb, that she might be more sensible of the Passion of our Saviour. Besides the Haircloth she wore, she girt her Body with a Cord, and her Thighs with two others, in Memory of the

most Holy Trinity. Upon all Sundays and OCTOB. principal Feasts she received the most Holy 8. Sacrament of the Altar. In the Winter she lay in a poor Bed, with very few Cloaths upon her, in the Time of the greatest Frosts, which are very vehement in Sweedland, by reason that it is so near the North: And being asked, how she could live so poorly covered in such an intense Cold, she answered, That the interiour Heat was so great, which by the Grace of God she felt in her Soul, that the exterior Cold did not hurt her. Nor had the Fire of the divine Love this Effect alone in St. Bridget, but also it so enflamed and set her on fire, that it made her write many Letters to religious Men, Prelates of the Church, and to Princes, Kings, Emperors and Popes, according to what God commanded her; now advertising them to defend themselves against the Anger of God, which threatened them; then reprehending them with much Humility and Modesty, and otherwhiles exhorting them to Amendment of Life, and to the Reformation of the Common-wealth: And to Pope Gregory XI. being at Avignon, the Saint wrote in the Name of God, that he should return with his Court to Rome, and he did so.

Living in her Monastery, God commanded her to go in Pilgrimage to Rome, where the Streets were watered with the Blood of Martyrs; and that by Means of Indulgences, as by a shorter Cut, it was more easy to get to Heaven. And she obeyed, leaving her Country and her House, her Friends and Acquaintance, and put herself in the Way, and went to that holy City, and stayed in it, visiting the Stations and holy Places there with incredible Devotion and Content of her most pure Soul, and sometimes was seen, when she visited them, to go, as it were, in the Air elevated above others, and to cast from her Face certain Rays as clear and resplendent as the Sun. From Rome she went to the Kingdom of Naples and Sicily, and returned back to Rome, and from thence took Ship for Jerusalem, for that it was so commanded her from Heaven. And although in the Beginning it seemed to her that she was old, weak, and insufficient for so great a Labour, yet our Lord comforted her and promised her to be her Guide, and to carry her thither, and bring her back again, telling her, that he was the Author of Nature, and he who gave her the Burden, and Forces to carry it. When she was in Jerusalem, visiting those Places consecrated by the Life and Death of our Lord, she was wonderfully illustrated and comforted with divine Revelations, and with very particular ones concerning the Nativity, Passion, and Mysteries of JESUS CHRIST our Redeemer, and concerning the Changes and Estates, and Calamities of Kingdoms. Amongst these

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OCTOB. 8. these Revelations which were many and very remarkable, she had one in the Kingdom of *Cyprus*, of the Scourge with which God our Lord would chastise the *Grecians*, for being separated from the *Roman Church*, and that their Empire should have no Peace, nor Quiet, but that they should be always subject to their Enemies, and should suffer most grievous and continual Miseries, till with true Humility and Charity they acknowledged for Mother and Mistress the said Church, and subjected themselves to her. She returned to *Rome*, as God had promised her, and she fell ill of a Sickness, which lasted her a whole Year, she bearing it with great Patience and Alacrity. Our Lord revealed to her, that the desired Time of her Departure out of this Life was at hand, and appeared to her, and told her what he desired she should do; and the Saint fulfilled it all, and having heard Mass, and received the Sacraments, she gave up her Soul to God, who had created it for his so great Glory. She died upon the 23^d of *July*, in the Year MCCCCLXXIII; and there were Revelations concerning her Glory, and God wrought certain Miracles by her in her Life, and many more after her Death. For as *St. Antoninus* recounts, besides that she gave Sight to the Blind, Hearing to the Deaf, Speech to the Dumb, and Health to many Sick, in divers Places ten Dead were raised to Life through her Intercession, for which Miracles, and for her most holy Life, Pope *Boniface IX.* canonized her, and put her in the Number of the Saints. Her Body the Year following after her Death, was translated into *Swedeland*, and placed in the Monastery of our Saviour of *Watz-*

stene, where she had been a Nun, God working upon the Way many Miracles. And at *Rome* they say to this Day is kept a little Gown of *St. Bridget's*, which has a great Virtue, especially to deliver Women in Travel, who are in Danger of their Life. *St. Bridget* instituted a new Order of Friars and Nuns, under the Rule of *St. Augustin*, which to this Day is called the Order of *St. Bridget*, and did flourish much in *Swedeland*, *Germany*, *England*, and in other Countries; and to this Day in some Cities of *Italy* there are some Convents of it, in which they live in great Piety and religious Observance. Moreover she writ a Book of her Revelations, which has been very narrowly sifted and examined, for that certain Divines would find Fault with it, and blame it, who measuring divine things by human Prudence, did not understand, that God imparts his Graces to whom he pleases, not according to the Condition and Science of Men, but according to the Humility and Disposition he finds in their Hearts. But this Book was approved by the most learned and wise Cardinal *John Turrecremata*, a *Dominican* Friar, to whom the Council of *Basil* committed the Examen of it, and afterwards approved the Censure which the Cardinal had given.

The Life of *St. Bridget* Widow was written by a grave Author, who gathered it out of the Bull of her Canonization, and *Surius* puts it in his fourth Tome, and *St. Antoninus* in his third Part, Title the four and twentieth, Chapter the eleventh; and Cardinal *Baronius* makes Mention of her upon the 23^d of *July*, and the *Roman Martyrology* upon the 8th of *October*.

The Life of St. DENYS, the Areopagite, Bishop of Paris, and Martyr; and of St. RUSTICUS, and St. ELEUTHERIUS, his Companions, also Martyrs.

OCTOB. 9. THE Life and Martyrdom of the great Philosopher, and divine Doctor, *Denys* the Areopagite, Disciple to the Apostle *St. Paul*, was written by *Aristarchus*, by *Methodius* Bishop of *Constantinople*, by *Michael Syngellus*, by *Metaphrastes*, *Glicas*, and *Suidas*, Greek Authors; and of the *Latins*, by *Hilduin*, at the Petition of the Emperor, *Ludovicus Pius*; by *Ado*, by *St. Antoninus* Archbishop of *Florence*, by *Matthew Galen*, and others that have written the Lives of Saints. And the Martyrologies make Mention of *St. Denys*, as of a most wise Man, a most holy Bishop, and a most glorious Martyr. Out of which Writers, and out of Cardinal *Baronius* in the first and second Tome of his Annals, and in his Annotations upon the *Roman Martyrology*, we will take what we

have to say concerning this glorious Saint. *St. Denys* was born at *Athens*, the chief City of *Greece*, and Mother of all Sciences. His Parents were honourable and rich (and if there were any in *Athens*) morally just, courteous, kind and liberal to Strangers. *St. Denys* gave himself to his Studies, and he became so eminent for Learning, that as well for his great Wisdom, as for his noble Extraction, he obtained the first Place amongst those who ruled and governed the City. He went into *Egypt*, the better to study, and understand the Course and Motion of the Heavens and Stars, and all that belongs to the Science of Astronomy. When he was five and twenty Years old, being in the City of *Heliopolis* with one of his Companions called *Apollophanes*, he saw the Eclipse of the Sun, which

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Осѡв. which happened upon all the Earth for the Space of three Hours, at the Time that JESUS CHRIST our Saviour was nailed to the Tree of the holy Crofs. *Denys* knew then, that Eclipse of the Sun was not natural, because the Moon was then at the Full, and opposite to the Sun, and that it lasted a longer Time than it ought naturally to have done. He much wondered, and was amazed at that Novelty; and it is commonly reported, that he said these Words: *Aut Deus naturæ patitur, aut mundi machina dissolvitur: Either the God of Nature suffers, or the Machine of the World perishes.* *Michael Singellus* a Priest of *Jerusalem*, a very ancient Author, writes, that he heard his Father say, that the Words which *St. Denys* spoke, when he saw that so great Prodigy, were these: *The unknown God suffers in the Flesh, and for this Cause, the Universe is obscured with this Darknes, and trembles.* And *Suidas* relates the same. But *St. Denys* himself in an Epistle which he writes to *St. Polycarp*, and in another to *Appollophanes* (who was with him when they saw the Eclipse) says, that being asked, what he thought of that Novelty, at which he so admired? He answered, that there were Changes of divine Things; and that he noted the Day and Hour of so strange a Novelty. *St. Denys* was married to a Lady of prime Note, called *Damaris* (as is gathered out of *St. Ambrose*, and *St. Chrysostome*) and celebrated this Marriage, to give Content to his Parents. He lived in his Common-wealth with rare Moderation, administred Justice with great Rectitude, and was esteemed and honoured by all the *Athenians*, as a most wise Philosopher. At this Time the Apostle *St. Paul* came to *Athens*, to teach the Philosophy of Heaven, and with the Light of the Gospel, to drive away the Darknes, and vain Philosophy of Earth, and to confound the divers Sects of *Epicureans*, *Stoicks*, *Peripateticks*, and *Academicks*, and of other wise, yet ignorant Men, in that City; which was as it were the School of all human Sciences, so employed it was in the Study and Exercise of them. The holy Apostle coming hither, saw, that besides the many other Gods, that were adored in *Athens*, there was an Altar dedicated to a God whom they knew not, with this Title, *Ignoto Deo*; and like a most prudent and divine Orator, taking Occasion from what he had seen, he began to preach to them the true God, the Creator of Heaven and Earth, and to declare that he was that God, whom they adored without knowing him, as testified the Title of the Altar, consecrated to the unknown God. There was at *Athens*, in a certain little Hill or eminent and high Place, a Tribunal of twelve Judges, and supreme Governors, who assembled in it to do Justice, and to decide the criminal Causes of those that were accused. These Judges were cal-

led *Areopagites*, because they met together in that Place to treat the Causes of Death; in which (according to the Ignorance of the Heathens) the God *Mars* presided; and for this Reason they called the Place *Areopagum*; because *Ares* in *Greek* signifies *Mars*, and *Pagos* a little Hill, or a high and eminent Place. And the Judges of that Magistracy were so grave and entire, that anciently to say, that one was a severe and incorrupt Man, they said that he was an *Areopagite*. *St. Paul* then having preached a new Religion, and a God whom they knew not; as a sacrilegious and wicked Fellow they carried him to the *Areopagum*, where *St. Denys* presided, and was the Head of the other *Areopagites*. For although the *Romans* had made themselves Lords of all *Greece*, yet they left the *Athenians* and *Lacedemonians* to their Liberty to govern themselves according to their own Laws, and to have Magistrates, who according to them, were to do them Justice, as *Metaphrastes* says. The Apostle then being in the *Areopagum*, surrounded on all Sides by the Philoophers, spoke most sublimely of the Majesty of God; shewing by admirable and divine Reasons, that he was one, and the Creator and Lord of Heaven and Earth, and that he was the unknown God, whom they adored; and concluded his Discourse, saying, that there was to be a Resurrection of the Dead, and that there was a Day appointed to judge them, and to give to every one according to his Works. When they heard him speak of the Resurrection, they were astonished, and some of them scoffed at him, but others said they would hear him speak of that Matter another Day more at Leisure. For the *Athenians* being a curious People, and (as *St. Luke* the Evangelist testifies) attending to nothing but either to tell, or hear something that was new, and together being very talkative (as the one follows the other) they had a great Impediment to know, and embrace the Truth; and so it is no Wonder they shut the Door of their Heart to the Truth which the Apostle preached, having held it so open to Falshood; and that the Seed of Heaven, sown by *St. Paul*, as a divine Husbandman, did not bring forth so great Fruit, as there was Reason for, because it fell upon such uncultivated Ground, and full of Brambles and Thorns. Although there wanted not some, that like good Ground, received the Word of our Lord, and were converted; amongst which the chief were the President of that Court, *Denys*, and *Damaris* his Wife; who were much more confirmed in the Truth, after they treated familiarly with the holy Apostle, and heard from him the Mysteries of our holy Faith; particularly *St. Denys*, when he understood, that the Eclipse he had seen in the City of *Heliopolis*, was at the same Time,

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OCTOB. 9. Time, that the Redeemer of the World, as the true Sun of Justice, was eclipsed upon the Cross, and that the Heaven was cloathed in Mourning, and the Earth trembled, and all the Elements were moved for the Death of their Creator.

All the City of *Athens* greatly wondered to see St. *Denys* converted to the Faith of JESUS CHRIST our Saviour, for that all held him for a most wise Man, and the Master of all the rest, and as it were the Prince of the wise Men of *Athens*. Here St. *Denys* begun of a Master to make himself the Scholar of St. *Paul*, and of the divine *Hierotheus*; and himself boasts of it, and to have learned of them that divine and most profound Wisdom, which afterwards he communicated by his Books to the whole Catholick Church. And although St. *Denys* made himself a Christian, and left the *Areopagum*, and the Charge he had of being President in it, yet he always retained the Name of *Areopagite*, as St. *Justin* Martyr kept the Name of *Philosopher*, and other Saints the Names they had before their Conversion. Being now well instructed in the Holy Scriptures, and being of a most perfect Life, the Apostle St. *Paul*, at the End of three Years, which he had kept him with him, consecrated him Bishop, and Father of those, that every Day were converted in *Athens*, to the End he might teach, honour, and give Health and Life to his own Country, by which God had given him that Being which he had. The Saint did this with great Care and Vigilancy, and gained many Souls to our Lord. There happened to St. *Denys* two wonderful Things with the most holy Virgin *Mary* our Lady; the one in her Life, and the other at her Death. The first was, that going to see her, as soon as he saw her, he was so struck with Admiration and Astonishment, that he had held her for God, and adored her as such, if he had not known by Faith that she was not God. For the Majesty and Glory which he saw in her, was so great, that he thought no mortal Creature could be capable of it. There goes an Epistle under the Name of St. *Denys* to St. *Paul*, in which this is recounted. although in the Catalogue of the Works of St. *Denys*, where the Number of his Epistles is set down, there is no Mention made of it, but *Hubertin*, *Denys* the *Carthusian*, and *Cassianus* recount it. The second Thing was, that at the Time the most sacred Virgin was to depart out of this Life, for her Comfort, and for the Comfort of all the Apostles, who were dispersed, and preaching in divers Countries of the World, our Lord by the Ministry of the Angels brought them together that they might take their Leave of her, receive her Benediction, be present at her Death, praise her with Hymns, and bury her holy Body; and St. *Denys* was also present with

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Hierotheus, *Timothy*, and other Apostolical Men; as himself relates. OCTOB. 9.

After St. *Denys* had governed the Church of *Athens* many Years, and by his Vigilancy and great Labours had gathered a plentiful Harvest into the Granaries of our Lord, he went to *Ephesus*, to speak with St. *John Evangelist*, lately come out of his Banishment of *Patmos*, and by his Counsel he went to *Rome* to visit St. *Clement*, now Pope and Vicar of CHRIST our Saviour upon Earth. From thence, the Church of *Athens* being well provided of a Pastor in the Person of *Publius* (who there succeeded St. *Denys*) he was sent by the same St. *Clement* to preach the Faith of CHRIST in *France*, and to illuminate all that Country with the Light of the Gospel; which on the one Side was well disposed to receive the Faith, and on the other Side there wanted Labourers and Masters to teach it, the first Disciples, whom St. *Peter* the Apostle had sent thither, being dead. St. *Denys* carried along with him *Rusticus* a Priest, and *Eleutherius* a Deacon, and *Eugenius*, and others who joined themselves to him. He sent *Eugenius* into *Spain*; and he entered into it, came to the City of *Toledo*, was their first Archbishop, and afterwards returning back into *France*, was martyred, as is to be seen in his Life and Martyrdom, the 15th of *November*. St. *Denys* entered into *France* with his holy Companions, and came first to *Arles*, where by invoking the Name of JESUS, he threw down an Idol of *Mars*, and after he had converted many of the People, he turned the Temple into a Church, and dedicated it in the Honour of St. *Peter* and St. *Paul*, and left there for Bishop St. *Rieul*; and knowing that the City of *Paris* was very populous, rich, and plentiful, and the Head of all those Provinces, he went to it to gain that Citadel to God, and from thence to make War against the Devil. There he began to open his heavenly Breast, and to discover the Riches of God, which he brought in it, preaching his Gospel, and accompanying his Words with wonderful Works and Miracles which he wrought. Whereby, and by his most holy Life and divine Doctrine, in a short Time, those that lived in the Shadow of Death, received the Light of Heaven, and the Darkness of their Blindness being dispersed, they opened their Eyes to see and acknowledge the Light of our Souls JESUS CHRIST our Redeemer. Nor did he only in the City of *Paris* work such admirable Fruit, but also in other Parts, whither he sent others his Disciples with his Benediction. Such was his Success, that many rich and understanding Gentlemen were converted, and the Temples of the Idols were thrown down, and many Churches built, where the Name of JESUS CHRIST was praised. Our common Enemy envied

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OCTOB. 9. this great Good; wherefore he endeavoured to take out of the World St. *Denys*, who was the principal Instrument of God in this his Work; and stirred up the Priests of the Idols to procure his Death; and they having come many Times with armed Men to lay hold on him, such a heavenly Light shined in the Face of St. *Denys*, that many of them were converted, and the rest fled away for Fear. At last a Prefect, called *Fescennius Sifinnius*, caused him to be apprehended, together with *Rusticus* and *Eleutherius* his Companions. *Sifinnius* had a long Discourse with the Saint, reprehending him for having by his preaching taken away the Worship of his Gods; and exhorting him to confess his Error, and for recompense in the Damage he had done, to persuade the People to leave the groundless Novelties he had taught them, and to return to their ancient Customs. And St. *Denys* answering him with great Freedom and Zeal of the Honour of God, shewing him how unworthy they were to be held for Gods, who had been most vicious Men, and how it was yet a greater Blindness to adore Stocks and Stones; and how there was no other true God, but the God whom he preached; the Judge enraged at this Answer, commanded him to be cruelly whipt, and afterwards to be laid upon a Gridiron, and to be burnt with a slow Fire. And *Hilduin* adds, that afterwards they cast him to hungry savage Beasts, and that making the Sign of the Cross upon them, they prostrated themselves at his Feet; and that his Persecutors not content with this, threw him into a burning Furnace, and he coming out of it, they crucified him, and that from the Cross he preached to them CHRIST our Redeemer; and seeing he did not die, they unnailed him, and put him in Prison with other Christians, where the Saint said Mass to fortify them with the Holy Communion, and at the breaking of the Sacred Host, CHRIST our Lord appeared visibly to them all with an unwonted Light, and spoke to St. *Denys*, encouraging him to suffer Martyrdom. St. *Denys* and his Companions were again brought before the Judge, and again whipped; and the Judge seeing they did not die, and that they suffered all Torments with admirable Constancy and Cheerfulness, rising out of his Seat in a Rage, he said: The Gods are despised, the Emperors are disobeyed, the People are deceived by your Enchantments, working false Miracles; these are Crimes which deserve to be punished very severely; wherefore I command, that forthwith you be put to Death. To this St. *Denys*, *Rusticus*, and *Eleutherius*, without shewing any Trouble in their Countenances, answered very well contented: *May those that adore the Gods, be like unto them; we for our Parts adore the God of Heaven.* The wicked Judge

was more incensed at these pious Words of OCTOB. 9. the Saints, and immediately commanded the Sentence of Death to be executed upon them. They carried them out of the City to a high Mountain, and delivered them up to the Executioners to be beheaded. St. *Denys* fell down upon his Knees, and with his Hands and Eyes lifted up to Heaven, said: *Lord God Father Almighty, and JESUS CHRIST Son of the living God, and thou Holy Spirit the Comforter, who art one God in the same Substance, and one indivisible Trinity, receive in Peace the Souls of us thy Servants, seeing that for thy Love we lose our Lives.* *Rusticus* and *Eleutherius* answered with a loud Voice: *Amen.* Having ended his Prayer, they were beheaded with certain Cleavers, or Battel-Axes made blunt, and of a thick Edge, as the Judge had commanded, for their greater Torment. They beheaded them there in that Mountain, which at present is called *Mons Martyrum; the Mountain of the Martyrs*, in Memory and Honour of them; and upon the same Day in *Paris* many Christians suffered Martyrdom. But after they had martyred them, there happened a wonderful Miracle. The Body of St. *Denys* rose upon its Feet, and took its own Head up in its Hands, as if he had triumphed, and carried in it the Crown and Trophy of his Victories. The Angels of Heaven went accompanying the Saint, singing Hymns Choir-wise, with a celestial Harmony and Consort, and ended with these Words: *Gloria tibi, Domine, Alleluja*; and the People that heard the Words (who were innumerable) and many of the Officers, that had persecuted him, believed in our Lord, and did Penance for their Infidelity. The Saint went with his Head in his Hands about two Miles, till he met with a good Woman called *Catula*, who came out of her House, and the Body of St. *Denys* going to her, it put the Head in her Hands. *Rusticus* and *Eleutherius* remained in the Place of their Martyrdom; and the wicked Executioners consulting about casting of them into the River, that they might be eaten up by the Fishes, and not be honoured by the Christians, the devout Woman *Catula* with great Prudence invited those Ministers of Satan to eat in her House, and treated them well, and entertained them, till the Christians had taken away the sacred Bodies of the Martyrs, and hidden them. Afterwards the Pagans sought for them, and because they could not find them, they were enraged, and grievously threatened the good Woman; but she appeased them with Gifts, and cunningly put the holy Bodies in a particular House, without the Walls of *Paris*; and after some Years there was built there a famous Church, where their holy Relicks are; and those that visit them, obtain great Favours of our Lord, through their Intercession.

OCTOB. Intercession. But the Sepulcher of St. Denis has been made much more sumptuous and magnificent, since the most Christian Kings of France have ennobled it with stately Edifices, enriched it with great Revenues, and chosen it for their Place of Burial. We must not here omit what is recounted by many: That St. Rieul Bishop of Arles, celebrating Mass upon the Day of their Martyrdom, after he had said our Lord's Prayer, and recited the Names of the holy Apostles, he added without thinking of it, the Names of St. Denis, Rusticus and Eleutherius; astonished at what he had done, for that it was against his Custom, he perceived upon the Cross of the Altar three Doves whiter than Snow, who carried those three Names graven upon their Breasts, whence understanding that they had suffered Martyrdom, he went to Paris, and erected an Altar in the Place where Catula had entered them. The Martyrdom of St. Denis was upon the 9th of October, Adrian being Emperor, and in the hundred and tenth Year of his Age. The Truth is, that Metaphrastes, Hilduin, and Hincmar Bishop of Rheims, and others say, that he died in the Time of the Emperor Domitian, when he was ninety one Years old; but neither the one nor the other can be true. Not the first, because in an Epistle, which St. Denis himself writes to the Apostle and Evangelist St. John, banished in the Island of Patmos, he tells him, that it was revealed to him by God, that he should come free out of that Banishment, and return into Asia; and that there they should see one another: Which was fulfilled, when Domitian being dead Nerva, succeeded him, and the cruel Decrees of Domitian were annulled, and the banished and imprisoned were restored to their Liberty. Also St. Denis himself cites the Epistle of St. Ignatius now dead, which he writ to the Romans; who (as it is well known) was crowned with Martyrdom in the Time of Trajan, who succeeded Nerva. Michael Syngellus says, that St. Denis lived to the later Years of the Empire of Trajan: But the ancient Martyrologies put the Martyrdom of St. Denis in the Empire of Adrian, as Cardinal Baronius observes. From this Account is gathered the second, that is, that St. Denis lived a hundred and ten Years: For (as we have said) in the Epistle which he writes to Apollopheanes, he says, that at the Time of the Eclipse, and Passion of our Lord, he was twenty five Years old: And dying at least in the Year cxiix, in which Adrian began to reign, we must necessarily give him this Age, and not that which other Authors give him; as the same Cardinal Baronius proves in his Annals.

St. Denis writ certain admirable Books, and full of that heavenly Wisdom, which

his Master St. Paul had heard in Heaven, OCTOB. 9. and had taught him, concerning the celestial Hierarchy, the ecclesiastical Hierarchy, the divine Names, mystical and symbolical Divinity, and certain wonderful Epistles, and worthy so great a Man. The Truth is, that some ancient Authors, and others modern and free, have doubted, whether they were the Works of our St. Denis the Areopagite, or of Denis Bishop of Corinth, or of another Denis of Alexandria, who were also famous and eminent Men. But without doubt the Author of these Works was St. Denis the Areopagite: For besides that the Greatness and Sublimity of the Things he says, and the Gravity and Profoundness of the Words with which he says them, shew the Author was an apostolical Man, and a Spirit and Doctrine, more divine than human: He calls himself in them the Disciple of St. Paul, and of Hierotheus; he writes to St. John Evangelist, and also to Timothy, Titus, and Polycarp, as to his Condisciples and Companions; he makes mention of the Eclipse, he saw at the Time of the Passion of our Lord. All which cannot agree with either of the other two Denyses. Moreover Origen, St. Athanasius and St. Chrysostom, Denis himself the Bishop of Corinth, St. Gregory Pope, and St. Damascen do cite him: And the sixth Council of Constantinople alledges his Words with great Reverences; and the eighth Council praises his Books. And St. Maximus, Michael of Jerusalem, St. Martin Martyr, Bede, and many other grave Authors after them, acknowledge them for the Works of St. Denis the Areopagite, and have translated out of Greek, and interpreted them, and written Commentaries, and Annotations upon them; and John Scotus, Hugo de Sancto Victore, Rupertus Tuitiensis, Albertus Magnus, Dionysius Cartusianus, and Ambrosius Camaldulensis: So that there can be no Doubt hereof. Amongst the Epistles of St. Denis, there is one to Demophilus, whom the Saint himself had ordained Ostiarius, and had given him with his own Hands the Habit and State of a Monk. This Demophilus saw a great Sinner, who, acknowledging his Fault, cast himself at the Feet of a Priest, begging with Humility and Confusion, Penance and Remedy of his Sins; he observed also that the Priest mercifully received him, as he was obliged to do: Whereupon, moved with an indiscreet and bold Zeal, he was incensed against the Penitent, kicking him out of the Church, for that he had offended God; and also against the Priest, for that he had admitted him to Penance, giving him injurious Language, and commanding him to go out of the Church. And thinking he had done a famous Act, and great Service to God, he writ a Letter to St. Denis, acquainting him with what had passed. The Saint answered him,

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9. Осѡв. him, instructing him, and reprehending his false Zeal, and intolerable Boldness, and related him a Story, which St. *Carpus* Bishop had told him, when he was in the Isle of *Candia*; which, because it is worthy of so reverend an Author, and profitable for Sinners and spiritual Physicians, who cure them, I will here in brief insert it.

St. *Denys* then says, that being in *Candia*, he lodged at the House of St. *Carpus*, a perfect Man, and for the Purity of his Soul, most worthy to be visited and singularly comforted by God: Who never began Mass till he had received a special Visitation from Heaven; he told him, that one Time he was much afflicted, for that an Infidel upon a certain Feast that he kept in honour of his Gods, had deceived one of the Faithful, and perverted him, and separated him from our most loving Jesus. This Sorrow begat in St. *Carpus* a great Anger and Bitterness against those Sinners, who had so offended our Lord; judging them not worthy to live, and begged of God that he would destroy them with some Tempest, or Thunderbolt. The Saint being in this Turbation and Resentment, one Night all on the sudden he saw, that the House in which he was, trembled by a great Earthquake, and that afterwards it opened itself in the Middle from the Top to the Bottom. He saw together an immense Light, which came down from Heaven to the Place where he was: He lifted up his Eyes to Heaven and saw it open, and our Saviour sitting there, environed with innumerable Angels in the Shape of Men: He cast his Eyes downwards, and he saw also the Earth open, and under him a horrid and dreadful Abyss, and the two Men with whom he was angry, for the Offence they had committed against God, at the Mouth of the Pit, trembling and quaking, ready to fall into it. There came forth many Serpents, who with their Teeth and Tails, with their Mouths and Tongues, and the Motion of their Bodies, endeavoured to draw them into the Pit, and there wanted not some Men that helped the Serpents, and went about by Thrusts and Blows to make those miserable Men fall, who were there rather dead than alive. When St. *Carpus* saw this Vision he began to rejoice, to see they had their Deserts, and that their grievous Fault was chastized with a grievous Punishment: And he desired they might forthwith fall into that horrible Abyss, and all delay seemed long to him, out of the Zeal he had for the Honour of God, and for the Punishment of the Wicked. But St. *Denys* adds that St. *Carpus* being thus affected, lift up his Eyes again to Heaven, and saw, that JESUS CHRIST having Compassion of those Sinners, rose out of the Seat in which he sat, and came down

even to the Place where they were, and Осѡв. lovingly gave them his Hand, and that the 9. Angels helped them, and delivered them out of that Danger: And our Lord said to *Carpus*, *Strike me, who am ready to suffer once more, that Men may be saved; and I would do it most willingly, that they would sin no more: And thou who shewest thyself so zealous, consider well what is good for thee, and whether it be better for thee to enjoy the Company of the most clement and merciful God, or to have thy Habitation with Toads and Serpents.* And St. *Denys* concludes this Narration with these Words: *These Things I heard of Carpus, and I believe they are true.* I thought fit here to recount this History, that we might all learn, how gracious and sweet our Lord is, and how worthy to be loved and served: And that he that should fall into any grievous Sin, might not therefore despair: And that he, that by the Mercy of God does stand, might not despise him that is fallen, but give him his Hand to lift him up: And that he that is the Minister and Vicar of God, might imitate his Bowels of Pity and Compassion; seeing he so pardons and embraces Sinners, when with a contrite and humble Heart they return to him.

Besides the Miracles which St. *Denys* wrought in his Life, he wrought many others after his Death, some of which are recounted by St. *Gregory of Tours*: And *Alcuin* says, they were innumerable: and that when *Michael*, Emperor of *Constantinople*, sent the Books of St. *Denys* written in Greek to *Lewis*, the Night after he had received them, God wrought nineteen Miracles by the Saint. But what our Lord wrought in the holy Pope *Stephen III.* was very remarkable and notorious. For Pope *Stephen* having gone into the Kingdom of *France*, to free the Roman Church from the armed Violence of King *Astulph*, who oppressed it, fell sick, and was given over by the Doctors, in the very Monastery of St. *Denys*, which is near *Paris*. There he had a Revelation, and he saw the Princes of the Apostles, St. *Peter* and St. *Paul*, and St. *Denys*, who lovingly touched him, and gave him perfect Health; and this happened in the Year of our Lord DCCLIV, upon the 28th of July; and in gratitude for this Favour, he gave great Privileges to that Church of St. *Denys*, and carried with him to *Rome* certain Relicks of his holy Body, and built a Monastery in his Honour, and gave it to the *Grecian* Monks; that they might dwell there, and there continually praise our Lord: And for this Reason that Monastery at *Rome*, is called the School of the *Grecians*. Of St. *Denys* write the Authors cited all along, and in the Beginning of this Life.

The Life of St. CALLISTUS, Pope and Martyr.

OCTOB. 14. **T**HE Life of St. *Callistus*, the First of this Name, Pope and Martyr, taken out of St. *Damasus*, and the other Authors, who wrote the *Lives of the Popes*, and out of what is recounted by *Lawrence Surius* in his fifth and seventh Tome of the *Lives of Saints*, and by Cardinal *Baronius* in the fourth Tome of his *Annals*, is as follows.

By the Death of St. *Zepherin* Pope and Martyr, was placed in the Chair of St. *Peter*, *Callistus* Native of *Rome*, Son to *Domitius*; and governed the Church most holily, in the Reign of *Alexander Severus*, five Years, one Month, and twelve Days. He built the Church of St. *Mary* beyond *Tybur* in *Rome*; and to bury the many Martyrs, which at that Time died for CHRIST, he made a Burying-place in the Way *Appia*, which is called the *Cemeterie* of *Callistus*, in which was entered a very great Number of Martyrs. He instituted the Fast of *Quatuor Tempora*, or *Ember Days*, to give Thanks to our Lord for the Favours he does us in all the Times of the Year, and to pray to him to conserve all the Fruits of the Earth. He forbade to converse with excommunicated Persons; and that none of them should be absolved without Knowledge of their Cause, and Satisfaction of the Party offended. He was the first who prohibited Marriage betwixt Kindred, and assigned the seventh Degree, as it is kept at present. He gave holy Orders five Times in the Month of *December*, at which Times he made eight Bishops, and sixteen Priests. God wrought by him great Miracles, and by his holy Life, and Preaching, many Pagans were converted, and Persons of great Quality to the Faith of CHRIST our Lord. Amongst them was one *Palmatius* Consul, who having been very diligent and zealous, in the Worship of his false Gods, and persecuted the Christians by the Order of the Emperor, made himself a Christian, together with his Wife and Children, and forty two others of his Family: For having seen that the Soldiers who went to apprehend St. *Callistus*, lost their Sight, and became blind; and that a Pagan Damsel possessed by the Devil, when she was in the Temple offering Sacrifice to the Gods, had cried out, that there was no other God, but the God of *Callistus*, and that he was the only living, and true God. Also *Simplicius* a Senator, by seeing other Miracles was converted with sixty eight Persons of his Family, and they were all Martyrs. In fine, the Emperor understanding, that St. *Callistus* was the Master of all the Christians, and he who made War most against his Gods, he commanded him to be apprehended, and to be whipt every Day. And the Saint having been five Days in Prison praying without eating any Thing, and been visited by our Lord, and having cured in it a Soldier called *Privatus*, who was very sick and full of Wounds, the Emperor commanded him to be cast down out of a Window of his House, and with a very heavy Stone tied to his Neck, to be thrown into a Pit, and many Stones upon him; and by this cruel Martyrdom the glorious St. *Callistus* ended his happy Life. Seventeen Days after a Priest called *Asterius*, accompanied by the Clergy, went in the Night to the Pit, and took out his holy Body, and entered it in the Burying-place of *Calipodius*, upon the 14th of *October*, on which the holy Church celebrates the Feast of St. *Callistus*. The Martyrdom of this Saint was in the Year of our Lord *ccxxvi*, in the Reign of *Alexander Severus*.

The Life of St. TERESA of JESUS, Virgin, Foundress of the Discalced Carmelites.

OCTOB. 15. **T**HE seraphical Virgin St. *Teresa* of JESUS, was born at *Avila*, in *Spain*, upon the 28th Day of *March*, in the Year of our Lord *MDXV*, the Lady *Jane* Mother to the Emperor *Charles V.* reigning in the Kingdom of *Castille*, and his Father the Catholick King *Ferdinand* governing for her, *Leo X.* sitting in the Chair of St. *Peter*, under the Empire of *Maximilian*. She was called Dame *Teresa* of *Abumada*, till she founded the first of her Monasteries, which was St. *Joseph* of *Avila*, and from that Time

she began to be called *Teresa* of JESUS, with her Name making Profession of what she had in her Heart, which was to be no longer the World's, nor her Kindred's, nor her own, but entirely JESUS's, to whom she had rendered, and given her Heart. In the Imitation of her all her Daughters, together with the Habit of holy Religion, take a new Surname of JESUS, or of those who have most faithfully served our Lord JESUS CHRIST, according to their Devotion, and leave that of their Lineage and Family,

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OCTOB. 15. how illustrious soever it may be. Her Father was called *Alphonfus Zanchez* of *Cepeda*, and her Mother *Beatrix Abumada*; both of them noble as well for their Birth, as for their Virtues. Their holy Example and good Instructions helped much to further the pious Desires of their holy Daughter. Her Father was much affected to read good Books, which he kept in his House, that his Children also might read them. He took great care to make his Children say their Prayers, and to make them devout to our Lady, and the other Saints. By Means of these good Books, and of the Devotion in which her Father trained her up, our Lord began to touch her Heart, and to draw her to himself. She being as yet only six or seven Years old, she took great Delight in reading the *Lives of Saints*, and her Heart was enflamed, reading the Martyrdoms of some of them, and as little as she was, she judged by the Light of God, that those Saints bought the Enjoyment of God at a cheap Rate, how great soever the Torments were which they endured, and she desired to die also, to gain what they had gained. Nor did she content herself with bare Desires, but instantly she conferred with her little Brother *Roderick*, what Means of obtaining speedily so glorious a Death. In fine, taking some little Thing to eat, she went out of her Father's House with her Brother, both of them being resolved to go into the Country of the *Moors*, where they might have their Heads cut off for the Love of JESUS CHRIST. But being met upon the Way by their Uncle, he brought them home again, to the great Joy of their Mother, who was much afflicted for them, fearing they might have been fallen into some Pit about the House. *Roderick* excused himself, that his Sister had persuaded him to that Journey. They were both of them astonished when they read in spiritual Books, that the Glory and Pain of the other Life was to be Eternal, and spoke often of it, and stayed at this Word, *Eternally*, repeating it again and again with great Gust, *Eternally, Eternally, Eternally*. And with this Consideration our Lord imprinted in her Heart a great desire of taking that Way, which would bring her to the Glory which was to last eternally. Wherefore being hindered in her Desire of Martyrdom, she compensated that her desire of dying for God, by doing all the Alms-deeds she could, and by other Works of Piety, making little Hermitages with her Brother in their Father's Garden, not by way of Sports as other Children are wont to do, but there to recollect themselves and to do their Devotions. Thus our Saint passed her tender Years in seeking Solitude, and in it employed herself in pious Exercises, especially in

reciting the *Rosary of our Lady*, taught her OCTOB. 15. by her Mother. She had a particular Devotion to that Passage of the holy Gospel, when our Saviour by the Well discoursed with the *Samaritan Woman*, and had always in her Chamber a Picture of this Myttery, with these Words; *Domine, da mihi aquam, Lord give me Water*, and without knowing the great Good which she demanded, she often besought our Lord to give her of this *living Water*. When she was about twelve Years old, it pleased God to take away her good Mother, which very sensibly afflicted her. For Remedy, she made her recourse to our Lady, and put herself before her Picture; beseeching her with Tears in her Eyes, that seeing she was now without a Mother, she would please henceforth to be her Mother, and receive her for her Daughter. But the Devil envying at these happy Beginnings, partly by the Reading of Romances, and partly by vain Companions made her relax this holy Fervour, and begin to make herself fine, to trim her Hair, to make use of Perfumes, &c. although without any bad Intention, or desire of giving any one Occasion to offend God. But our Lord, who had designed her to do so great Things for his Glory, did not permit her to continue long in these Vanities, but ordained that she should be sent to a certain Monastery, of the Order of St. *Augustin*, in which Persons of like Quality were educated: And there by the Company and Counsel of a Servant of God in that Monastery, she began to resume her pious Customs, which she had for some Time omitted, prayed much, commended herself to the Prayers of the Religious, although she did not yet wholly desire to be one herself. Afterwards reading good Books in the House of her Uncle, rather to please him, than out of any great Devotion, she came to understand that Verity, which our Lord in her Infancy had imprinted in her Heart, to wit, that all was nothing, and would pass in a Moment; and she began by little and little to encline to a religious State; but could not persuade herself absolutely to resolve upon it. She continued in this Conflict with herself for the Space of three Months, urging herself with this Argument, that the Labours and Difficulties of a religious Life, could not be greater than the Pains of Purgatory, and seeing she had deserved Hell, it would be no great Matter if she should be the rest of her Life, as it were in Purgatory. At this same Time she read the Epistles of St. *Jerom*, and was so helped by them, that she made a generous Resolution to take a religious Course; and accordingly having acquainted her Father with it, and he refusing to give his Consent, early in the Morning

OCTOB. 15. Morning upon the Day of the Commemoration of *All Souls* in the Year MDXXXV, being now twenty Years of Age, without saying any thing to any one, except to one of her Brothers who accompanied her, she went out of the House of her Father to the Monastery of the Incarnation, which is at *Avila* of the Order of the *Mitigated Carmelites*, there to become Religious; although with such a great Contradiction of her Soul, and such a strange Grief and Repentment, as if her Bones had been separated from one another, or her Soul separated from her Body; insomuch that to express what she had felt in any great Pain, she was wont to say, she never felt the like, unless it were when she went out of her Father's House to be religious. To teach us that we must not conclude we are not called to such or such an Estate of Life, or to serve Almighty God more perfectly in the State wherein we are, because we find a great natural Difficulty and Repugnancy hereunto. As soon as she had taken the Habit, our Lord (who expects nothing else but our generous Resolutions to do Things that are difficult for his Service, that he may make appear the Greatness of his Mercies in us) immediately gave her so great a Joy and Content for having made Choice of this Estate, that it remained with her all her Life. The Aridity of her Soul was suddenly changed into a very great Tenderness, and her Grief of the Things of the World into a Grief of those of Religion. Notwithstanding our Lord did not fail to exercise her this Year of her Noviciate with great Troubles, which though caused by Things of small Importance, did not a little disquiet, and afflict her. She suffered also this Year great Maladies in her Body, yet with great Joy and Contentment she made her Profession at the End of the Year, although not without great Difficulty, and not much inferior to that which she felt when she took the Habit: With such rude Assaults did the Devil endeavour to hinder the Execution of her holy Purposes.

She had not been long in Religion when certain Persons, whose Conversation was somewhat dangerous, visiting the Monastery, she became familiar with them, insomuch that she began to leave her Prayer, and thought it was a great Point of Humility to do so, being ashamed to treat with particular Familiarity with God, when she was so vainly distracted in that of Men. But after about a Year's Intermision she returned to her Prayer again, but did not yet leave her accustomed Conversations. Being one Time at the Gate of the Monastery with one of those, whose Conversation did her much Harm, our Lord shewed her one of his sacred Arms greatly wounded, and all covered over with Sores, with a Piece of Flesh

torn out of it, since the Time he was tied to the Pillar, as it were complaining of the State in which he was for her sake, and how ill she requited him for it by doing what she did. And this Vision helped her much to withdraw her from her dangerous Familiarities, although she did not forthwith entirely leave them. In such sort, she was about twenty Years falling and rising again, and without fully enjoying the Consolations of God, because she did not well dispose herself to receive them, although she took no great Grief neither in the Comforts of the World; because when she was in them, they were allayed with the Memory of her Obligations to God, and of the great Faults she committed against him. Although it is not likely that any of the Faults she committed at this Time, and which she bewails with so great Repentment did arrive to the Malice of a mortal Sin. For although in her Life she says the Place was shewed her, which was prepared for her in Hell, this might be, not for that she had then deserved it, but because the Way in which she was, had not our Lord drawn her out of it, would have brought her to something deserving Hell. And even at this very Time before her full Conversion to God, sometimes there passed many Months, and sometimes a whole Year, in which she kept herself very carefully from offending God, and gave herself much to Prayer, insomuch that very few Days passed her, in which she did not employ large Portions of Time in Prayer, and in fine, Prayer was that, by means whereof our Lord absolutely withdrew her from all her Vanities, and unprofitable Cares, and brought her entirely to himself, as we shall now declare. Entering one Time into her Oratory, she saw an Image of our Lord JESUS CHRIST all covered over with Wounds; and as soon as she perceived it, she was troubled to see our Lord with so many Wounds, and began to consider how ungrateful she had been towards him, and how ill she had requited his Love, and to feel such a strange Grief, that she thought her Heart would have cloven in Pieces. With this Repentment and Grief she cast herself down by the Image, pouring out abundance of Tears, and beseeching our Lord, that he would be pleased all at once to give her Strength never to offend him more, saying, that she would not rise from the Place where she was, till her Request was granted. Nor was her pious and humble Prayer without Fruit; for from thence forwards she was ever profiting, and approaching every Day nearer and nearer to God, with a greater Love than she had ever yet had; and our Lord began to bestow greater Graces upon her in her Prayer, than he was wont. All which Graces she received through the Intercession of our Lady, and
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OCTOB. 15. of Blessed St. Joseph; for so our Lord himself revealed to her, as she left written under her own Hand in a single Paper, in which she says: *I understood that I had a great Obligation to serve our Lady and St. Joseph, for that oftentimes, I wholly ruining myself, God by their Prayers restored me to Health again.* Amongst other Graces which our Lord did her, he permitted to raise in her Soul a new Fear, that the great Sweetness she felt in Prayer, and the Suspension of her Soul, were Illusions and Tricks of the Devil to take away from her mental Prayer, and to hinder her from thinking upon the Passion of our Lord, and from profiting and advancing herself by it. And there wanted not some Servants of God, who judged it was so indeed, and their Ground was, that what she received in Prayer, was not wont to be given but to Persons of great Perfection, from which she was yet far off by reason of the Imperfections she had, and their Opinion was, that such Gifts of God were not well compatible with such a kind of Life, and consequently that her Suspensions could not be from God. And it augmented the Suspicion, that she had now employed herself for twenty Years in Prayer, and if such a kind of Prayer, as she experienced, had been from God, it would in so long Time have wholly changed her. The Saint was much afflicted hereat, and wept much, and although on the one Side she could not tell how to believe, that things which profited her so much, should be from the Devil; on the other Side she feared lest for her Sins God should permit her to be blinded, and she not perceive it. At this Time she came acquainted with the Fathers of the Society of JESUS, and one of them who understood her well, helped her much, and told her it was manifest that it was the Spirit of God that wrought in her. This Father drew her Affection to Penance and Mortification, of which she had taken little Care by reason of her great Maladies and Infirmities, telling her she might do things which would be no Prejudice to her Health, and that perhaps God sent her these Maladies, because of herself she practised no Penance or Austerity, so that he would give it her with his own Hand. He made her do many Mortifications, and by this means her Prayer was founded upon a good Foundation (which is that of Penance and Mortification, that it may be such as it ought to be) and her Profit hence was very apparent, for she resented very much the very least Offence she committed against God, and if she had any Thing which was superfluous about her, she could not recollect herself till she had cast it away. At this Time she had the Opportunity of speaking with Blessed Father Francis of Borgia of the Society of JESUS, and she dis-

coursed with him about her Manner of Prayer, and the Blessed Father answered her it was the Spirit of God, and that she should not resist any longer; what she had hitherto done, was well done, but that for the future she should begin her Prayer with a Point of the Passion, and if afterwards our Lord should elevate her Spirit, she should not resist him, but permit herself to be elevated, and lead by him. She was much comforted by the Discourse she had with this blessed Father. After this she came acquainted with another Father of the same Society, who although he guided her with great Prudence and Sweetness, he began notwithstanding to raise her a little higher, and to conduct her to a greater Perfection, telling her, that entirely and perfectly to content and please God, she ought not to omit to do any thing. She found then no small Difficulty to leave certain Friendships, which she was bound in Perfection to quit herself of, not that God was offended in them, but because she had a great Affection to them; and being naturally of a generous and noble Disposition, there being no Sin in them, it seemed to her a great Ingratitude to leave them, and she told her Confessor as much; and he had her commend the Matter to God for some Days, and pray to the Holy Ghost, and say the Hymn, *Veni Creator Spiritus*, that he would give her Light to understand what was best to be done. She did so, and one Day having been a long Time in Prayer, beseeching our Lord to help her, that she might be able to content and please him in all Things, all on the sudden she suffered a Rapt, which wholly transported her out of herself, and in it she heard in the very Bottom of her Soul these Words: *I will not that henceforward thou have any Familiarity with Men, but with the Angels.* This Grace was so from God, and it was so manifest that it was so, that what she could not obtain of herself in many Years with all the Diligence she had used, even to the Prejudice of her Health, the Lord of Hearts did it all in a Moment, and she was from that Time so changed, that all her Life she could not have Friendship, nor take Comfort but with such Persons as she saw God indeed loved, and it was a heavy Cross to her to converse with any one that was not given to Prayer. Our Lord multiplied Day by Day his Graces and Favours towards her, speaking to her after divers Manners, and teaching her very high Truths, and shewing her great and sublime Visions, all which left in her Soul wonderful Effects, by which she went on profiting and growing better. Yet there wanted not those who told her that all was from the Devil; but she having the Approbation of him that confessed her, and certain other Fathers, answered, that the great Lord who visited her, in

OCTOB. 15. in Token of his Love left her Jewels upon her Hands, which she had not before, her Soul being much amended and changed for the better by his Visits, as was manifest to those to whom she confessed; and that therefore she could not persuade herself, that he whose Design is to lead Souls to Hell, would to this Effect make use of a means so contrary, as was this to withdraw her from Sins, and to give her Virtues and Spiritual Strength. That which afflicted her, and so as never any thing, which she suffered in all her Life, afflicted her more, was the Contradiction of some Persons, whom she saw to be the Servants of God. A certain Father that heard her Confessions sometimes, told her it was evident that it was the Devil who deluded her, and therefore bade her make the Sign of the Cross if she saw any Thing, and by this means the Devil would leave coming to her. This was a hard Precept to her who was assured it was God, yet such was her Obedience, that she did whatsoever was commanded her. And accordingly when she had true Visions, she signed herself with the holy Cross, or when she omitted to sign herself, she took a Cross in her Hand to comply with Obedience. Although when she had those Visions, it was impossible for her to doubt that it was God; wherefore she asked Pardon for what she did, of him against whom she made the Sign of the Cross, telling him she did it to obey those that were in his Place; and our Lord answered her, *that she did well to obey them, and that he would make them to know the Truth*; as afterwards they did, and changed their Opinion. One Day upon such an Occasion, our Lord who is not afraid of the Cross, took her Cross from her, and afterwards gave it her again, but of another Fashion than he had taken it away; for it seemed to her to be made of four great Stones more rich than any Diamonds, and in one of them were marked very amiably and artificially the five Wounds, and withal our Lord told her, *that henceforward she should see this Cross so*; and so it happened, for she no more saw the Wood of which it was made, but only these precious Stones; although to others the Cross appeared the same as before. In fine, our Lord to make it better appear, as he had promised, that what was in his Servant was not from the Devil, but from himself, inflamed her Heart with so great and high a Fire of the Love of God, that she was even burnt up, and ready to die out of the Desire of seeing him. At this Time she saw sometimes by her on her left Side an Angel in a corporeal Shape, little, but with a very beautiful Countenance, and so inflamed, that he seemed to her to be one of the Order of the Seraphims. He had a Dart of Gold in his Hands, of a good Length, with Iron at the End of it, and as it seemed,

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a little Fire, and with this Dart he wounded her Heart, and when he drew it back again, he seemed to draw her very Entrails after it, and left her all on Fire with the Love of God.

Great was the Edification with which she lived in her Monastery at this Time, great Profit she did by her good Example, and by the Light which came from her Works notwithstanding all her Diligence to hide it, but all this was but little in Comparison of what our Lord had determined to do by her Means. Wherefore after our Lord had shewed her certain great and ineffable Secrets of the Glory which shall be given to the Just, and of the Torments which are prepared for the Wicked; she conceived new Desires of Penance and Solitude, to give herself more than ever to God, to whom she acknowledged herself so much obliged; and thinking continually how this might be done, she believed it was to be effected by observing with all Perfection possible her Rule, which was not kept in her Monastery according to its first Form, but with the Mitigation of a certain Bull. These were her Desires, which our Lord brought happily to effect in the Manner following. A certain Person said one Day to the Saint, that if they could be religious after the Manner of the *Discalced* of St. Clare, there might be Means found to build a Monastery: She who had like Desires, conferred the Matter with a certain Widow of her Acquaintance, who ardently desired the same Thing, and began to think of Means of providing it with Rents; but the Saint although she liked well of the Design, yet she was loath to leave the Monastery in which she was; in fine, they both resolved seriously to recommend the Matter to our Lord. The next Day after she had communicated, our Lord JESUS CHRIST commanded her to employ all her Forces, and to procure the founding of this Monastery, promising her it should be done, and that his Majesty should be much served in it, and commanded it should be called St. Joseph, and said that St. Joseph should be at one of the Gates, and his most holy Mother at the other, and himself would protect it, and be with them, and that this Monastery should be a Star, that should give a great Light. He added, *that she must not think he was a little served by Religious Orders, although they were relaxed; and what would become of the World, if there were no Religious?* And the Saint thus animated and encouraged by our Saviour, set upon the founding of this Monastery, in which she met with strange Oppositions and Contradictions; but animated by new Revelations and Encouragements from our Lord, she happily surmounted them all. Such Murmuring there was in the whole Town against this Foundation, that her Pro-

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vincial thought best not to admit of it, and so the whole Business was quite broken off for a Time; and her very Confessor, to her no small Affliction, writ to her, that now she might clearly see by what had happened, that what she thought to have been revealed to her from Heaven concerning this Monastery was but a Dream; and that she should speak no more of it. But our Lord encouraged her, saying to her: *That she should not be afflicted; that she had done him a great Service; and that she had not offended him; that for the present she should do what her Confessor commanded her, till it should be Time to begin again.* With this she was so comforted, that all that had happened against her, seemed to her nothing. And what she drew out of all was, that the Love of God, and his other Gifts were wonderfully augmented and encreased in her, and that she had those Torrents and Inundations of Love with more Force, and greater Raptures than before. Some Time afterwards our Lord commanded her again to treat about the Foundation of the Monastery; and accordingly she set upon it, and bought a House for this Purpose secretly by her Brother-in-law as for himself, and began to build it up fit for her Purpose, and under Pretext of seeing of her Sister, she had a good Occasion to go out of her Monastery to see and hasten the Building, only this House seemed too little for her Design, unless she had also another House joining upon it, which she wanted Money to buy. As she was in this Doubt and Perplexity, our Lord one Day after Communion said to her these Words: *I have already told thee, that thou shouldest enter as thou couldst. O the Avarice of Mankind! that thou shouldest think thou shouldst even want Earth. How often have I slept in the open Air, for that I had not where to shelter myself.* Upon this she laid aside all Solitude about more Place, and only took Care to finish the Building in a simple and rude Manner, so as they might be able to dwell in it. Afterwards she had another Doubt, whether she should put this Monastery, when it was built, under the Obedience of her own Provincial, or of the Bishop; but our Lord told her she should put it under the Obedience of the Bishop, and directed her how to send to Rome to get a Dispatch about it: And in very convenient Time a Bull came down from Rome, in Virtue whereof the Bishop admitted the Obedience of the Monastery. And upon St. Bartholomew's Day in the Year MDLXII, this first Monastery of the *Discalced Carmelites* was founded at *Avila*, under the Name of the glorious St. *Joseph*; the most Blessed Sacrament was placed in it, and the Habit was given to four Damsels, great Servants of God, in the Presence of our Saint, who by reason

of these Things, and seeing that so happily accomplished, which our Lord had so much recommended to her, considering also the Grace she had received of his divine Majesty, in having made Choice of her for so necessary and so important a Work, she received herefrom so sensible a Consolation, that she seemed to herself to be in Paradise. It is to be noted, that although the Saint had received divers Revelations concerning this Monastery, yet when she consulted a holy and learned Man of the Order of St. *Dominick* about it, she would not declare to him the Revelations she had about it; for that in this Business, and in all others also which she had to do, she would not have the Thing carried on by Revelations, but she represented the Reasons which moved her to it, and the Good that might come from it, and left it to them whom she consulted, to judge of it, as if it had been mere human Counsel, and God had not at all intervened in it.

Our Saint lived in this new Monastery of St. *Joseph* about five Years, and they seemed to her the most sweet and pleasant of her whole Life; she seemed to herself to be in Heaven, and those Souls amongst whom she lived, seemed to her to be so many Angels. Notwithstanding the Greatness of her Courage, and the Fire of the Love of God, with which she was inflamed, hindered her from taking full Content in this pleasing Repose, by reason of the extreme Desire she had of the Salvation of Souls. Whereupon being one Night in Prayer, our Lord comforting her, said to her: *Expect a little, Daughter, and thou shalt see great Things.* These Words, of which at present she could not imagine the Signification, began shortly after to be fulfilled. For our Lord beyond all Expectation made the General of the *Carmelites* to come to *Avila*; of which our Saint being advertised, she procured that he might come to the Monastery of St. *Joseph*, where she was. After she had given him Account not only of the Foundation of this Monastery, but in a manner of her whole Life, he comforted her very much, and was exceedingly rejoiced to see their Form of living, lively representing the Beginning of their Order; seeing the first Rule was there kept without any Relaxation; and to give Occasion to the Saint to put in Effect the ardent Desires she had to be able to serve in the gathering of Souls to God, he gave her (without being asked) very large Letters Patents to empower her to found more such like Monasteries, with express Charge and Order to found as many as she could; a Thing which she had never thought of before. And the Saint made so good Use of this Power, that she founded no less than thirty two Monasteries, Poor as she was, and Destitute of human Succours, notwithstanding the great Difficulties

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OCTOB. 15. Difficulties and Oppositions she met with in the founding of them, both from Men and Devils: Our Lord most graciously visiting, comforting, and encouraging her in all her Difficulties and Troubles, and that so frequently, that he seemed so tenderly to love her, that his Heart could not endure to see her a long Time in Desolation, and Discomfort. One Time when she was greatly afflicted, and in a great Fear that her first Monastery at *Avila* would be quite dissolved, by Reason of a strange Commotion raised in the whole City against it, our Lord, who was ever near her to comfort her, said to her: *Doest thou not know well, that I am Omnipotent, what art thou afraid of? Hold for certain that the Monastery shall not be destroyed, I will accomplish what I have promised thee.* And accordingly he did so, changing all the Opposition and Persecution of that City, into a singular Affection and Benevolence towards the said Monastery. And the Day on which against her Will, she was made Prioress of it, being in a very great Rapture, she saw how her heavenly Spouse received her with excessive Love, and put a rich Crown upon her Head, giving her much Comfort for what she had done for his Mother. And another Time, when they were all in the Choir in Prayer, after Compline, she saw our Lady with very great Glory in a white Robe, under which she received and defended them all. And after she had founded the Monastery of St. *Joseph* at *Malaga*, our Lord encouraged and incited her to make haste in these Foundations: For so she left written in her own Hand. *Upon the second Day of Lent, after I had communicated at St. Joseph's of Malaga, our Lord JESUS CHRIST represented himself to me, and looking upon him, I saw that he had upon his Head instead of a Crown of Thorns, a Crown of great Splendor, which covered all his Head, and methought it was in the Place of the Wounds which the Thorns made: And I being much devoted to this Mystery, was exceedingly comforted; and began to think how great a Torment that must needs be, seeing it had caused him so many Wounds, and this was a great Grief to me. Our Lord told me, that I should not have Pity and Compassion of him for such Wounds; but for the great Number of those Wounds, which were given him at this Day. I demanded of him, what it was that I could do to remedy this? He told me, it was not now Time to rest: But that I should make haste to build those Houses, and that with the Souls of those that should be in them, he should have Repose: And that I should admit of as many Foundations as were offered me, for that there were many Souls, who for want of a Place of Retirement, did not serve him.* Innumerable were

the Visits and Revelations with which OCTOB. 15. our Lord comforted this his dear Spouse in her Troubles and Doubts.

A certain Gentleman who had given the Saint an Inheritance for the founding of a Monastery in *Valladolid*, not long after suddenly fell sick, and died, and his Speech failing him, he was not able to make a full Confession, although he gave great Signs of Contrition. She hearing of his Death was much afflicted for him, fearing least perhaps his Soul was damned, and as she was recommending him to God, our Lord told her, that his Salvation had been in great Danger, and that he had shewed him Mercy, for the Service he had done his Mother, giving her a House, for the Building of a Monastery there of her Order, and that he should come out of Purgatory, when the first Mass should be said there, and not before. The Saint having heard this, being so full of Charity as she was, for that she had always before her Eyes the grievous Pains that this Soul endured, could find no Repose till she had founded the Monastery. And that we might know the Compassion our Lord has of the Souls in Purgatory, and how pleasing and grateful that is to him which is done for them, himself one Day seeing the Saint, by reason of certain Affairs which occurred, made some delay to go to *Valladolid* to found the said Monastery, hastened her on as she was in Prayer, bidding her to make haste away for that this Soul suffered much. And all was fulfilled as had been revealed to her: For Mass being ended, and the Saint approaching to receive the holy Communion, the Gentleman who had been Master of the House and Garden, where she and her Companions now were, appeared to her with a glorious and cheerful Countenance, and thanked her with joined Hands, for what she had done for his Delivery out of Purgatory; and after this he mounted up to Heaven. One of her Religious being near her end, was filled with an exceeding Joy: And the Saint, who had been praying in the Choir before the Blessed Sacrament, that it would please our Lord to give her a happy End, coming to visit her, she saw at the Head of her Bed, in the Middle of it, our Lord JESUS CHRIST, with his Arms open, as it were, guarding and defending her; who said to the Saint, that she should hold for certain, that he would in the same Manner protect all the Religious that should die in her Monasteries, and that they should not fear Temptations at the Hour of their Death: That is, such Temptations, as might make them die with some notable Disquiet.

Whilst our Saint was in the Heats of these her holy Foundations, by the Instigation of Satan, some who did not know the

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the Charity, with which her Heart burned to seek the Glory of God, and his most holy Mother, and the Good of Souls, began to murmur against her, and to have no good Opinion of these her Voyages, and began to speak two freely of them: And herself (such was her Humility and Prudence) began also to reflect upon this her Manner of Life, as she left written under her own Hand in the following Words. One Day thinking with myself, whether those who thought ill of this my going forth to found Houses that were offered, had not Reason, and whether it were not better, that I should employ myself continually in Prayer, I understood from our Lord: *During this Life, Profit does not consist in endeavouring more and more to enjoy him, but to do his Will.* And in another Paper; thinking one Time with what Purity we live, when we are remote from Businesses, and how many Faults I must commit, when I should meddle with them, I understood: *It cannot be otherwise, my Daughter, be only careful to have a right Intention, and not to be entangled in them, and look upon me, that what thou shalt do, may be conformable to that which I have done.* Thus our Lord still encouraged the Saint against all the Difficulties which were objected to her in the holy Enterprizes, which by his Inspiration she had undertaken.

Notwithstanding the happy Progress of her Foundations of Monasteries as well of Men as Women, who professed to observe the first Rule, without any Mitigation, of the holy Order of our Lady of *Carmel*, yet there remained one Thing which much afflicted her, and it was, that the Religious both Men and Women discalced, were immediately subjected to the General and Provincials of the *Mitigated Carmelites*, which much hindered the Tranquillity and Peace both of the one, and the other; for that upon this Occasion, there was raised such a Storm by the *Mitigated* (although with a good Intention) against the discalced Fathers, that it seemed their Reformation would be quite destroyed; and the chief of them suffered extreme Persecutions upon this Account. In the mean Time the Saint also had much to suffer, seeing them in that Condition, who had cost her so many Prayers and Tears, to obtain them of God. Moreover Things were said of her greatly prejudicial to her good Name, but she was not so solicitous about this Infamy, as about the Affliction of these Fathers: For she knew most certainly how unjustly they suffered, and this strangely afflicted her. To get some Light in these Obscurities, and to the end that God would please to give her some Ease in these Afflictions which environed her, she caused continual Prayers, with Fasts and Disciplines

to be made in her Monasteries, and lifted up her Eyes to Heaven, whence her Succour must come. Being once in Prayer, and thinking whether or no, the Persons who crossed her Affairs, would indeed, bring to nothing this new Reformation of the Discalced, our Lord answered her: *Some indeed desire it, but it should not be so, but quite Contrary.* Together with this her recourse to God, she did not neglect to make use of human Means, but endeavoured to get the Favour of the King, and of the Grandees of the Kingdom in the Business: And in fine, the Divine Majesty so heard her Desires, and gave such Success to her Endeavours, that by the Command of Pope Gregory XIII, the Discalced had a Chapter, where they chose themselves a Provincial, to whom they remained immediately subject together with Women of the same Reformation, and mediately to the General alone of the Mitigated, without any Dependence on their Provincials, and so this Separation brought the Peace and Tranquillity so much desired.

After this the Saint went on in founding Monasteries as before, and met with her wonted Oppositions in the founding of them from Men and Devils, and causeless Fears: But our Lord encouraging her she still broke through them all. One Time doubting to receive a certain House, because amongst other Reasons, she was afraid there was not a Sufficiency for the Subsistence and Durance of it, she was sharply reprehended by our Saviour for it after Communion, signifying to her, with what Treasures the Monasteries had been built, which hitherto had been founded, and that she should not doubt to admit of this House; that it should be for his great Service, and for the Profit of Souls. And upon another like Occasion he reprehended her much in the same Manner, saying to her: *What art thou afraid of? When did I fail thee? I am still the same that I have been, do not cease to make these Foundations.* But who is able to recount the Favours and Graces of our Lord to this holy Virgin, and the eminent Virtues with which he enriched her? Many great Personages have averred, that this seraphical Virgin was able to teach the Science of mystical Divinity, as happily and as perfectly, as the greatest Doctors are wont publickly to teach others Sciences. By reason of this celestial Learning she had a great Advantage in order to the Acquisition, and Practice of all Virtues. And for as much as concerns Faith, she was so well founded herein, that she never had any Temptation against this Virtue; and said that the less she understood Matters of Faith, the more she believed them, and that they caused in her the more Devotion, and it much rejoiced her not to understand them, and this recollected

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OCTOB. 15. recollected her the more. She never asked how it could be, that God should do this or that? Or how this or the other Thing could be? Nor indeed did she desire to know it. But it sufficed her to think that God had done all; and so she said she had not whereat to be astonished, but wherefore to admire him. Hence proceeded the great Reverence she had not only to the Sacraments, but also to holy Images, to the Office of the Church, which she said with great Devotion and Reverence, and to all the Ceremonies of the said Office, how little soever they were, to Indulgences, blessed Grains and Beads: And said that she would rather suffer a thousand Deaths, than go against the least Ceremony of the Church, or against any Truth of the holy Scripture. And as for Holy-water, she says, she had often experienced its great Force to drive away the Devils: And that when she took it, most commonly she felt such an interior Refreshment, as comforted her whole Soul; just as a Cup of cool Water diffused itself through the whole Body of one that is hot and thirsty. For my Part (*says she*) I consider that it is a great Thing, whatsoever is ordained by the Church, and I greatly rejoice that the Words have such Force, and give so great Force to the Water that is blessed, and make so great a Difference betwixt it, and that which is not blessed. When she heard any say that they would gladly have been at the same Time that our Saviour was in the World, she said within herself, seeing that they had him the very same in the most Holy Sacrament, what needed they to care for any more? Meeting in the Book of the Canticles with a Place she did not understand, she took great Pleasure and Content that she could not understand it: And she advises Women, and such Men whose Office is not to defend the Faith, when in Sermons, spiritual Books, or Meditations, they meet with something they cannot understand, not to work their Heads to comprehend it, but only to rejoice at it, considering they have so great a God and Lord, that only one Word of his shall contain a thousand Mysteries in it, and they cannot understand one of them. In fine, her Will was that the Prayers, Austerities, and Penances which were in her Monasteries, should be directed chiefly for those who employ themselves in the Defence of the Faith, and in the Conversion of Hereticks.

The Hope and Confidence she had in our Lord, together with her great Courage, are clearly seen in the great Works she undertook and accomplished. Who would ever have thought that one sickly Maid, placed in a Monastery, with so many Bonds of Religion and Obedience, without Money,

without the Favour of the World, yea with OCTOB. 15. so many Contradictions and Persecutions, was to be the Mother of so many, and so good Children, and Foundress of so many Monasteries, and to reform an Order, which had now been for so many Years in the State in which she found it? What Man would have dared to have undertaken such great Things? Who would not have lost Courage after he had undertaken them, meeting with so many Difficulties, Impediments, Murmurings, Persecutions and Oppositions of all Sorts of Persons Secular and Ecclesiastical, Good and Bad? She never forbore to undertake, or to prosecute any Thing for any Labour or Difficulty that occurred, provided she understood it to be to the greater Service of God, believing that his Divine Majesty could not be wanting to those who serve him: And if it happened, after she had laboured much in a Thing, that she came to know that our Lord would be more served in leaving it, she left it off as easily, as if she had done nothing at all in it. When her first Monastery was in great Danger to be destroyed, she made her Recourse to God, saying to him: My dear Lord, this House is not mine, it was made for you; now that there is no Body who stands up for it, it is needful that your Majesty do all: And having said this, she was as comforted, and without any Pain, as if she had had all the World on her Side, and held the Thing for assured. She made small Account of the Aids of the World, to put her Confidence in them, she said they were like little Sticks of dry Juniper, which instantly broke, if you laid any Weight upon them, and that the true Friend in whom we ought to hope, was our Lord JESUS CHRIST.

This solid Hope of the holy Virgin proceeded not only from her manifold Experience of the Goodness of God towards her, and the many Favours he had done her, but also yet higher from her Charity and Love towards God, which was truly Seraphical and exceeding great. For if that be true which St. Gregory says, and which all confess, that Works are the Proof of Love, how great, ardent, and enflamed must her Love needs be, who did, laboured, and suffered so much for the Glory of God, and especially with such Impediments and Persecutions, with so great Poverty, and with so many grievous and ordinary Maladies? Her Books are full (as her Mouth could not forbear speaking out of the Abundance which was in her Heart) of the most ardent Desires she had of the Glory of God, and so rejoiced exceedingly that he had the Goods which he had: And as often as she heard said in the Creed, that the Kingdom of JESUS CHRIST should never have an end, she felt a great Joy in herself. They

OCTOB. 15. are also full of other most ardent Desires which she had of dying, to go and see her Beloved, that it was even Death to her not to die, because she could not see him unless she died first. And for this Cause she rejoiced when she heard the Clock, because she thought she was now a little nearer the seeing of God. What a kind of Good is it, Dear Sisters (says she in one of her Books) that we find in this Life, seeing we are deprived of so great a Good, and are absent from our Lord? Deliver me, O Lord, from this Shadow of Death, &c. Deliver me, O Lord, from henceforth from all evil, and if it please you carry me where all Goods are. How is it that they should still stay here, to whom you have already given some Knowledge of what the World is, and who have a lively Faith of that which your eternal Father keeps for them? And writing the State of her Soul to one of her Confessors, she says: It does not seem to me that I live, nor that I speak, nor that I have any Will; but that there is in me some Body that governs me, and gives me strength, and I am almost wholly out of myself, Life being to me a very grievous Pain. And the Pain which I offer to God as a great Service, is, that it being so painful a Thing to me to be separated from him, I am willing to live for the love of him, and I wish that it were with very great Labours and Persecutions: And I would suffer all the Labours and Persecutions in the World for a little more Merit, I would say, to accomplish more abundantly his Will. I care for no other Thing; neither Honour, nor Life, nor any Good of the Body or Soul does retain me, nor do I desire in any sort my own private Interest, but only his Glory. From this Love she said, that she should rejoice to see others in Heaven, in greater Glory than herself, but she knew not whether she should rejoice to see another love God more than herself. Hence also, when she did any Thing wherein she found great Difficulty, when she considered it was to the greater Service of God, she felt so great a Content to please him, that she made no Account of the Pain she endured, and the more she saw that she lost Consolation for the Service of God, the more she was comforted to lose it; so that although she would have had Pain for the Comfort she left, she could not. Hence also she made a Vow of doing in all Things not only that which was pleasing to our Lord, but also that which was more pleasing and for his greater Glory, and of greater Perfection: Which was a most evident Sign of her ardent Desire to content and please her Creator and God. She understood this Vow in Things that were of some Importance, and not of little Things, to avoid Scruples. And concerning this Love of God, she said, that it did not

consist in having Tears, Gusts, or Tenderneſſes, but in serving him with Justice, Fortitude, and Humility: And that it was got by resolving to labour and suffer for God, and in executing it when Occasion is offered. OCTOB. 15.

According to the Proportion of her most ardent Love of God, was that which she had towards her Neighbours, loving them in God, and for God. The Force of this Love made her expose herself to so many Labours, and to make so many Voyages, although she were afflicted with many Maladies and Pains, through Colds, Rain, Snow and excessive Heats: In fine, to found so many Monasteries, where by the Exercise of Christian Virtues so many Souls might be saved. She had a holy Envy of Preachers, and of all those who employed themselves in gaining Souls to our Lord, and she would willingly have done the same, although it must have cost her a thousand Lives: And to supply this, she earnestly importuned Almighty God, that he would please to give some Power to her Prayers, to gain some Soul to his Service, seeing that the Devil drew so many from him. Hence also she entertained and treated most nobly, when she had Opportunity, such Persons as laboured in the Help of Souls: And when they were Sick, she prayed for them, and would have all those where she was, do the like, that they might speedily recover their Health, and that nothing might be lost of the Profit they did to Souls: And most bitterly lamented their Deaths, as she did the Death of Mr. *John Avila*, a great Preacher, one that wrought great Fruit in Souls: For hearing of his Death she wept most bitterly, insomuch that her Companions wondered at it, she not using to weep for the Death of any one; and when she heard of the Death of her Brother, they saw her not shed so much as one Tear, but with her Hands joined she blessed our Lord: Whereupon they took the Confidence to ask her, why, seeing that Mr. *Avila* was so holy a Man, and was gone to enjoy God, she was so afflicted for him? She answered, of that I make no Doubt; but what afflicts me is, that the Church of God has lost a great Pillar, and many Souls a great Aid and Support which they had in him. This Thirst of the Salvation of Souls made her say sometimes: *What matter is it that I should be in Purgatory till the Day of Judgment, if I could but by my Sufferings procure that only one Soul should be saved?* And otherwhiles that she was willing to die a thousand Times for the good of one Soul. Nor did she content herself with Desires: She made many Prayers, and did great Penances, and in a Word, all she could for the Good of Souls, and innumerable were helped by her: And never did she communicate particularly with any one, whose

OCTOB. 15. whose Soul she did not profit. One of her familiar Acquaintance appeared to her after her Death, and said to her: *By thee I am saved.* And our Lord revealed to her, that her Father should be saved through her Intercession. And she says herself, that our Lord did her so many Favours of this Nature, in drawing Souls out of grievous Sins, and in bringing others to very great Perfection by her Prayers, that she should weary both herself and the Reader, if she should recount them. Nor did this her Charity cost her a little Pain; for besides her Prayers and Penances, when any Soul was converted by her Means, the Devil made her a cruel War interiourly, and sometimes exteriorly gave her many Blows in her Body, and threatened her that he would be revenged of her. And by such Signs she knew the Effect of her Prayers. Amongst others a certain Person having at the Persuasion of this Saint confessed, and left certain abominable Sins to which he was addicted, but there remaining with him still such grievous Temptations, that he seemed to himself to be in Hell, he recommended himself to her Prayers, and she besought our Lord to assuage the Pains and Temptations of that poor Soul, and that the Devils who were the Cause of them, might come to torment her, provided she should not offend his Divine Majesty. And forthwith that Person was perfectly freed, but the Saint suffered for the Space of a Month most furious and strange Pains. Nor did her Charity to her Neighbours appear only in her doing good to their Souls, but also in doing good to their Bodies. She had a very great Care of her Religious when they were sick, treating them in the best Manner the Poverty of the House would permit, endeavouring to be as much with them as she could, and comforting of them, and commanding the Sisters to visit and recreate them. And she left written, that one Time being at *Malaga*, she saw our Lord, and that amongst other Things he told her, he would have her particularly to have Regard of the Sick; and that Superiours, who did not provide for the Sick, nor comfort them, were like *Job's* Friends; because whilst he chastised them for the Good of their Souls, they put them in Danger to lose their Patience. One Time being sick herself, and having no Stomach to any Thing, it happened that she said, she could eat well some sweet Oranges; and the same Day a certain Gentlewoman sent her some, and very good ones; and seeing them, she took them, and gave them all to the Poor. Her Companions asked her why she had done so? And she answered them with great Joy, and she shewed as much in her Countenance: *I love them better for the Poor than for myself: I am much contented because they are much com-*

forted. Another Time she had some Citrons OCTOB. brought her, and when she saw them, she 15. said: *God be blessed for that which he has given me to carry to my Poor.* She made a Purpose not to let one Day pass without doing some particular Work of Charity, and when she had been hindered from doing one, if she heard any of the Religious pass in the Night without a Candle, she went forth to give them Light, to the end she might not let that Day pass without doing something for the good of her Neighbour. The Souls in Purgatory felt in like Manner the notable Effects of her great Charity, many having been delivered by her Prayers; for the Deliverance of one of them, she gave one Day all the Good that she had done in her Life, and at the Instant she perceived that Soul to mount up to Heaven. Her Charity appeared yet further in the Love which she bore to those who persecuted her, and wished her ill; for her Charity was so great, that any one doing her an ill Turn, for that very Reason she bore them a more particular Love than others, and took a particular Pleasure to recommend them to God. She would not permit any one to be spoken ill of, and yet much less those who had done her some ill Turn, no not even in Jest; but would have them spoken well of, and excused. She praised and excused as much, as was possible, those that hindered her Foundations, or persecuted her by Deeds or Words, and interpreted all in the better Part.

She was very devout to the most Blessed Sacrament of the Altar, and oftentimes in the consecrated Host, saw our Lord with great Majesty, who is truly under the Accidents of Bread. She ordinarily communicated every Day. And sometimes she was taken with such Desires of receiving our Lord, that she was not able to endure them, in such Sort that nothing in this World, no Danger, nor Pain to be suffered by her, could have been sufficient to hinder her from receiving him, yet for Obedience, or when she understood that our Lord would have it so, she easily forbore, and without any Grief. Inasmuch that a Sister at *Avila* asking her once, if she had not great and afflicting Desires to communicate, for that she was so sick, that she had not communicated for a whole Month, she answered no; and that considering that God would have it so, her Soul was as content, as if she had communicated every Day. She had a great Devotion to communicate upon *Palm-Sunday*, and always with this Consideration, that the Cruelty of the *Jews* had been this Day great towards our Lord, to let him go to dine at *Bethany*; and so she made Account, that she would invite our Lord this Day to Dinner, and that he should be with her, and to this Effect she prepared her Soul the best she could

OCTOB. 15. could to receive him. Upon one of these Days receiving the most Blessed Sacrament, she remained in so great a Suspension, that she could not swallow it down, and having it still in her Mouth, she thought her Mouth was full of Blood, and the Sweetness she felt then was exceeding great, and our Lord said to her: *My Daughter, I see that my Blood does profit thee; and be not afraid that my Mercy shall fail thee. I have shed it with many Dolours, and thou enjoyest it with great Delights; and as thou seest I pay thee well for the Banquet, which this Day thou madest me.* When she communicated, she received him, just in the same Manner, as if she had seen him with her corporal Eyes enter into her House. She considered herself at his Feet, and wept with St. Mary Magdalen neither more nor less, than if she had seen him with the Eyes of her Body in the House of the Pharisee; and remained discoursing with him, although she felt no Devotion at all. She said, seeing we know most certainly he is with us, we ought not to let slip so good an Occasion of treating with him, but ought to be a good Space of Time with him, without employing ourselves in any Thing else, and this she recommended very much, and said, that if, when he was in the World, sick People were cured only by the Touch of his Garment; what Doubt was there but he will do Miracles being within us, if we have a lively Faith, and will give us what we ask him, seeing he is in our House? And that his Majesty was not wont to pay ill for his Lodging, if he were well entertained; and that he comes not so covered and disguised, but that he discovers himself a little to one that knows how well to receive him, for that he has many Ways of shewing himself to the Soul. And that this was a very good Time to negotiate with our Lord, and to be instructed by him, for that it pleases him much we should keep him Company, but if we leave him as soon as we have communicated, we should not complain if we see little Profit in our Soul. Hence she was very curious in making all Things neat and handsome, which concerned the Service of this holy Sacrament, as the Church, Altars, Chalices, Corporals, and the like. She had a very great Devotion to the sacred Humanity of our Lord JESUS CHRIST, and desired very much, that all would meditate its Mysteries, to how high Degree soever of Prayer they were elevated, and said, that we ought to enter by this Gate, if we desired his divine Majesty should shew us his Secrets.

Devotion to the Saints is no Doubt a great Gift of God, and a very signal Grace, and one of the good Pledges that Men have in this Life of their eternal Salvation. For the Saints are great Friends of their Friends, and do not forget to pray for the Salvation

of those who recommend themselves to them, nor can God fail to hear his so great and faithful Friends for their Clients. This Gift our Lord bestowed upon St. Teresa from her very first Beginnings to serve him. She was very devout to the most glorious Virgin Mary, Mother and Protectrix of Mount Carmel, reputed herself highly favoured to wear the Habit of this Queen of Angels, and to be a Religious of her Order, as also to have been employed to restore it to its first Splendor, and ancient Perfection of Life, and to have contributed with all her Power to its Augmentation. She had also a very particular Devotion to the glorious St. Joseph, Spouse of this sacred Virgin, and Protector of the same Order, under whose Name she founded the greatest Part of her Monasteries, taking him for her Advocate and Patron. She said that she did not remember ever to have asked any Thing of him, but she obtained it; and that it is wonderful what Graces God had done her, and the Perils of Soul and Body, from which he had delivered her by the Merits of this glorious Saint; that she would gladly persuade every Body to have a Devotion towards him, for the great Experience she had of the Goods he had obtained for her of our Lord, and that she never knew any one truly devout to him, whom she did not see much advanced in Virtue and Sanctity of Life. And she had a very particular Devotion to divers other Saints, to St. Peter and St. Paul, St. Clare and St. Dominick, and others; and to the Royal Prophet St. David she was not only very devout herself, but also thought that all that recited the divine Office, ought to be devout to him. And the Saints well repayed her Devotion towards them by the singular Favours they did her. When she was made Prioress of the Monastery of the Incarnation, the first thing she did was to put an Image of our Lady in the Prioress's Chair in the Choir, and to commit the House to her Care, and to give her the Keys of it; which was so pleasing to the Blessed Virgin, that upon the Vigil of St. Sebastian she saw her in the Beginning of the Salve come down into the Chair, accompanied with a great Multitude of Angels, where she remained all the Time of the Salve, and said to her: *Thou hast done well in putting me here, I will be present at the Praises of my Son, and I will present them to him.* Another Time the same Sacred Virgin together with St. Joseph appeared to her, and taking her by the Hand, told her, that she pleased her exceedingly in serving her Spouse St. Joseph. St. Peter and St. Paul promised her they would not permit her to be deceived by the Devil, and appeared to her often. St. Clare also appeared to her upon her Feast, and bade her take Courage, and she would help her. St. Dominick

OCTOB. 15. *minick* appeared to her in the Manner following: The Saint devoutly visiting a certain Chappel, wherein that glorious Patriarch had done much Penance, and after she had communicated continuing there some Time in Prayer, she saw St. *Dominick* on her left Side; and asked him why he put himself on that Side, the Saint answered her: *The other Place is for my Lord.* And immediately she saw our Lord JESUS CHRIST on her right Hand, who after he had been a little While with her, withdrew himself, saying to her: *Recreate thyself with my Friend.* And she remained there about two Hours, St. *Dominick* being continually with her, telling her how glad he was of her Coming, and recounted to her what he had suffered in that Chappel, and the Favours our Lord had done him in it, and taking her by the Hand, he promised her to help her much in the Affairs of her Order, and spoke other comfortable Words to her. The ten thousand Martyrs, to whom she was very Devout, appeared one Day to her, and told her they would come to accompany her at the Hour of her Death, to the end she might enjoy the same Glory with them. Of such Moment it is devoutly to honour the Blessed Saints of God.

Amidst all these Virtues and singular Graces and Favours of Almighty God, and his Saints she was so humble, that she took a singular Pleasure to manifest her Faults, to make herself to be meanly esteemed; and said that if People knew her, every one would spit in her Face. She had greater Difficulty to publish the Favours God did her, than her Faults. She was much afflicted to see that Account was made of her, especially by Persons of Note and Authority, and when she thought the Favours which God did her, were to be published, this was an intolerable Pain to her. And for this Cause she would have gone from *Avila* to another Monastery of her Order a great Way off, that she might be in a Place where she was not known; moreover she desired to be a Sister Converse, and to serve as such in the most humble, low, and painful Offices of the House. One Time she prayed particularly to God, that when any one should have a good Opinion of her, it would please his Majesty to discover to that Person the Sins she had committed, that so such an one might see she had no ways deserved to be so well thought of. One Time she writ to one of her Confessors in this Manner: I find here a very great Convenience, which I have desired these many Years; and it is, that here there is no more Memory of *Teresa* of JESUS than if she were not in the World; and for this Cause I will not seek to go from hence, unless I be commanded. When she was in the Company of holy Persons, she was greatly ashamed to be a-

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mongst them. She abhorred all honourable Offices of her Order, and shunned them as much as she could. For two and twenty Years she had great Aridities, and never in all that Time did it come into her Thoughts to desire more Comfort, because she esteemed herself to be such an one, that she thought she did not deserve only to think upon God, but that his Majesty did her a great Grace to permit her to be in his Presence. Sometimes her Confessors deprived her of the holy Communion to try her, and although on the one Side she very tenderly resented it, notwithstanding on the other Side, God's Honour was more dear to her than her own, and all she did was to praise him for having moved her Confessor to take Care of his Honour, and that his Majesty might not enter into so bad a Lodging. And with these Considerations she obeyed with great Quiet of Soul, although also with a tender and amorous Pain. When she was at *Sevil*, many Falsities being reported of her, she said: *God be praised that in this Country they know what I am; but in other Places they are deceived, and treat me according to what they think me to be, but here according to my Deserts.* In fine, in all her Life, whatsoever Honour she saw, was done her either by Words or Deeds, in her Presence or in her Absence; she never had any vain Glory, nor had any thing to confess upon this Account. She said, having committed so many Sins, her Conscience did not accuse her of vain Glory, and that she saw most evidently, that what was in her was from God, and belonged to him; as for herself she received great Graces from God without serving him. This her interior Humility shewed itself exteriorly; she being the first in the most humble and abject Offices of the House, and with great Joy serving her Week in the Kitchen; which when it was her Turn to do, she set herself at Night to think how she might prepare the Eggs or Fish, and how she might make the Pottage in a different Manner from the Ordinary, to give some Recreation to the Servants of God. When in the Choir she had any Doubt concerning the divine Office, she would ask it of the Novices to humble herself. She was a great Lover of this Virtue of Humility, and said, that our Lord was so also, and if any one desired to know why our Lord was such a Lover of Humility, it was because he much loved Truth, and Humility is a certain Truth, which is to know the little we are, and that we have no good Thing of ourselves. She recommended this Virtue much to her Religious, for that there was no Fear of hurting either Soul or Body by it, and it was very profitable. But she did not like that Humility, which takes from us the Knowledge of the Gifts, which we have received

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received of God, provided that together we do acknowledge that we have not deserved them; for if such Gifts were not known, the Soul would not dare to undertake great Things. She also strictly charged her Religious, when they were accused or reprehended, not to defend or excuse themselves, unless Charity or some just Cause required it, and that God would speak for them; and besides that, all Things well considered, we are not blamed without Cause, seeing we are so full of Faults, and if those be not in us which are said of us, we have many others, and we have Honour enough done us, that those we have are not spoken of, and that the truly Humble ought to desire to be made small Account of, and to be persecuted without Cause.

From this profound Humility and Knowledge of herself proceeded her Patience, and her Desire of suffering for JESUS CHRIST; for how great soever the Pains were which she endured, she believed always that they were too sweet and too light, in Comparison of what her Sins deserved. In her Body she suffered very grievous Maladies, of which many lasted her to her very Death; which she endured with wonderfull Patience; and when she thought her Dolours were intolerable, she used to make Acts of Patience and of Conformity with the Will of God, beseeching him, that if he were served in this, he would give her Patience, and that she might continue in that Condition to the End of the World; she also asked of our Lord, that she might never be without Pains. When they made a poor little Bed for her when she was sick in the Hospital, she said: *O my dear Lord, how sweet and delicate is this Bed, you being upon a Cross.* And at the same Time as often as she did eat, there came Blood out of a Wound which she had in her Throat, and any one having Compassion of her, she said: *Do not take Pity of me, for my Lord endured much more for me, when he drunk Gall and Vinegar.* Going one Time to appear in Judgment before her Provincial, she said, that she took so great Content to see she should suffer something for our Lord, that she was not able to dissemble such a Content, and to hinder herself from laughing. Another Time when she was grievously and falsely calumniated, one saying to her, that she should not be able to endure to have such Things said of her, the Saint answered with a smiling Countenance: *Daughter, there is no Musick more sweet and grateful to my Ears, because saying the Truth they have Reason, and seeing they do not beat me with Cudgels, what Wonder is it, that they should speak thus of me?* She said sometimes to our Lord: *My Lord, either let me die or suffer, I demand no other Thing of you for myself.* She greatly envied those Saints

that had suffered more for the Love of God. Of many Years she desired that her holy Life were full of sufferings and Persecutions, and she said, that she would endure all the Labours in the World, to accomplish a little more the Will of God. CHRIST our Lord taught her this Virtue of desiring to suffer for the Love of God, saying to her: *Doest thou think, my Daughter, that Merit consists in enjoying? It does not consist in that, but in working, suffering and loving. Believe it, my Daughter, that he is most beloved of my Father, to whom he gives the greatest Sufferings, and Love corresponds to them. In what can I more shew my Love to thee, than in willing for thee that which I have willed for myself.*

This her Desire of suffering for God made her exercise all the Penances and Austerities she possibly could, often bewailing her being hindered herein by her Maladies and Infirmities. She always ate very little, and drunk no Wine. Besides the ordinary Austerities of her Order, she took Disciplines with Nettles, even to the causing in her Body putrid Sores, and afterwards she renewed those Sores by disciplining herself again with the same Nettles. Otherwhiles she disciplined herself with a Bunch of Keys, and otherwhiles with Chains of Iron; and oftentimes she had such great Desires of doing Penance, that she would have torn her Body in Pieces, if such had been the Will of God. In such sort, that the Joy she believed that she gave the divine Majesty by such like Exercises, caused in her a great Comfort. And would her Superiours and Confessors have permitted her, she would have done very terrible and extraordinary Penances. Thinking one Time of the great Penance a certain Person did, and how she might have done more, had it not been to obey her Confessors, and whether it were not better not to obey them hereafter in this Point, our Lord said to her: *No, my Daughter, thou goest a good and a sure Way, dost thou see all the Penance she does? And for my Part I make Account of thy Obedience.* And accordingly our Saint practised, notwithstanding her great Affection to Penance. Hence writing a Letter to a Father of the Society of JESUS, and recounting the Virtues of the said holy Woman, she said, that she envied her all those Things, but there was one Thing she did not envy her, which was, that she would not leave any Things of her Penance, although her Confessors told her it was too much.

As for her Chastity it suffices to say, that being well in Years, and one of her Religious treating with her about something which concerned impure Temptations; she answered her: *I do not understand that, for God has done me this Grace, that in all my*
Life

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Her Affection to holy Poverty, and her Practice of it was very rare; and hence she greatly opposed the Foundations of Monasteries which were to be rented and willingly undertook such as were to live upon Alms: And when there was least Provision in the House then was she most content. When she had not a House of her own, she was so far from being in Pain, that she said, it was a great Contentment to her, to be in a House, which they might be thrust out of; for she remembered that the Lord of the World had not one. She desired Poverty should be seen in all Things belonging to her Monasteries. *O my God, says she, these fair and sumptuous Buildings, how little do they conduce to the Interior: And she recommends this Matter very much to her Children in the second Chapter of her Way to Perfection, and says, If she can say it with a good Conscience, the Day that they shall make sumptuous Buildings, may they fall down immediately, and kill them all, and that she should pray to God for as much.* This her Love of Poverty made her to love much to wear old and poor Cloaths, provided they were clean, for she naturally loved, Cleanness of Body and Soul. Hence also she abhorred to be idle, and would (as much as her Health, and other Employments would permit) always be either Spinning or Sewing, or doing some other Work, even whilst she was at the Grate discoursing with grave and honourable Persons, and this she said was one Benefit of speaking with the Grates close.

She excelled marvellously in the Virtue of Obedience, and obeyed so punctually her Prelates and Confessors, that she said one Word of theirs was more to her than a thousand Revelations, because she might be mistaken in Revelations, but obeying her Superiour, she was certain never to mistake. And accordingly, when God commanded her something in Prayer, and her Prelates and Confessors enjoined her the contrary, she did it, and told our Saviour that he must pardon her, because she believed she was obliged to obey those who held his Place: And his Divine Majesty approved this her so high Obedience, commanding her to do what they said, and that he would teach them the Truth, as he did. Our Lord taught her particularly this Virtue, and that she was not to leave Obedience although she were to suffer much, saying to her: *It is not to obey if thou beest not resolved and determined to suffer. Cast thine Eyes upon what I have suffered, and all will seem easy unto thee.* She recommended this Virtue much to her Religious, expressing in one Word its Value and Necessity, when she

said, *not to have Obedience, was as much as not to be Religious.* She said very well, and she did yet better. Whereupon F. Baltazar Alvarez of the Society of JESUS, her Director, said to a Gentlewoman of Quality, his Devote: *Do you see Teresa of JESUS, what she has received of God, and what she is? With all that, notwithstanding she is like a little Child to all that I say unto her.* She said once to her Provincial, that it was necessary for her to stay in a certain House, for the dispatch of a Business of Importance, but he answered her, that he was of a contrary Opinion, and that she must be gone forthwith: She obeyed without replying a Word, although our Lord had signified to her, that the Business was to be done. When they had travelled a Day or two, her Provincial said to her; *Well, my Mother, did you not say, that you had a Revelation from God, that such a Business ought to be done? 'Tis true, said she, but in a Revelation, I may be deceived, but in obeying your Reverence, you being my Superiour, I am sure that I am not deceived.* Then the Father had her commend the Matter again to our Lord, and asked her the Day following, what she had understood concerning it: And she answered him; *Our Lord has told me, that the Business should be done; as he had said to me before, but he says, that it shall be done better by the Means that Obedience teaches me, than by the way that I would take.* And she taught her Religious, that Perfection consisted not in the interior Gifts, Raptures and Visions, but only in this, that our Will was conformed to that of God, to will what he wills, whether it be Bitter or Sweet. This said she also, is true Union, to conform our Will, to that of God: And as for certain Enjoyments of great Gifts and Consolation, to which the Name of Union is given, if after them there remain little Obedience and Self-will, she said, this was rather Union with Self-love, than with the Will of God. The principal Cause, she said, why one is contristated not to have Time for Prayer, when one is employed by Obedience in other Things, was nothing else but a subtil Self-love; and a Desire rather to content ourselves than God. From this Obedience it was that she was most exact in the Observance not only of all her Rules and Constitutions, but even of the very least Ceremonies: And together with all this Exactness, she was ever in her Conversation very chearful and pleasant, and delighted to see her Religious so, smiling at those, who when they had a little Devotion, were presently retired, and particular, and as she said, fullen, and dared not to speak, thinking that then they should lose their Devotion.

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In fine, the holy Virgin St. *Teresa* arriving at the City of *Alva* in her return from the Foundation of *Burgos*, she understood that our Lord condescending to her Desires, would take her to himself. Three Days before she died, she was almost all the Night in Prayer: In the Morning she called for Reverend Father *Anthony* of *Jesus* to hear her Confession: And the Assaults of divine Love did so redouble upon her, that by their sweet Violence her Body became very weak: In such sort, that seeing her end to approach, she demanded the most Blessed Sacrament; and whilst they were bringing of it, she exhorted her Religious with great Fervour, for the Love of God to keep their Rule and Constitutions, and not to regard the bad Example she had given them, but to pardon her. And when she saw that Lord, whom she so dearly loved, enter into her Cell, she raised herself up in her Bed, and began to say to him Things so high, sweet and amorous, that they caused great Devotion in those that heard him. Amongst other Things, she said: *O my Lord, and my Spouse, the Hour that I have so much desired, is now come. It is now Time that we see one another. My Lord it is now Time to be going; with all my Heart I desire it, and may your holy Will be done. The Hour is now come, that I must go out of this Banishment, and that my Soul enjoy, together with you, that which it has so much desired.* Afterwards she often repeated: *In fine, O Lord, I am a Child of the Church:* And she thanked him much for this Benefit, and that she died such. And when her Religious desired her to say something in particular to them, she would say nothing but only this: That they should keep exactly their Rule and Constitutions, and be obedient to their Prelates and Superiours. She often repeated certain Verses of the *Psalms*, and particularly that half Verse, *Cor contritum & humiliatum non despicies, A contrite and humble Heart thou wilt not despise*, was not out of her Mouth, as long as she had the use of her Speech. She demanded, and received the *Extreme Unction* at nine a Clock at Night with great Reverence, herself helping to recite the *Psalms*. She suffered great Pain all Night, and about seven in the Morning, lying upon one side with a Crucifix in her Hand, after the Manner that St. *Mary Magdalen* is wont to be painted, she continued so in Prayer with great Peace and Tranquillity, as if she had been in a Rapture, without moving herself more, till nine a Clock at Night, when she rendered up her blessed Soul to her Creator under the Shape of a little white Dove, which a Sister saw come forth of her Mouth as she expired, upon the 4th of *October*, the Day immediately preceding the *Fifteenth*, by reason of the

Change of the Calender, in the Year of our OCTOB. Lord MDLXXXII, Gregory XIII. being Pope, 15: and Philip II. King of Spain. She lived sixty seven Years and six Months, forty seven in Religion, the twenty seven first in the Monastery of the *Incarnation*, of the Order of the *mitigated Carmelites*, and the twenty last according to the primitive Rule of the same Order. Her Death was so sweet and peaceable, that she seemed after her Death to be still in Prayer. She was canonized for a Saint by his Holiness Gregory XV. and her Feast is celebrated with a double Office throughout the whole Church upon the 15th of *October*. And in Spain they have chosen her for the Protectrix of their Kingdom, together with St. *James*, who is their Protector.

After her Death her Body sent forth a most sweet Odour, which came from it in a Manner always, although not in the same Manner, but sometimes like Lillies or Jessamins, otherwhiles they knew not what to compare it unto: And it was particularly more sweet and fragrant, upon the Feasts of those Saints, to whom she had a particular Devotion. This caused in the Religious a great Desire to see the State in which her sacred Body was, not being able to persuade themselves, that if it had been corrupted, so sweet a Smell could have come from it: And opening her Coffin nine Months after her Enterment, they found her Body as sound and entire, as when it was first put there; and the fragrant Odour which it cast through the Monastery was wonderful. Also three Years after her Death her Body was found entire and odoriferous, when it was translated to *Avila*, where it was visited by Divines and Physicians in the Presence of the Bishop, and other great Persons, who all declared and attested, that this Incorruption was miraculous, and not Natural: The said Body was afterwards carried back to *Alva*; and according to the *Roman Breviary* it remains incorrupt to this very Day in the midst of a fragrant Liquor. She was famous for Miracles both before and after her Death. She appeared after her Death to divers, who saw her with an extreme Beauty and Splendour. Amongst others she appeared to Mother *Catharine* of *Jesus*, and perceiving that she feared it was an Illusion, the Saint said to her; *I like well that you do not easily believe, for I desire rather that you should make great Account in these Monasteries of true Virtues, than of Visions, and Revelations: But that you may know that this Vision is a true one, come near to me.* And saying this, she toucht with her Hand an incurable Impostume, which she had under the Nipple of one of her Breasts, and toucht her also in one of her Hands, where there was a great round black Mark, which also could

Осѡв. 15. could not be taken away, and then the Saint disappeared, the sick Party remaining cured of her Impostume, and the Mark of her Hand being seen no more. There are other very wonderful Visions recounted in her Life, but too long to be put in this Abridgment, wherefore we will omit them, together with many Miracles, which our Lord has wrought by the Virtue of the Relicks of her holy Body, by Linnens coloured with her Blood, by her Cloaths, her Picture, her Letters, and by a mere Recommendation to her Prayers. In fine, all those that have had Recourse to her, have received great Comfort thereby. And no wonder, whether we consider her great Merits and Favour with our Lord, or that particular Promise which our Lord made to her whilst she was yet alive: With which, as it is related by herself, because it makes much for the Comfort of all that devoutly commend themselves to her Prayers, I will end this her History.

Once (says she in the thirty ninth Chapter of her Life) I importuned our Lord very much, that he would be pleased to give Sight to a certain Person to whom I was obliged, for that he was almost blind, and I had great Compassion of him, and feared

that for the greatness of my Sins our Lord would not hear me. He appeared to me, as he had also done at other Times, and began to shew me the Wound of his left Hand, and with his other Hand he drew out of it a great Nail, which was in it, and methought that with the Nail he drew out also the Flesh, whence one might well perceive the great Pain it put him to, which caused in me a great Compassion: And he said to me; *That I ought not to doubt that he who had suffered that for me, would with much greater Reason do what I should ask of him, and that he promised me, I should not ask any Thing of him that he would not do, because he well knew I would not ask him any Thing, that was not conformable to his Glory, and that so he would do what I now asked of him.* Who would not ask of her, who can ask and have, what she will, of the Omnipotent JESUS?

This Abridgment of the Life of the glorious St. *Teresa* is chiefly taken out of Reverend Father *Francis of Ribera* Doctor of Divinity, of the Society of JESUS, who writ her Life in five Books. The *Roman Martyrology* makes Mention of her upon the 15th of October.

Осѡв. 15.

The Life of St. LUKE Evangelist.

Осѡв. 18. **T**HE glorious Evangelist St. *Luke* was Native of the City of *Antioch*, Son to noble and rich Parents, and from his Childhood enclined to the Study of good Learning, and all Virtue. His persevering all his Life a Virgin, was a signal Testimony of his Honesty. He studied much Eloquence and other Sciences, but more particularly Physick, which he practised: And St. *Paul* calls him the most beloved Physician. He also learned the Art of Painting, not to make a Trade of it, or to have the Name of a Painter, but (as is to be believed) only to know it, and to employ himself in it at spare Hours, and honestly to pass away the Time. *Origen*, *Epiphanius*, St. *Gregory* and *Simeon Metaphrastes* say, that he was one of the seventy two Disciples, whom our Lord (besides the Apostles) sent to preach his Gospel, as St. *Luke* himself recounts. Some of those Authors, and *Theophylact* and *Nicephorus*, are of Opinion, that *Luke* was Companion to *Cleophas*; and one of the two Disciples who upon the Day of the Resurrection went to *Emaus*, when our Lord appeared to them in the Habit of a Pilgrim: And others bring Reasons and Congruities to prove this; which in my Opinion are not so well grounded, as that for

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them it should be held for certain. But Осѡв. 18. St. *Irenaeus*, *Tertullian*, *Eusebius*, St. *Jerom*, St. *Augustin*, *Dorotheus*, *Bede*, and *Peter Damian* say, that St. *Luke* was none of the seventy two Disciples. But if the Words be considered which St. *Luke* himself, speaking of himself, says in the Beginning of his Gospel, it is easy to see, that he writ not as an Eye-witness, but by hearsay; and as he was informed by those, who had been the Disciples of our Lord from the Beginning. It is certain, and without doubt, that St. *Luke* was Companion to St. *Paul*, in his Labours and Travels, and that he was designed hereunto by the Church. And so St. *Paul* himself writing to his Disciple *Timothy*, says, *Luke alone is with me.* And to the *Colossians*: *My dearly beloved Luke salutes you.* And to the *Corinthians*: *Together with Titus, we send you our Brother (understanding St. Luke) who is praised for his Gospel throughout all the Churches; and not only so, but is also deputed by the Churches to be the Companion of our Peregrination.* And so it is to be believed, that St. *Luke* laboured, and suffered much, in the Preaching of the holy Gospel: And that he was Partaker of the great Defatigations, Troubles, Incommodities, and Persecutions

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OCTOB. 18. Persecutions which St. Paul suffered, when he went enlightening the World with the Doctrine of Heaven. Although St. Luke was not presently in the beginning Companion to St. Paul, but after some Time; and when the holy Apostle arrived at a Sea-Town in Asia, called Troas; as St. Irenæus testifies. St. Luke writ his holy Gospel in Greek, in an elegant Style, to instruct the Grecians, to whom St. Paul preached; as St. Matthew had written his Gospel in Hebrew for the Hebrews; and St. Mark his in Latin (as some Authors think) for the Romans and Latins, amongst whom he wrote it. And it is credible, that St. Paul himself gave St. Luke Knowledge of many of the Things which he writes in his Gospel. And for this Cause St. Jerom says, that some were of Opinion, that when the Apostle says in his Epistles, *Juxta Evangelium meum, according to my Gospel*, he speaks of the Gospel which St. Luke writ; Because St. Luke had learned it of him, and had written it, informed by the same Apostle, and in his Company. But St. Luke was not only instructed by the Apostle St. Paul for the writing of his Gospel, but also by the other Apostles, and especially by the most sacred Virgin Mary, our Lady; with whom he seems to have had very great Familiarity, and to have been much favoured by her, and have learned of her the sacred and secret Mysteries of the Incarnation of the eternal Word in her Womb; the Visitation of St. Elizabeth; the Sanctification, Joy and Leaping of the Infant John in the Womb of his Mother; and the Birth of our Lord in Bethlehem; his Circumcision, and his Presentation in the Temple; and all the other Mysteries, which alone St. Luke writes in his Gospel; and which she alone, who was Mother and had been Witness, and had so great a Part in them, knew, and could discover. Besides the holy Gospel, St. Luke writ another Book which is called the *Acts of the Apostles*: In which, beginning from the Ascension of our Saviour into Heaven, and treating of the Coming of the Holy Ghost, he writes the Preaching of the Apostles; the Miracles they wrought; the Contradictions they suffered from the Jews; the Manner of Living of the Christians of the Primitive Church; the Death of St. Stephen; the Conversion of St. Paul; how Herod commanded St. James the Great to be beheaded, and St. Peter to be apprehended, and how our Lord freed him. Finally, St. Luke being now Companion to St. Paul, he goes on recounting his Travels, his Labours, his Persecutions, of which the holy Evangelist had not a small Part, till they went to Rome, where St. Paul was a Prisoner two Years; and there he

ends his Book. St. Luke leaving the glorious Apostle St. Paul at Rome, returned into the East, and having illustrated with his Presence the Country of Africa, he passed into Egypt, and to the Higher Thebais; and from thence to the Lower, of which he was Bishop, and converted a great Number of the Pagans to the Faith of CHRIST our Lord. There he was many Years; he ordained Priests, and consecrated Bishops, and sent them to preach in divers Places; threw down Idols; erected Altars; built Churches to our Lord; and by his most holy Life and Preaching, all that Country, of a Desert and barren Soil, was converted into a most pleasant Garden, full of celestial and divine Plants. And having spent his Life in these holy and fruitful Occupations, and arrived to the Age of eighty four Years (as St. Jerom writes) he gave up his blessed Soul to God in Bithynia: And according to what is gathered out of the same holy Doctor, and out of Isidore, Metaphrastes, and other Authors, he died a natural Death. The Truth is, that St. Gregory Nazianzen gives us to understand, that he was a Martyr; and St. Paulinus says the same in this Distich:

*Hic Pater Andreas, & magno nomine Lucas
Martyr, & illustris sanguine Nazarius.*

In which he gives St. Luke the Title of Martyr. And St. Gaudentius Bishop of Brescia is of the same Opinion. And Nicephorus Callistus, does not only say that he was a Martyr, but also sets down the kind of his Martyrdom, and that he was hanged upon a Olive-tree, and there ended his Life; and Glycas thinks so also.

Amongst the other memorable Things and worthy of Veneration, which the blessed Evangelist St. Luke did, one was, that he painted the Images CHRIST our Saviour, and of the most sacred Virgin, his Mother, and drew them to the Life, and left them to the Catholick Church, for the Comfort of all the Faithful: Which Pictures were always held in great Esteem, and revered with great Devotion. That of the Virgin which St. Luke drew, is at this Day at Rome in the Church of St. Mary Major, and our Lord has wrought many Miracles by it. St. Luke died upon the 18th of October, on which the Church celebrates his Feast. His holy Relicks together with those of St. Andrew and St. Timothy Martyr, were carried to Constantinople, where the Emperor Constantius, Son to Constantine the Great, built for them a sumptuous Church: And afterwards in Process of Time, the Body of St. Luke was translated to the City of Padua, where it is at present, as says the Roman Martyrology;

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OCTOB. 18. logy; although the Head and one Arm of this holy Evangelist is shewn and revered at Rome in the Church of St. Peter. Of St. Luke do write all the Martyrologies, Eusebius, S. Jerom, St. Augustin, Isidore, Metaphrastes, Nicephorus, and all those that have written Commentaries upon the Gospels.

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The Life of St. HILARION, Abbot.

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THE Life of the glorious St. Hilarion, taken out of what the great Doctor of the Church St. Jerom has written of him, is as follows. St. Hilarion was born in a Town called Tabutha, five Miles distant from the City of Gaza in Palestine. His Parents were Idolaters, and this their Son was born of them, as a Rose of Thorns. He was sent by his Parents, when he was very young, to the City of Alexandria, there to study; and he did so with such Diligence, that in a few Years he learnt the Art of speaking well; and for his Modesty, grateful Disposition, and lively Wit, he was beloved of every one, and God our Lord also loved him; for there getting the Knowledge of the Faith of CHRIST, he was baptized, and became a Christian; and he was so given to Piety and Devotion, that in that tender Age he delighted not in any thing, but in being in the Church or with the Ministers of the same. He heard talk of the Greatnesses of St. Anthony Abbot, who flourished at that Time, and had a great Name for a celestial Man. Hilarion had a Desire to see him; he went into the Wilderness where he was, and seeing him, he was so inflamed in the Love of God, with a Desire to imitate St. Anthony, that immediately he changed his Habit, and cloathed himself like a Monk, and stayed with him two Months, learning his Manner of Life, that he might imitate him. He considered the Gravity of his Comportment, his continual Prayer, the Humility with which he received Strangers, his Candor in correcting the Faulty, his Fervor in exhorting the Tepid, his Graciousness in Comforting the Weak, and his Austerity in treating of his own Person as well in his Diet, as in his Sleep and Cloathing. After two Months he returned into his own Country, and found his Parents dead; he sold his Patrimony, and distributed it amongst the Poor and his Brethren, and being now poor in worldly Goods, but rich in CHRIST, and only fifteen Years old, he went into a solitary Place to begin his Warfare, and to enter into the Field with all the Power of Hell. That Place was frequented by Robbers, and his Friends telling him of the Danger to which he exposed himself, he made no Account of it, not fearing the temporal Death of his Body to free himself from the eternal Death of his Soul.

St. Hilarion was of a delicate Complexion, and very subject to receive Damage from any intemperate Weather, from Heat or Cold, and besides was yet in his tender Age; and yet notwithstanding all this he cloathed himself only with one poor Frock, and above it a certain Kind of Cloke made of the rough Hairs of Beasts, as of Camels or such like, which St. Anthony had given him when he departed from him. He eat after Sun-set only fifteen Caricas, which are a Fruit proper to Syria like to Figgs; and by reason of the many Robberies that were in that Desert, he never abided in one Place. The Devil much resented it to see himself defied by a Boy, who before he knew how to handle a Weapon, had already overcome him, and trampled him under his Feet. He resolved to make War against him. He wearied him with divers Temptations; represented to him many filthy Things, whereby the holy Youth was forced to think upon that which he knew not, and to carry that in his Imagination, which he had never experienced. He was angry with himself; beat his Breast, thinking with Blows to overcome, and to make those foul Thoughts vanish. He was in a Rage against his Body, and said to it: *I will make thee, thou little As, that thou shalt not kick; for I will take away thy Provender, and will only give thee Straw; I will tame thee with Hunger and Thirst; I will lay heavy Burdens upon thee; I will weary thee with Heats and Cold, that so thou mayest think rather of thy Meat than of Luxury.* Thus the holy Youth said, and as he said, so he did; for he remained three or four Days without eating, exercising himself at this Time for many Hours in digging the Earth; not that he thought to sow any Seed in it, but to root out the Thorns and Weeds, which sprung up in his own Body. He made also little Baskets of Osiers, imitating the Monks of Egypt; and employed himself in Prayer the greatest Part of the Night and Day. When he felt himself weary, and even ready to faint with Labour, he took for his ordinary Refection some wild Herbs, and speaking to his Body whilst he was eating, he said to it: *Body, take Notice, that if thou wilt not labour, thou shalt not eat; and seeing that thou now eatest, prepare thyself to labour.* By this Means he so consumed and weakened himself, that he

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21. Bones.

The holy young Man as he was one Night in Prayer, he heard as it were the Cryings of Children, the Lamentations of Women, the Bleatings of Sheep, the Bellowings of Oxen, the Roarings of Lions, the Hissings of Serpents, and the various Noises of divers Monsters, to affright him, and to make him fly away. Before he saw any Thing, understanding them to be the Deceits of the Devil, he prostrated himself upon the Ground, signed himself with the Cross, looking this Way and that Way, to see with his Eyes what he heard with his Ears. It was very clear Moonlight, and all on the sudden he saw come upon him a Chariot, drawn by furious Horses, which made a Shew as if they would trample him under their Feet; *Hilarion* pronounced the most sweet Name of *JESUS*, and immediately he saw that the Earth opened, and swallowed up the Chariot and Horses, and all the Hurlyburly which they brought along with them. He gave Thanks to our Lord for delivering of him, and sung those Words of the People of *Israel*, when *Pharaoh* and his Army were swallowed up by the red Sea: *He has overthrown the Horse and the Horsemen in the Sea.* Many were the Temptations with which the Devils assaulted him, and many the Snares they laid for him. For having thrown himself upon the Ground to refresh his wearied Body with a short Sleep, they represented to him naked Women; at other Times when he was ready to die for Hunger, they set before him Tables well furnished with exquisite Dainties; and otherwhiles when he was praying, Wolves came howling about him. If he sung Hymns in the Praise of *CHRIST*, Men were represented killing one another, and one of them was left dead at his Feet, who begged Burial of him. Once as he was praying diverting his Imagination a little from his Prayer, there came to him a fierce and cruel Man, of the Stature of those whom they called in *Rome* Gladiators, and kicked him in the Sides, and began to strike him with a Whip upon the Shoulders. And saying, Ha, what dost thou sleep? laughed at him; and when he had soundly beaten him, asked him, if he would have a little Provender?

From the sixteenth Year of his Age to the twentieth, he made use of a little Hovel of Rushes, and a thorny Herb called *Carica*, to defend his tender Body from the Frosts and vehement Heats. After this he built himself a Cell, which *St. Jerom* says, remained in his Time, and was rather the Grave of a dead Body, than the Cell of a living Man; for it was but four Foot broad, and five Foot high, so that he could not stand upright in it, and for Length it was

no longer than his Body. He slept upon *OCTOB.*
Rushes laid upon the Ground; and this was 21.
his Bed till he died. He cut his Hair once a Year against the Feast of *Easter*. He never washed the Frock he wore, for he said, *Neatness was not to be sought for in a Hair-shirt.* He would not take a new Coat till his old one was all Raggs. He knew a great Part of the Holy Scripture by Heart, and recited some of it after he had said many Psalms and Prayers; which he did with so great Attention and Reverence, as if he had seen with his Eyes our Lord present with whom he spake. From the one and twentieth Year of his Age to the seven and twentieth, for three Years and a half he ate only Lentils steeped in cold Water, and for other three Years he ate dry Bread moistened in Water and Salt. From the seven and twentieth Year to the thirtieth he sustained himself with Herbs and Roots. Afterwards till the five and thirtieth he ate every Day six Ounces of Barley-bread with some boiled Herbs: Afterwards because he was infirm, he added to his Herbs a little Oil as a Dainty; and so he passed till the sixty third Year of his Age. From this Age till he came to fourscore, he would eat no Bread, nor any Thing else but a certain Meat made of Meal and Herbs minced, which served him both for Meat and Drink; and he did not eat until Sun-set; nor did he break his Fast for any Feast whatsoever, nor for any grievous Sicknes that befel him. Who will not admire the Grace of our Lord, who so strengthened a weak and miserable Man, to live a Life so rigid and admirable, as *St. Hilarion* did? And adorned him with such sublime and extraordinary Virtues, which are more to be admired than imitated? To the end that, although we cannot arrive to do what he did, yet we might at least endeavour to do the little we are able; and might not measure the Virtue of the Saints by our Weakness.

St. Hilarion when he was eighteen Years old being in his Hovel, there came Thieves to him one Night, either thinking he had something which they might rob him of, or else judging it an Affront, that a young Man should live in the Midst of them so securely, without any Fear or Apprehension. They wandered all the Night seeking his poor Cot, and could by no means find it. In the Morning they found him, and in a jeering Manner said to him: What wouldest thou do, if thou shouldest see thyself compassed about with Thieves? And he answered them: The Poor and Naked fear no Thieves. And they said to him: At least thou canst lose thy Life. He answered them: 'Tis true, I can lose it, but I fear not Thieves, because I am prepared to die. They were amazed to see his Constancy, and confessed, that they had sought him that Night, and could

OCTOB. could not find him, and promised to amend
21. their Lives.

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Two and twenty Years had St. *Hilarion* passed in this Manner of Life without being known, but only by the Fame, which had spread itself through all the Cities of *Palestine* of his Sanctity and great Virtues. There came to him one Day a Woman, and cast herself suddenly at his Feet, and perceiving him to be troubled to see her there, and that he made Shew as if he would go away, with many Tears she said to him: Pardon me, O Servant of God, my Boldness; for my Necessity and Misery makes me to importune thee. Cast thy Eyes upon me, and look upon me not as a Woman, but as an afflicted Creature; and a Woman brought forth our Saviour. St. *Hilarion* hearing these Words, stood still, and asked her the Cause of her Grief; and understanding that she was married, and that her Husband intended to leave her, for that in fifteen Years they had no Children; he lifted up his Eyes to Heaven, and made his Prayer to God, and sent her away; and at the End of the Year she came to see him with a Child in her Arms. This was the Beginning of the Miracles which God wrought by St. *Hilarion*, which were so many and so great, that they astonished the whole World. He raised to Life three Children of a great Lady called *Aristineta*, Wife to a Gentleman called *Elpidius*; who having gone out of Devotion to visit St. *Anthony* with her Husband and her three Children, in their Return Home, they all three died in the City of *Gaza*, whither St. *Hilarion* came importuned by the Entreaties of his Monks, and overcome by the Tears of the poor Mother, and invoking over them the holy Name of *JESUS*, they immediately came to Life again, and kissed the Hand of the Saint. This Miracle was divulged, and much People came from all Parts to see *Hilarion*; and seeing him, many Pagans received the Faith of *CHRIST*; and others took the Habit of Monks, and remained with him; and some Monasteries were founded, which were the first that were built in *Syria*, which St. *Hilarion* instituted and governed, as St. *Anthony* did in *Egypt*. They brought to St. *Hilarion* a Woman that was blind, who told him she had spent all her Means upon the Physicians without any Benefit at all; and he answered her: *That which thou hast lost upon Physicians, hadst thou given it to the Poor of JESUS CHRIST, the true Physician, he would have cured thee;* and anointing the Eyes of the blind Woman with his Spittle, immediately she recovered her Sight. They brought to him a Wagoner, whom the Devil had got Power over, he told him that he must believe in *CHRIST*, and leave that Employment, and that so he should be cured. He believed in *CHRIST*,

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promised to leave that Office, and was cured and freed from the Devil. He also cured another young Man of a strange Strength, called *Marfitas*, who was possessed by the Devil, and no Body was able to hold him; he broke in Pieces Chains and Fetters, and wounded those that came near him, and did much Mischief. They brought him before the Saint fettered and tied as if he had been a mad Bull, and he caused him to be untied, and being now loosed he said to him; Come hither: *Marfitas* came with his Head bowed down, cast himself at his Feet, and licked them with his Tongue as tame as a Lamb. He prayed for him, and at the End of seven Days which he kept him with him, he was cured. Another Time they brought to him another possessed Person called *Orion*, a very rich Man, who had in him a Legion of Devils. The possessed Person came to him in Chains, his Hands, Neck, and Feet loaded with Irons, with Eyes wild and sparkling, with a terrible Look, which seemed to cast forth Flames of Fire. The Saint was at that Time explicating to his Monks a Passage of the holy Scripture; the Man that was possessed got loose from those that led him, and fell upon *Hilarion*, and taking hold of him behind, lifted him up into the Air. Those that were present feared that the Devil would do him some Mischief, and hurt that Body which was so consumed with Fasting and Penances, and lamentably cried out; but St. *Hilarion* laughing, said: Let me alone with my Wrestler; and laying hold of his Hair with his Hand, he threw him upon the Ground, and setting his Foot upon him, and prelling him, and giving him many Blows, said: Here you shall be tormented, miserable Devils. There were heard to come forth of the Mouth of this miserable Man many and divers Voices, like to the Clamour of a confused Multitude. The Saint prayed to our Lord, who has Power to overcome the Devils, and no less many, than one, and the Man was cured; and some Days after came to the Monastery with his Wife and Children, and brought certain Gifts to the Servant of God. He said to him: Hast thou not read what happened to *Giezi*, and to *Simon Magus*, of whom the one pretended to sell, and the other to buy the Grace of God, and how they both were punished for their Sin? And when *Orion* weeping besought him, that if he would not accept of the Alms for himself, nor for his Monks, that he would take it and give it to the Poor: St. *Hilarion* answered: *Thou canst better give it thyself, who frequentest the Cities, and knowest them: I have left my own proper Goods, and wouldest thou have me charge myself with other Mens? I know that the Name of the Poor to many is an Occasion of Covetousness; none gives better to the Poor, than he that keeps nothing for himself.*

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OCTOB. 21. himself. Orion was much afflicted, and fell down upon the Ground; and the holy Abbot said to him: *Son, be not troubled; that which I do, I do it both for myself and for thee: If I should receive thy Gifts, I should offend God, and the Legion of Devils would return into thee.* The same Doctrine St. Hilarion taught us in another that was a Servant to the Emperor *Constantius*, who having been afflicted from his Childhood by the Devil, came to him, and although he were a *German* by Nation, he answered him in the *Syriack* Tongue, without ever having learnt it; and afterwards perceiving himself to be freed by the Prayers of the Saint, he offered him ten Pounds of Gold, which he would not receive, but only a Barley-loaf; to give us to understand (as St. *Jerom* says) that those who live upon such Bread, esteem Gold as Dirt. But amongst other Miracles, that was notorious, which St. Hilarion wrought in freeing of a poor Maid. There was in a Village by *Gaza* a poor Maid, of a good Life, whom a young Man in the Neighbourhood fell in Love with, and endeavouring by all Means possible to draw her to his Will, but being not able to effect it, he went to the City of *Memphis*, and communicated his Infirmary and Folly with certain Sorcerers, Ministers of the Temple of *Æsculapius*. They gave him a Plate of Brass with certain dreadful Figures in it, which covered with Earth, he was to put under the Treshold of the Damsel's Door, and to say there certain Words. The young Man fulfilled what he was bid to do, the Damsel began to love him so extravagantly, that it seemed rather a Madness than a Love; for she cried out calling him; beat herself in the Face; tore her Hair, and did other Pranks of Madness. Her Parents carried her to Saint Hilarion, and the Devil, who had entered into the poor Maid, and tormented her, confessing the Manner how he had entered, and that he was tied by a Plate of Brass to the Treshold of the Door, and that he could not go out, till the young Man loosed him, who held him Prisoner; the Saint said to him: Hast thou so little Power, that a Plate of Brass can hold thee fast? Tell me, how darest thou to enter into this Servant of God? The Devil answered: I entered into her to guard her Virginity. Thou (said the Saint) guard her Virginity, who art an Enemy of Chastity? Why didst thou not take Possession of him who brought thee hither? How could I (said the Devil) empower myself of him, he having another Devil of Love with him, my Friend? In fine, St. Hilarion cured the Maid without taking away the Impediment of the Plate which the Devil spoke of; to the end we might understand, that no Sorceries nor Enchantments can resist the Will of God;

and that we ought not to give Credit to the Devil who is so crafty and such a Lyar. After he had freed the Maid from that Fire and Frensy which she suffered, he reprehended her for certain Levities she had done, and by them opened the Door to the Devil, to afflict and torment her.

Innumerable were the Miracles, which our Lord wrought through the Intercession of St. Hilarion, by which his Fame spread itself into all Parts; and the great Father St. Anthony, when some that were sick or possessed, came to him for Remedy, out of *Syria* into *Egypt*, he said to them: Why do you come to me, having in your own Country my Son Hilarion? And he sent Letters to St. Hilarion, and received Letters from him with great Comfort. By reason of these Miracles, and much more for the admirable Example of his holy Life, innumerable Monasteries were built in *Palestine*, and all Monks had Recourse to Hilarion, as to their Father and Master, to be instructed by him, and he taught them by his Life, and by his Words, advising them, that they should consider well how the Figure and vain Representation of this World does pass away; and that the true Life is that which is bought by the Incommodities and Loss of the present Life. He admonished them that they should not be solicitous about what they were to eat, nor wherewith they were to be clothed, nor about the other Things that pass away with Time, but should put all their Confidence in God; and he could not endure those that hoarded up Things, fearing lest they should come to want them. One Time a Monk, that had Moneys, and was a great Hoarder, sent him a Bundle of green Pease, as the first Fruits of his Garden, and they being laid upon the Table, he said, he could not endure the ill Smell that came from those Pease, for that they stunk of Covetousness; and in Proof hereof they should give them to the Beasts, and should see if they would eat of them. They threw them before the Cattel, and they affrighted, breaking their Halters, ran out of their Stall. For amongst other Graces that St. Hilarion had, one was, that by the Smell of the Peoples Bodies, and of their Clothes, and of other Things which they had touched, he knew the Vice they were given to, and by what Devil they were tempted. In Time of the Vintage he visited the Cells of the Monks, accompanied by all those that lived in those Deserts, which were sometimes two or three thousand Persons. He came one Time with his holy Company to the Vineyard of a certain Monk, who had the Name of being covetous and niggardly, and he found Guards set, who would not permit them to enter in; but they were received and kindly entertained by another Monk,

OCTOB. 21. Monk, who was called *Saba*, and gave them a Vineyard that they might eat, and refresh themselves in it. After Prayer, and Thanksgiving to our Lord, the Saint blessed the Vineyard, and commanded the three thousand Men to go along with him, and eat of the Fruits of it. They did eat, and were satisfied: And that Charity was so profitable to the Monk, that all judging, before it was eaten of, that the Vineyard would give about a hundred Loads of Grapes, after the three thousand Men had eaten of it, gathering it twenty Days after, it yielded three hundred. And that other avaricious Monk, gathered that Year much less than he was wont: And that which he did gather turned into Vinegar, as the holy old Man had foretold long before.

He had the Gift of Prophecy. Being in *Palestine*, and a Lady telling him that she would go into *Egypt* to see St. *Anthony* Abbot: He answered her, that he would also willingly make that Journey to see his holy Father, but that there were now two Days past since the World had lost such a Master. Another Time, certain devout Persons desiring to detain him in a Village near *Alexandria*, he told them, that he would not stay with them that Night, lest he should do them an ill Turn; and that by what would happen afterwards, they should understand he had just Cause to make such Haste away. Early in the Morning came thither the Ministers of *Julian* the Apostate, to take him and kill him, but he by divine Revelation knowing of it, escaped them, departing the Night before. But amongst all the Excellencies which St. *Hilarion* had, that which is most admired, and which St. *Jerom* most extols, is his Humility and Contempt of Honour, and his industrious flying of Glory, and popular Applause. For Clergymen, Monks, Bishops, and all Kind of Persons, Rich and Poor, Men and Women, flocking to the Saint from all Parts, to receive of him a little blessed Bread, or Oil; he always wept, and it seemed to him that he lived in the World, and that God payed him his Services in this Life, and for this Reason he resolved to fly into some remote and solitary Place, where he was not known. His Design was discovered, and there came more than ten thousand Persons to detain him, and to beseech him that he would not go away: But he was so firm in his Resolution, that he told them, that he would neither eat nor drink unless they would let him depart; and in effect he was seven Days without eating till they permitted him to go. And taking his leave of all that People, and carrying with him forty of the Monks which were strongest, and were able to travel on foot, and to fast all the Day without eating till Night, he went to the

Place where St. *Anthony* had lived, reverencing it as the Dwelling of so holy a Man, who was now dead. Afterwards he retired himself with only two Monks into a Desert hard by; and began to lead the Life rather of an Angel, than of a Man, with so great Rigour, Abstinence and Penance as if he had but then begun to serve our Lord. But that we might see the Desire which St. *Hilarion* had not to be known in the World, and how God made him to be known; the Care with which he hid himself, and how God discovered him; the Solitude with which he fled from Glory; and how the same Glory went after him, and followed him like a Shadow; and that by how much the more a Man humbles himself, by so much the more God does exalt him: St. *Hilarion* being in this Desert very well contented, for that he thought no Body knew him, all the People of the Villages thereabouts came to him, and besought him, that by his Prayers he would obtain for them Rain from Heaven, for that of three Years it had not rained. They besought him it with so great Instancy, and with so many Tears, that he took Pity on them; he lifted up his Eyes to Heaven, and immediately obtained what they desired: But by the Abundance of Rain which fell were bred many Serpents, and venomous Creatures, which destroyed the Fruits of the Earth, and many of the People perished by them. They made their Address to St. *Hilarion*, and with blessed Oil, which he gave them, they rubbed their Wounds, and healed them. When he saw that he was known in this Desert, he went out of it, and travelled through divers Places, and judging that he could not live securely, and unknown in the *East*, he embarked for *Sicily*, offering the Master of the Ship for his Passage, because he had nothing else to give him, a Book of the Gospels, which he had written in his Youth. In their Voyage the Master of the Ship's Son, began to be tormented by the Devil, and St. *Hilarion* cured him, and for this Favour the Master returned him his Book back again. Being landed in *Sicily*, the better to hide himself, he entered into the Heart of the Country, and every Day cut a Bundle of Wood, and sold it, and with the Price of it, himself and his Disciple were maintained. But how can the Sun cease to shine and to give light? Or how can a City be hid, that is seated upon a high Mountain? Nor can he lye hid whom God will manifest, although he were under the Earth. At the same Time that *Hilarion* thus hid himself in *Sicily*, a possessed Person cried out in St. *Peter's* Church in *Rome*, and said, that a few Days before *Hilarion* the Servant of CHRIST was entered into *Sicily*, and lay hid without being known

Осѡв. known by any Body, but that he would go
 21. thither, and discover him: He went, found him out, spoke with him, and was cured. This Miracle being known, innumerable People of all that Island flocked to *Hilarion* for Remedy of their Evils; and he who desired to be known by no Body, was manifested by God, and known by all. Here also he would not receive any of the many Gifts which were offered him by those whom he cured, repeating to them all, those Words of our Lord, *Gratis accepistis, gratis date, That which you have freely received, freely give it.* And (as St. *Jerom* says) Men wondered at nothing more than this, that notwithstanding so many Miracles he would not take so much as a Piece of Bread from those who received the Favour. Out of *Sicily* he fled into *Dalmatia*, to hide himself anew: But our Lord permitted that at the same Time a Dragon of a monstrous Bigness should destroy all that Country; which Dragon they called in their Language *Boas*, because he was so large, that he would swallow an Ox whole, nor did he only devour greater and lesser Cattle, but also the Shepherds and Men. The Saint had Compassion of that sad Calamity, and having prayed, he made a great Quantity of Wood be brought, and commanded the Dragon to put himself in the Middle of it, and the Saint setting Fire to the Wood, in the Presence of all the People, that horrid and dreadful Beast was burned to Ashes. There happened to him here another Thing of no less Admiration, and it was that by reason of a strange Earthquake after the Death of *Julian* the Apostle, the Sea surpassed its Bounds, and did so overflow the Earth, that Ships lay dry upon the Tops of Mountains. The Natives of *Epidaurus* where St. *Hilarion* was, had no other Remedy, but to take him and carry him to the Sea-shoar, and oppose him as a strong Wall against the furious Waves. The Saint made three Crosses in the Sand, stretching forth his Arms towards the Sea, and to the Astonishment of all, it stopped, and went back, and returned to its Place. But when he saw that they honoured him there, he took Ship to fly into the Island of *Cyprus*: In the Way they met with certain Pyrates, who coming to attack the Bark in which St. *Hilarion* went, he put himself in the Prow, and stretching forth his Hand, said to them: *Let it suffice you to have come thus far:* And they were so stopped, that they could not go forwards, but returned back faster than they had come. Being arrived in *Cyprus*, he hid himself in a solitary Place about two Miles from the City of *Paphos*: But when he was there to his great Content, for that no Body knew him; all the possessed Persons began to cry out throughout all the

Island of *Cyprus*, that *Hilarion* the Servant of CHRIST, was come thither: And within a few Days there came to him about two hundred of them, Men and Women, and were all freed by his Prayers. From thence he passed to another Place more remote from the Sea, and more sharp and rigid, where he heard Howlings, and certain confused Cries, as of an Army of Devils; with which the Saint recreated himself thinking he had his Enemies present, with whom he was to wrestle and fight; and that by Reason of the Asperity of the Place, no Body would there molest him: But our Lord discovered him; and the poor Sick, and such as were in Necessity, overcame the Difficulty of the Way, by the desire of finding Remedy in their Miseries. Finally, being now eighty Years old, understanding that our Lord would take him to himself, he writ a short Letter with his own Hand to *Hefychius* his faithful Companion, who was absent; by which he made him Heir of all his Riches, which were the Book of the Gospels, and his Frock of Sackcloth, Mantle and Cowle. Many came to see him: He conjured them that as soon as he was dead, they should bury him in the Garden where he was, in his Cloaths, and not keep him a Moment. Being now at the last Gasps, and nothing of a living Man left in him but his Feeling, holding his Eyes open, he spoke thus to his Soul: *Go forth now, my Soul, what dost thou fear? What art thou affraid of? Now almost seventy Years thou serveest our Lord, and art thou affraid of Death?* And saying these Words, he ended his Life. Immediately they buried him as he had ordained, and at the same Time it was known in the City of *Paphos*, that he was dead, and buried. *Hefychius* came after some Days, and without any ones Knowledge opened his Grave, and found his Coat, Sackcloth and Cowle, with which they had buried him, whole, and his Body as entire, as if it had been alive, sending forth a most sweet and heavenly Odour. He took up the holy Body, and carried it into *Syria*, and placed it in his ancient Monastery, where God (as St. *Jerom* says) wrought continual Miracles through the Intercession of the Saint, and most of all in his little Garden of *Cyprus*, because he loved that Place. The Death of St. *Hilarion* was upon the 21st of *October*, on which the Church celebrates it, and it was in the Year of our Lord CCCLXXII, in the Reign of *Valentinian the Elder*. Besides St. *Jerom*, who wrote his Life, the *Roman Martyrology*, and those of *Bede*, *Uuard* and *Aldo*, and *Nicephorus* make Mention of him. The *Roman Martyrology* puts *Hefychius* Disciple to St. *Hilarion* amongst the Saints upon the third of *October*.

The Life of St. URSULA, and the eleven thousand Virgins.

OCTOB.
21.

UPON the same Day the 21st of October, our holy Mother the Church celebrates the Martyrdom of St. *Ursula*, and of the eleven thousand Virgins her Companions, in whose History there are some Things certain, and others apocryphal and doubtful. It is certain, that St. *Ursula*, and her holy Companions were eleven thousand. For although the *Roman* Martyrology does not say, that they were eleven thousand, nor the Prayer which we recite of them; yet *Bede* and *Ado*, in their Martyrologies, and *Molanus* in the Additions, which he has made to the Martyrology of *Ussard*, and other Authors say it; and although there were none that said it, Tradition alone, and the common Sense of the Church were a sufficient Ground to believe it. But that which is uncertain and doubtful, is, the Manner of their Martyrdom; the going of these Virgins to *Rome* in so great a Company, and the coming with them, when they returned back, of Pope *Cyriacus*, leaving his Popedom; and other Things like these, which some write, have no Ground nor Authority, and contradict the Truth of Ecclesiastical History, and all good Reason. Wherefore laying aside that which is commonly said of the Manner how they met together, and of the End for which eleven thousand Virgins met together, and afterwards all together died for the Faith of CHRIST our Lord, and obtained the Crowns of Virgins, and Martyrs; I will here say, that which seems most probable to Cardinal *Baronius*, and *William Lindan* Bishop of *Ruremond*, both very learned Men, taking it out of a very ancient Book in the Vatican Library at *Rome*, which treats of the Things of *Britany*, whose Author is *Godfrey* Bishop of *Asaph* in the Kingdom of *England*, and is as follows.

Gratian being Emperor, Son to the Emperor *Valentinian the Elder*, a Captain of his, called *Maximus*, a very valiant Man, Native of the Island of *Britany* (which we now call *England*) rebelled against him, and proclaimed himself as Emperor; and he by the Favour of the Soldiers, and of others, his Friends and Acquaintance, *Englishmen*, entered into the Country of the *Gauls* (which is now *France*) and possessed himself of it, especially of a certain Province, which then was called *Armorica*, and is now called *Britany*: For the *Britons*, or *Englishmen*, subdued and spoiled it with so great a Fury and Slaughter, that killing all the Natives, they left it Desolate and

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without People. *Maximus* resolved to people that Province, as very advantageous in order to his keeping of *England* and *France*. To this End he divided amongst his Soldiers come out of *England*, the Fields, and fertile Lands of *Lesser Britany*, to the end they might cultivate them, and enjoy the Fruits of them. But that the Soldiers might marry and have Issue, to succeed them, and take Root in that Land and Province, where there were no Women, they being all slain, he thought fit to send into the Islands of *Britany*, which comprehend *England*, *Scotland* and *Ireland*, for a great Number of young Maids: Who being brought into *New*, and *Lesser Britany*, might be married to the Soldiers, who for the greatest Part were Natives of the same Country with them. The chief Head of all that Army was *Conan*, a Person of great Birth, and one of the greatest Lords of all *England*; whom *Maximus* had made his Lieutenant, and Prefect of all the Ports of that Coast. *Conan* demanded in Marriage a most noble Virgin, Daughter of *Dionocius* King of *Cornwal*, called *Ursula*; in whom concurred all the Gifts of Modesty, Beauty, and gracious Carriage, which can be desired in a Woman. Throughout all the Provinces of *Britany* eleven thousand Virgins were sought for, to the Intent above-mentioned, and to accompany *Ursula*, who was to be the Head and Lady of them all. Of the Virgins some of them went willingly and others against their Will: But *Maximus* having commanded it (who was now Emperor, or rather Tyrant) willing or not willing, they must obey. They put them into certain Ships that were prepared to carry them into the new Province of *Britany*. It was the Pleasure of our Lord, that the Ships going out of the Haven, they had so contrary Winds, that in place of carrying that *Armada*, and blessed Company into *Britany*, they snatched them a quite contrary Way with so great Violence, that passing before the Islands of *Zeland* and *Holland*, they fell into the Mouth of the River of *Rhine*, which is very broad and deep. At the same Time that this happened, the Emperor *Gratian* understanding what *Maximus* had done in *England*, and in *France*; and that he carried himself as Emperor and Lord, and not as his Captain and Servant, to repress him, and chastize him, he had called to his Service the *Poitevins* and *Huns*, a fierce, cruel and barbarous People, who had overcome

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OCTOB. vercome the *Goths*, and had done strange
 21. military Feats. These under the Conduct
 of *Melga* Captain of the *Poitevins*, and
 of *Gaumus* General of the *Huns*, with a
 powerful Fleet began to infest the Sea,
 and to rove about as Pyrates, robbing and
 making Prize of all they could, with in-
 tention to pass into *England*, to cast *Maxi-*
mus out of it, and to serve the Emperor
Gratian, who gave them Pay. At the
 same Time that the Virgins were cast up-
 on that Coast, those Barbarians arrived at
 the same Port: And understanding that they
 were Enemies Ships, and belonged to *Maxi-*
mus, against whom they came, they seized
 on them. When they saw that they were
 fraught with young Women (they being
 as lewd and lascivious, as they were fierce
 and cruel) went about to Force, and Dis-
 grace them. But the holy Virgins, their
 Head and Mistress *St. Ursula*, animating and
 exhorting of them, resolved rather to lose
 their Lives than their Chastity. And shew-
 ing both by Deeds and Words, their great
 Courage and Constancy, and that rather
 than offend God, they were ready to suf-
 fer any Pain or Torment; the Barbarians
 turning their Love into Fury, and into a
 Hatred of the Christian Faith, fell upon
 them like so many Wolves upon a Flock
 of innocent Lambs, and put them all to
 the Sword: Not to be detained there any
 longer from going into *England*, which
 they understood was naked of Men, *Ma-*
ximus having drawn the Soldiers out of it.
 Of all that holy and virginal Company,
 there remained alive only one, called *Cor-*
dula, who out of a womanish Fear, at the
 Time of the bloody Butchery, hid herself;
 but having seen what passed, and that all
 her Companions were martyred, animated
 by our Lord, who had chosen them all
 for himself, the next Day she discovered
 herself, and was martyred, as says the *Roman*
 Martyrology. The more principal
 Virgins that there shed their Blood for the
 Faith of CHRIST, and for their Chastity,
 were (as *Ado* says) *St. Ursula*, the Guide,
 Head, and Leader of them all, and *Sentia*,
Gregoria, *Pinnofa*, *Mardia*, *Saula*, *Britula*,
Saturnina, *Rabacia*, *Palladia*, *Clementia*,
 and *Grata*. On the Day that they died,
 CHRIST their dear Spouse triumphed in
 the holy Virgins, over Infidelity and Car-
 nality, over Sin and Hell: And declared
 how much more powerful the Virtue of
 a Christian is to suffer Death, than is the

Cruelty of the Devil and his Ministers to
 inflict it: And that his Soldiers rise by
 Falling, and by dying Conquer, and are
 crowned with eternal Glory. The Bodies
 of the holy Virgins were gathered up by
 the Faithful with great Devotion, and car-
 ried to the City of *Cullen*, which is seated
 upon the same River of *Rhine*: Where
 was founded a famous Monastery of Nuns,
 and in it are to be seen at this Day, ma-
 ny of the Heads of these holy Virgins,
 and are revered with singular Devotion;
 and their Relicks are dispersed throughout
 all Christendom. Many believe, that the
 Place where the holy Bodies of the Vir-
 gins now are, is that where they were kil-
 led. For the Earth of that Church does
 not admit of any dead Body, although it
 be of an Infant newly baptized, if they
 bury it in it; but in the Night it casts it
 up again, as Bishop *Lindan* writes. Which
 they take as a Sign, that God would not
 have any other Body buried there, where
 are entered those of so many and so il-
 lustrious Virgins and Martyrs, his Spouses,
 who there shed their most pure Blood for
 the Confession of their Faith, and in De-
 fence of their Chastity. It is also said, that
St. Ursula, and her holy Companions at
 the Hour of Death favour those who in
 their Life do bear Devotion, and recom-
 mend themselves to them. The Martyr-
 dom of these Virgins was, according to *Bar-*
onius, in the Year of our Lord cccclxxxiii,
 in the Reign of *Gratian*, and *Valerian* his
 Brother, and *Theodosius the Elder*: Whom
Gratian had made his Colleague in the Em-
 pire, seeing himself so beset on all Sides,
 by the numerous Forces of the Barbarians,
 and standing in Need of the Succour of
 so valiant a Captain: And it happened up-
 on the 21st of October, and the holy
 Church celebrates it upon that Day. Of
 the eleven thousand Virgins (besides the Au-
 thors we have cited) do write *Wandalbert*,
 who flourished in the Year of our Lord
 dcccl, and *Sigibert* Monk of the Mo-
 nastery of *Gembleu*, who writ about five
 hundred Years ago, and *Rogierius Cister-*
cienfis, and *Richardus Præmonstratensis*,
 and *Claudius de Rota*, and *Bonifinius* in
 his History of *Hungary*, and *Peter de Na-*
talibus, and *Polydore Virgil* in his Histo-
 ry of *England*, and more copiously *Law-*
rence Surius, in his fifth Tome of the *Lives*
of Saints.

The Lives of St. CHRYSANTHUS, and St. DARIA, Martyrs.

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25.

Chrysanthus was of the City of *Alexandria*, Son to a noble Senator, called *Polemius*, who came to live at *Rome* with all his House and Family, and was courteously received by the Senate, and much honoured by the Emperor *Numerian*. *Polemius* took Care that his Son *Chrysanthus*, who was of a delicate and sublime Wit, should exercise himself in the Studies of all good Learning. *Chrysanthus* then turning over Books in his Studies, by a particular Providence of Heaven, found one in which were written the Gospels. He read them from the Beginning to the End, and understood the Darkness, in which he lived, and that the true Light was JESUS CHRIST. That he might better understand the Doctrine which he had discovered, hearing that a Christian called *Carpophorus*, well skilled in the holy Scriptures, for Fear of the Persecution, was hidden in a certain Cave, he went to him, and besought him with great Earnestness, to declare to him the Law of JESUS CHRIST, and his Gospel. *Carpophorus* did it very willingly; instructed him, baptized him, and confirmed him in the Faith, in such sort, that seven Days after, *Chrysanthus* preached publicly in *Rome*, that JESUS CHRIST was true God. *Polemius* understood what his Son *Chrysanthus* had done, and what he had preached; and partly out of a Zeal for his false Religion, and partly out of Fear lest the Penalty of the Law against the Christians should fall upon him, was furiously enraged against his Son, and put him in a dark Prison, commanding only a set Measure of Meat to be given him. But seeing that this Rigour and Correction did not succeed, he took another Way of Cherishings and Sweetness, and by Means of certain beautiful Women his Servants, he endeavoured to pervert him, and to solicit him to Naughtiness; that losing his Chastity, he might more easily lose the Faith of CHRIST. They took then *Chrysanthus* out of Prison, cloathed him very richly, put him in a Chamber well accommodated with Tapestry and Hangings of Silk: The Women entered in to do their wicked office; and the Saint seeing them (fearing his own Frailty) lifted up his Eyes to Heaven, and begged Succour of our Lord; and our Lord so gave it him, that (as *Metaphrastes* says) immediately he caused a profound Sleep to seize upon the Women, which so overpowered them, that unless they were taken out of that Chamber, they could not awake; and by this Means our Lord delivered *Chrysanthus* out of that Danger. His Father thought it was more to the Purpose

to seek out one beautiful Damsel, gracious, wife and prudent, and to marry her to his Son, and to make her Heiress of his Means; that she might accomplish with *Chrysanthus* as his lawful Wife, what the Servants were not able to effect. They found amongst the Virgins of *Minerva* one who was called *Daria*, in whom concurred all the Graces and Gifts to be wished for in a Woman. They spoke to her, and with Difficulty could they persuade her to be married to *Chrysanthus*, and to charge herself with the curing of him, of his Folly as they called it. But the Tears of old *Polemius*, and the Thought of doing Service to her Gods, inclined her to undertake it. She cloathed herself richly and pompously; entered very boldly into the Place where the young Man was, assailed him with sweet, advised, and amorous Words, endeavouring to persuade him to put away the Faith of CHRIST, and to marry her. But our Lord kept *Chrysanthus*, and gave him such Grace from Heaven, and so good and efficacious Reasons, that discoursing with *Daria*, she fell into that Snare which she had laid for *Chrysanthus*, and favoured by God, yielded herself up, and said she would be a Christian. They agreed then betwixt themselves faithfully to keep their Virginity, and to give out that they were married; and by this Means *Chrysanthus* was freed from the Prison and Guard, in which his Father kept him. *Daria* was baptized, and they two lived together as Brother and Sister in all Chastity. And as it is proper to the Virtuous to desire and endeavour to make all others virtuous also, they counselled the Persons with whom they conversed, to receive the Faith of CHRIST our Saviour, and to keep Chastity; and in Effect they persuaded many, *Chrysanthus* Men, and *Daria* Women. This was known in *Rome*, and *Celerin* the Prefect commanded them to be apprehended, and to be delivered up to *Claudius* Tribune, that he might examine their Cause, and punish them if they were found guilty. *Claudius* commanded *Chrysanthus* to be carried to the Temple of *Jupiter*, and because he would not adore him, to be cruelly whipped. The Executioners did it with so great Cruelty, that by the Strokes and Blows which they gave him, his very Bones were discovered, and his Entrails appeared. They carried him from thence to Prison, and cast him into a dark Dungeon, and loaded him with Irons and Chains; strewing the Floor with filthy
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Осѡв. and stinking Things. But in the Sight of
 25. the Tormentors his Fetters turned to Dust, and in that stinking Place was smelt a most sweet and fragrant Odour. They flayed a Calf, and sowed up *Chrysanthus* naked in the Skin, and so exposed him a whole Day to the scorching Sun; but he received no Harm hereby. They carried him back to Prison bound with many Chains, but they were instantly broken and consumed; and so many Lights appeared in that dark Dungeon, that it became bright and shining. They bound him again, and intending to whip him with Rods of Iron, the Ministers of Cruelty taking them in their Hands, they became soft; and they were not able to give a Stroke with them. The Tribune was convinced that could not be done by Art-magick and Sorcery, but that it was the Hand and Power of God; and illuminated by the Light of Heaven, cast himself at the Feet of *St. Chrysanthus*, and besought him to pardon him the Evil he had done him, and to pray to God, whom he confessed, and by whom he was protected in so many and cruel Torments, that he would pardon him, and give him a true Knowledge of him. All his Soldiers did the like; and *Claudius*, *Jason*, and *Maurus* his Sons; and *Hilaria* his Wife, with all his Family, and the Soldiers that were under his Charge, and many other People were baptized.

The Empeeor *Numerian* understood what had passed, and commanded them all to be killed. *Claudius* was thrown into the River *Tyber* with a great Stone tied to his Neck, and drowned; the rest were beheaded. *Hilaria* the Wife of *Claudius*, some Days after, praying in the Cave, where the Bodies of all those holy Martyrs had been put, was apprehended by the Pagans, and they going to carry her before the Emperor, she besought them to give her a little Time to make her Prayer; and in it she begged of God that he would take her into the Company of her Husband and Children; our Lord heard her, and she there gave up her Soul to God; and so her Body remained amongst the Bodies of the other Saints. The Emperor commanded *Chrysanthus* to be put in the Prison called *Tullianum*, which was dark and very incommodious, and *Daria* to be carried to a publick Stews, where the holy Virgin being put, that disgraceful Place by her Presence and Prayer, was converted into a devout Oratory. For our Lord sent a Lion, who having got loose out of the Den in which he was, put himself before *Daria*, as one that would defend her. There entered a wanton and dishonest young Man, without knowing what had passed, to dis-

grace and violate the holy Virgin. The
 Lion fell upon him, and threw him down
 upon the Ground, rather dead than alive
 with Fear, and the sudden Surprise, and
 looked up to the Saint to see what she
 would command him to do with that un-
 happy young Man. And she commanded
 him not to hurt him, and taking Occasion
 from that what the Lion did to obey God,
 she spoke to the young Man, and converted
 him to the Faith of *JESUS CHRIST*.
 And now delivered out of the Lion's Paws
 (whom the Saint had commanded to let
 him alone) he began to cry out through
 all the City, that there was no other
 God but *JESUS CHRIST*, whom the Christians
 adored. Those that had Charge of
 the Lion, came to take him, but he guided
 by God, turned against them, and having
 thrown them upon the Ground, expected
 that the Saint should command him what
 he was to do with them; and upon this
 Occasion they also were converted, and
 became Preachers of the Greatness and
 Majesty of our Lord. *Celerin* the
 Governor commanded Fire to be put round
 about the Chamber, where *Daria* and the
 Lion were, that they might there be burnt;
 but by the Will of our Lord the Lion taking
 the Saint's Blessing, bowed down his
 Neck, and passed through the Flame without
 being burnt, and through all the City
 without doing any Hurt to any one, or receiving
 any Hurt from any one. After this they
 tied *Chrysanthus* to a Post, which broke in
 Pieces, and also the Cords, and the
 Torches that were lighted to burn his Sides,
 went out of themselves. They went about
 to torment *Daria*, but the Nerves of the
 Hands of the Executioners contracted themselves
 with so great Pain and Grief, that they
 let her alone. Finally they carried them
 out of the City by the Way *Salaria*, and
 there they made a great Pit, and put them
 alive in it, and casting Earth and Stones
 upon them, they were together martyred
 and buried. God our Lord wrought great
 Miracles by these Saints, and through their
 Intercession gave Health to many sick People.
 Once a great Number of Christians met
 together to celebrate their Feast in a Cave,
 and the Emperor *Numerian*, when they were
 all in it, commanded it to be shut up, so-
 that they all died, and became Martyrs of
CHRIST. There was a Priest amongst them
 called *Diodore*, who said Mass to them, and
 communicated them, and animated them to
 endure that Death with Constancy and Joy
 for our Lord. The holy Church celebrates
 the Martyrdom of *St. Chrysanthus* and
Daria upon the 25th of *October*, and it was
 in the Year of our Lord *CCLXXXIV*,
Numerian being Emperor. It
 was

The Life of St. EVARISTUS, Pope and Martyr.

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OCTOB. 25. was written by *Verinus* and *Armenius*, Priests of St. *Stephen* Pope, and *Metaphrastes* enlarged and amplified their History; and St. *Damasus* Pope made certain very elegant Verses in the Praise of these holy Martyrs, and put them upon their Tomb. The *Roman* Martyrology, and that of *Ufuard*, and

Surius in his fifth Tome, and Cardinal *Baronius* in his Annotations upon the Martyrologies; and in the second Tome of his Annals, and St. *Gregory* of *Tours* in his Book of the Glory of the Martyrs, make Mention of the Saints *Chrysanthus* and *Daria*.

OCTOB. 25.

The Life of St. EVARISTUS, Pope and Martyr.

OCTOB. 26. **T**Hirteen Days after the Death of the holy Pope *Anacletus*, was chosen in his Place St. *Evaristus*, who was a *Grecian* by Nation, as was his Predecessor, and the Son of one *Judas*, a *Jew* both by Nation and Sect, Native of *Bethleem*. He was a very learned and holy Man, and the first that divided the Parishes of *Rome* amongst the Priests, who were those that afterwards had the Title of Cardinals, he ordained that seven Deacons should accompany the Bishop always when he preached; as well that they might be Witnesses of his Doctrine, as to honour that Ministry, and to guard their Prelate. He provided that Marriages should be celebrated in publick, and not clandestinely, and that the Married should receive their nuptial Benediction in the Church, as had been practised from the Time of the Apostles, as writes *Tertullian*. He commanded that Bishops should not leave their own Churches for others, seeing they are their Spouses, as married do not leave their own Wives for others; and that the Accusation of the People against their Bi-

shop should not be received, unless there did first precede some great Suspicion against him. He was Pope nine Years and three Months; and upon the 26th Day of the Month of *October* he was crowned with Martyrdom, although the Manner how he was martyred, be not recounted; but the holy Church celebrates it, and holds him for a Martyr. He died in the Year of our Lord cxxi, and in the second of the Empire of *Adrian*. He was buried near to the Sepulcher of the Prince of the Apostles St. *Peter*, in the *Vatican*. He gave Orders four Times in the Month of *December*, and made then fifteen Bishops, seventeen Priests, and two Deacons. Although Authors vary about the Number of the Ordinations made by St. *Evaristus*, and about the Number of the Ordained by him; yet this is the most certain, as Cardinal *Baronius* has noted. Of St. *Evaristus* do write St. *Irenaeus*, *Eusebius*, *Nicephorus*, St. *Augustin*, *Optatus Milevitanus*, *Bede*, and the Authors of the Lives of the Popes.

OCTOB. 26.

The Lives of the holy Apostles St. SIMON, and St. JUDE.

OCTOB. 28. **T**HE holy Apostles *Simon* and *Jude* were the Sons of *Mary Cleophas*, Sister or Cousin German to the Mother of God our Lady, and Brothers to St. *James the Less*. *Simon* was called *Cananaeus*, and for this Cause St. *Luke* called him in *Greek* *Zelotes*, because *Cana* in *Hebrew* is the same that *Zelos* in *Greek*; and he took this Surname because he was born in *Cana* of *Galilee*, and to distinguish himself from St. *Peter*, who was also called *Simon*; and *Jude* also took the Surname of *Thaddaeus* or *Lebbeus*, to distinguish himself from *Judas Iscariotes*. We find not when, or how these blessed Saints were called to the Apostleship; only Mention is made of them, when the twelve Apostles are named by their Names in the holy Gospel, and it is said in it, that our Saviour chose them, and called them Apostles. Also in the Sermon of the last Supper, CHRIST our Lord saying: *He who*

loves me, shall be loved of my Father, and I will love him, and will manifest myself unto him: Judas demanded, Lord, how shall this be, that thou wilt manifest thyself to us, and not to the World? In the Gospel there is no more particular Mention of *Jude*, nor of *Simon*, and it is very little that we know of these holy Apostles, which is certain and assured; although it is most certain, that in the preaching and propagating of the Gospel they endured great Hardship, and wrought many Miracles, and converted innumerable People to the Faith; and as valiant Captains of CHRIST, and Conquerors of the World, by their Life and Doctrine made War against Satan, casting him out of the Throne, which he had tyrannically usurped, and throwing down Idols, and enlightening and undeceiving those, who were blinded and deluded with the vain Adoration of false Gods. Only it is said,

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Осѡв. that St. Simon preached in Egypt, and St.

28. Jude or Taddæus in Mesopotamia, and that afterwards they went together into Persia, and having brought a great Multitude of People to the Knowledge of our Lord, were crowned with Martyrdom. This is what the Martyrologies say, the Roman, those of Bede, Ufuard and Ado, and is taken out of St. Jerom, and St. Isidore, and other ancient Authors, and out of Baronius amongst the modern Writers. In a certain Life of these holy Apostles, which goes under the Name of Abdias of Babylon, which is that which is followed by St. Antoninus Archbishop of Florence, and by Petrus de Natalibus, and by Joachim Perionius a Benedictine Monk, and other Authors, are recounted certain Things, which (granted that the Book be Apocryphal) may perhaps be true. For to say that a Book is Apocryphal, as that is, is only to say that it is not of undoubted Authority; but it does not for this follow, that all the Things which are contained in that Book, are false; for in any Book, how Apocryphal soever it be, may be found some Things that are true; and perhaps they are so, which are contained in the Life of these Saints, which, as I said, Abdias wrote, which Things I will here relate, because they are those that are commonly written of them.

When the holy Apostles were come into Persia, the Devils, which until that Time had given Answers, became dumb. It happened that a Captain of the King of Babylon called Baradach, was to go to War against the Indians, and he desired to know of his Gods, what would be the End of that War. He went from one God to another, but none gave him an Answer. He wondered at it, and desiring to know the Cause of it, at last they told him, that they could not answer him, so long as Simon and Jude, the Apostles of JESUS CHRIST were in that Province. The Apostles were sought out by the Command of Baradach, and after some Discourse had past betwixt them, the Apostles gave Leave to the Devils to answer that by their Answer it might be better known, what Lyars and Deceivers they were. The Devils answered by their Ministers, that the War would be long and bloody, and would cost many their Lives on both Sides. The Apostles hearing this smiled; and Baradach saying, I tremble for Fear, and do you laugh? The Saints answered; You have no Cause to Fear, for to Morrow at three a Clock in the Morning will come Ambassadors from the Indians to ask Peace of you, and to deliver themselves up into your Hands, and will do whatsoever you shall command them. The Priests of the Idols mocked and scoffed at that which the holy Apostles said, and endeavoured to make them to be suspected, as

Men that had secret Correspondence with their Enemies: But the Captain was satisfied, for that they required not that he should expect any long Time, to be certified of the Truth of what they said, but only some few Hours. He commanded both the Apostles, and the Ministers of his Gods to be apprehended, that he might punish those that had lied. The next Morning at three a Clock the Ambassador came; and with that Baradach was put out of Doubt, and would have put the idolatrous Priests to Death: But the Apostles hindered him, saying that they were not come into that Kingdom to take away Life from any one, but to give Life to many. He offered them many Jewels and Gifts, but they would take nothing. He carried them along with him to the King of Babylon; and related to him what had passed with them: He praised them highly, as well for having the Spirit of Prophecy, and knowing Things to come, as for Persons that were humble, virtuous, meek, and such as did not seek after Gain. There were at this Time with the King two Magicians, called Zaroes and Arphaxad, who were fled thither out of India, where St. Matthew preached, and had discovered their Wickedness and Deceits. These seeing the Apostles, began to persecute them, and that they might terrify the Pagans, and do the Saints some Mischief, they caused by their Enchantments many Serpents to come thither: But St. Simon and Jude commanded the same Serpents to bite and wound the Magicians themselves, but without killing them. The Serpents obeyed the Servants of our Lord; and the Magicians were in great Pain and Grief, and without Authority and Credit, and confounded went out of Babylon, and fled into other Parts, publishing every where, that the Apostles were Enemies of the Gods, and took away their Worship from them. By this Means the Apostles were free, and by their Preaching and great Miracles converted many: And the King himself and his Family was baptized, and the Faith of CHRIST was planted in that Kingdom, to the great Glory of our Lord, and universal Benefit of all that received it. There happened at that Time a Thing, which made the Apostles more admirable and glorious. The Daughter of a great Man in Babylon conceived with Child, and it was not known who was the Author of the wicked Fact. Her Parents at the Time of her Delivery urged her to tell who it was that had disgraced her, that he might be chastized: She, to free herself out of Danger, or to conceal the Author (because he was of a base and low Condition) or for that God so permitted it, the more to manifest his Glory, accused a Deacon of the Apostles called Euphrosynus, casting the Blame of the Crime

OCTOB. 28. Crime upon him. They apprehended him, and brought him before the King. The Apostles knowing that he was Innocent, demanded that the Parties might be brought Face to Face, and that they would bring the Child also newly born. They did so. They commanded the Infant in the Name of CHRIST, to tell, whether that Deacon had committed the Crime, which its Mother charged him with, and whether he was its Father? The Infant answered, that he was not its Father; and that the Deacon was virtuous and chaste, and had never committed a carnal Sin. The adverse Party urged the Apostles, that they would ask the Child, who was the Malefactor? But they said, It belongs to us to free the Innocent, and not to discover the Guilty. And by this Means the Falsity was detected, and the Deacon freed, and the holy Apostles in greater Credit and Veneration.

The Apostles after they had planted the Faith, departed from *Babylon*, and went preaching throughout divers Parts of the Kingdom. They came to a very prime City called *Suamir*, where were the Magicians *Zaroës* and *Arphaxad*; who incited the Priests of the Idols against the holy Apostles, as Destroyers of their Temples; and so prevailed by their Words and Deceits, that they made them to be apprehended. They carried *Simon* to the Temple of the Sun, and *Thaddæus* to the Temple of the Moon, to the end that they should adore them. The Apostles made their Prayer, and the Idols fell down, and broke in Pieces, and out of them went Devils in the Shape of *Blackamoors*, horribly crying out and howling. The Priests were so enraged hereat, that in a strange Fury they fell violently upon the Apostles, and tore them in Pieces. At this Time the Heaven was very clear, and all on the sudden there arose a terrible Tempest with such Thunder and Lightening, that it beat down the Temples of the false Gods, and killed many of the Pagans, and amongst them the two Magicians, leaving their Bodies turned into Ashes. The King who was now a Christian, understanding of the Death of the holy Apostles, caused their holy Bodies to be brought to *Babylon*, and there built a

sumptuous Church for them, where they remained, until in Process of Time they were translated to *Rome*, and placed in the Church of *St. Peter*. Their Martyrdom was upon the 28th of *October*, and upon this Day the Catholick Church celebrates their Feast. The Year in which they died is not known. *St. Jude* wrote a canonical Epistle, and it is received as such by the whole Church, and is put amongst the other holy Scriptures, in which he cites an apocryphal Book of *Enoch*: From whence is gathered the Truth of what we said above, that a Book may be Apocryphal without being False. It is to be marked, that some Authors would confound, and make these two holy Apostles, *Simon* and *Jude* to be but one, whereas the Truth is that they were two, distinct, and different, and not one and the same. Others also have been deceived, believing that *St. Simon* the Apostle, was the same with *Simeon* Bishop of *Jerusalem*, who having succeeded in that Seat to *St. James the Less*, and being a hundred and twenty Years old, was crucified in the Time of *Trajan*: But he was no Apostle, but one of the seventy two Disciples of our Lord. Others have believed that *St. Judas Thaddæus* the Apostle, was he that was sent by CHRIST our Lord to King *Abagarus*, as *St. Jerom* and *Bede* do think. But it is more probable that there were two *Thaddæuses*; one the Apostle, and another, one of the seventy two Disciples: And that this latter, was he that cured King *Abagarus*, and converted the People of *Edeffa* to the Faith; as say *Eusebius*, *Nicephorus*, and *Dorotheus*. Lastly, it is to be noted, that some few Years since were printed, and come forth to light ten Books, under the Name of *Abdias*, the first Bishop of *Babylon*, in which is treated of the Acts, Lives and Deaths of the Apostles, translated into *Latin* by *Julius Africanus*; and in this Book are written of *St. Simon* and *Jude* Apostles, the Things we have here recounted, and others, which purposely we omit. But Pope *Paul IV.* of happy Memory, forbade this Book, and put it into the Catalogue of prohibited Books, as *Sixtus Senensis* has observed in his holy Library; and it has no Authority.

The Month of *NOVEMBER*.

The Feast of ALL SAINTS.

NOVEMBER
I.



AMONGST all the Feasts which the holy Church has instituted throughout the whole Year, in honour of the Blessed that are in Heaven, the most solemn, and of greatest Devotion, is that which is celebrated on the first Day of *November*, in Commemoration and Honour of all the Saints: For in this Feast she comprehends them all, without excluding any; and recommends herself to them, and invokes, and calls to her Favour all that blessed Company and heavenly Court. Pope *Boniface IV.* instituted this Feast in *Rome*, in honour of the most glorious Virgin *Mary* our Lady, and of all the holy Martyrs, consecrating to our Lord that most famous and sumptuous Temple, which not *Domitian* the Emperor (as *Ado* says) but *Mark Agrippa*, a Citizen of *Rome*, and a great Favourite of the Emperor *Octavian Augustus* had dedicated to *Jupiter* the Revenger (as *Pliny* says) after the naval Battle, in which *Octavian* overcame *Mark Antony*, and became absolute Lord of the *Roman* Empire. *Agrippa* called this Temple *Pantheon*, that is to say the House of all the Gods; because in it all the false Gods of Antiquity were adored. And although, after the Emperor *Constantine* was converted to our holy Faith, and began to build Churches to *JESUS CHRIST* our Saviour, the Christians threw down very magnificent and stately Temples of the Pagans, that those Places might not remain standing, in which such foul and abominable Sacrifices had been offered to the Devil; and for this Reason in *Alexandria* they ruined the Temple of *Serapis*, in *Gaza* the Temple of *Marnas*, in *Apamea* the Temple of *Jupiter*, and in other Parts many others, which were so magnificent, and of such excellent Architecture, that they were held for the Miracles of the World: Notwithstanding, afterwards they judged it was better (Paganism being now fallen and sup-

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pressed) that where before the Devil had been served, the true God should be served, and that the same profane and abominable Temples should be purified by the Ceremonies which the Catholick Church uses, and sanctified and adorned with the Relicks of Martyrs, should be consecrated to our Lord. As is to be seen in *St. Gregory* the Great, who in a certain Epistle writes to the King of *England*, who a little before was converted to the Faith, to cause the Temples of the Idols to be thrown down. But afterwards when Christianity had taken some Root in that Kingdom, that the Weak might not be troubled, he commanded *Melitus* Bishop, not to destroy the Temples of the Pagans, but convert them into Christian Churches. *Boniface IV.* then, who was Pope a little after *St. Gregory* (for *Sabinian* and *Boniface III.*, who immediately succeeded him, did not live three Years) following this Order, dedicated the *Pantheon*, which *Agrippa* had built to all the Gods, in honour of the most sacred Virgin *Mary* our Lady, and of all the holy Martyrs (who were those that at that Time were celebrated in the holy Church) and called that Church *St. Mary ad Martyres*, and at present it is called our Lady of the *Rotonda*, and commanded that the Feast should be celebrated in *Rome* upon the thirteenth of *May*, on which that Church was dedicated, and on this Day the *Roman* Martyrology puts it. Cardinal *Baronius* says, that in an ancient Manuscript of that Church is found, that they carried and placed in that Church with great Solemnity eight and twenty Cart Loads of the Bones of holy Martyrs, taken out of diverse Cemetries of that holy City. This is what Pope *Boniface IV.* commanded. But afterwards Pope *Gregory IV.* who died in the Year of our Lord *DCCCXLIV*, ordained that the Feast which was kept in *Rome*, upon the thirteenth of *May*, in Honour of our Lady and all the Martyrs

NOVEMBER
I.

NOVEMBER 1. Martyrs, should be kept throughout all Christendom upon the first Day of November, in Honour of them, and together of all the holy Confessors, and Citizens of Heaven. For this Cause it is called the Feast of all the Saints, and is kept throughout all the Church, and particularly in the Rotunda Church of our Lady at Rome, with great Joy and Devotion; and this is the first Cause of the Institution of this Feast. But there are others of no less Consideration, amongst which one is, the Obligation that we have to glorify our Lord in his Saints, and to honour the Saints themselves, who so well know how to honour him, and left us such rare Examples of their Sanctity that we should imitate them, and now by their Prayers aid and assist us. But the Saints being, as they are, innumerable, and for that being so many they could not be all celebrated in particular, and every one by themselves, it was very convenient that a Day should be instituted, on which we might at least praise them all together, and shew the Piety and Devotion we have towards them, without excluding any one. Another Reason is, that which is mentioned in the Book called the Roman Order: *Ut quidquid humana fragilitas per ignorantiam, aut negligentiam, in solemnitatibus, & Vigiliis Sanctorum minus plene peregerit, in hac observatione Sancta solvatur.* To the End that what human Frailty through Ignorance or Negligence has less fully performed in the Feasts and Vigils of Saints, may be recompensed by the devout Observation of this sacred Solemnity. Another Reason the holy Church gives us in the Prayer of the divine Office to be said upon the Day: *Ut desideratam nobis tue propitiationis abundantiam, multiplicatis intercessoribus largiaris.* To the End that what for our great Sins we have not been able to obtain of our Lord, through the Intercession of each one of the Saints, we may obtain it to Day by the Prayers of all that Court, and blessed Company, who prostrate before Almighty God, represent unto him our Petitions and Prayers, and with singular Affection and Charity beseech him that he would hear us, and grant us what through the Mediation of so many and so great Servants and Friends of his, we make Supplication to him for. But the chief Reason of the Institution of this Feast, is to animate us to the Imitation of all the Saints, by proposing to us their most perfect and divine Life, and the unspeakable Glory they obtained by it; and (as St. Bernard says) that we may follow those in our Conversation, whom we venerate by this solemn Festivity; and may run with great Steps to the Happiness of those whom we esteem happy, and may be favoured by their Patronage, with whose Praises we are delighted. And St. Augustin

NOVEMBER 1. says; *They celebrate the joyful Feasts of the holy Martyrs, who follow the Steps and Examples of the same Martyrs: For the Solemnities of the Martyrs are nothing, but certain fervorous Exhortations to Martyrdom, and that we should not be slow in imitating what we delight to celebrate.* Hitherto St. Augustin. For this Cause the holy Church reads unto us to Day in the Mass the Gospel of the Beatitudes, in which is discovered to us the Way which all Saints went, and which we ought to go. The Humility and Poverty of Spirit; the Meekness and Tears; the Hunger and Thirst after Justice; the Mercy and the other Virtues they had; and together the Reward and Possession of the Land of the Living, and the Kingdom of Heaven which was given them for the same. And because the Examples of the Saints are to be read in the particular Lives of each one of them, and all are resumed, and summed up in these Beatitudes, which are the Means to obtain the Glory and Blessedness of Heaven which they now possess (which although in different Degrees, is one and the same of them all) to the End we may be the more inflamed to the Love of Virtue, and to imitate the Life of the same Saints, I will treat of the immense Joy, and unspeakable Glory which they possess, seeing our holy Mother the Church celebrating their Feast, represents it to Day unto us.

But what Tongue, although it were the Tongue of the Saints themselves, can explicate the Glory they possess, or what Understanding can comprehend that Good which is the only Good, and the Fountain and Cause of all other Goods? The Apostle St. Paul says, that the Eye has not seen, nor the Ear heard, nor the Heart of Man comprehended, the Goods which God has prepared for those that love him. The Eye cannot see them because they have no Colour, nor the Ear hear them, because they have no Sound, nor the Heart of Man comprehend them because they are not human Goods, but divine, and infinitely exceed its Capacity. The angelical Doctor St. Thomas teaches, that three Things which are in themselves finite, are in a certain Manner of an infinite Greatness and Dignity. The first is the Humanity of JESUS CHRIST our Saviour, which for being united in one and the same Person by the hypostatical Union with the Divinity, is of an infinite Dignity, and it cannot be said that CHRIST is a mere Creature. The second Thing is, the most sacred Virgin Mary our Lady, who although in herself she be a mere Creature, and finite, and limited; yet for being the Mother of God, and having conceived in her Womb, and brought forth the eternal Word, who is infinite and incomprehensible, she hath in her a certain immense

NOVEMBER 1. immense Greatness, and a Prerogative of an infinite Excellency. The Third is the Glory and the Blessedness of the Saints; which although it be in itself finite and limited, for that the Saints and Blessed themselves are so also, yet in a certain Manner it is said to be infinite, because they see and enjoy eternally that Good which is infinite, and which the Saints themselves cannot entirely and perfectly comprehend. This Happiness is so great, that the Man who possesses it, is in a certain Manner made God, not by Nature, but by Grace, and Participation, in such Sort that St. Peter says, *Ut efficiamini divinæ consortes Naturæ; that you may be made Partakers of the divine Nature.* For as Goodness makes the Man that possesses it good, and Justice just, and Wisdom wise, and Valour valiant, and Beauty beautiful, and other Qualities qualify him, and make him to be called by their Name; so as gravely says the sublime and philosophical Divine, *Severin Boetius*, the Propriety of the Divinity is to make divine, of the Deity to make Gods; and this is the Reward, which God gives the Saints in Heaven, he makes them in a certain Manner Gods; that the Saying of the Royal Prophet may be accomplished, *Ego dixi, dii estis, & filii excelsi omnes.* For as very potent Kings are served by the Nobles of their Kingdom, and oftentimes by those who are of their Race and Blood; so God our Lord in that his Imperial Court, where all the Saints and Blessed serve him, to the End that his Sovereign Majesty and Greatness might shew itself the more, he would that they should be all Kings, and in a certain Manner his Kindred; communicating to them by Grace that which he has by Nature, to every one according to his Capacity, and giving them a certain Resemblance of himself; of which the Apostle St. Paul says, *we all with open Face, beholding the Glory of our Lord, shall be transformed into the same Image, and be clothed with his Glory and Clarity, derived unto us from the Clarity and Glory which he has;* and we shall be like a Looking-Glass, which receives and represents in itself the Image of him that beholds it. And the beloved Disciple of our Lord says, *When our Lord shall appear, then we shall be like unto him.* In such Sort, that as a Drop of Water, mingled with a great Quantity of Wine, takes the Colour and Taste of Wine; and as Iron made red Hot in the Smith's Forge remaining Iron, leaves the Properties of Iron, and takes those of Fire; and as the Air, vested and penetrated with the Beams of the Sun, puts on the Sun's Light, and shines with its Clarity; and as a Looking-Glass which receives directly into it the Rays of the Sun, represents unto us a Similitude of the same Sun; so the Blessed, illuminated with the divine Light,

and vested with the immense Clarity of God, participate of his Deity, and are transformed into his Image and Likeness.

NOVEMBER 1. This Blessedness of the Saints, according to Divines, is divided into two Parts. The first is, the essential Glory, which is the more principal and substantial Part of their Blessedness. The second is accessory and accidental, and less principal, as we shall explicate by and by. The essential Glory is a total Conjunction and Union of the Soul with God, a most pure, most amiable, and inexplicable Union, replenished with all Goods, and remote from all Evils. This Conjunction and Union with God, consists in the clear Vision of the same God; of which St. *Augustin* says, *visio est tota merces*, that all our Reward, and all our Happiness is to see God. For although here upon Earth, a Man by seeing a King is not made a King, nor by seeing beautiful Things is made beautiful, nor joyful by seeing joyful Things (because all these Things are low, limited, and exterior to the Man that sees them,) yet God is a Good so immense, so infinite, and incomprehensible, and so full of infinite Perfections, that he ravishes and transforms into himself him who sees him in Glory; and according to his Capacity fills him with himself, and with all the Goods which he possesses: And by this glorious Vision gives unto the Soul of the Blessed an eternal Possession of himself, and a Joy above all Joys. Of this Vision the glorious Father St. *Augustin* says these Words: *There we shall see, we shall love, and we shall praise; in thy Light we shall see Light; and what a Light shall we see? An immense, incorporeal, incorruptible, incomprehensible Light, which never shall be extinguished; an inaccessible, increated, true, divine Light, which illuminates the Eyes of the Angels, and rejoices and conserves in their Vigour all the Saints, and is the Light of all Lights, and Fountain of Life, which thou art my God. For thou art that Light, in whose Light we see Light, thee in thy self, and in the Splendor of thy Countenance we shall see thee Face to Face. To see the Face of the living God, this is the highest Good, the Joy of the Angels, and of all the Saints, the Reward of eternal Life, the Glory of the blessed Spirits, an eternal Jubilee, a Crown of Beauty, the Robe of Felicity, an abundant Rest, the Beauty of Peace, interior and exterior Joy, the Paradise of God, the celestial Hierusalem, the beatifical Life, the Accomplishment of all Happiness, the Joy of Eternity, and the Peace of God, which surpasses all Sense.* Thus St. *Augustin*. What shall it be to see that Essence so admirable, so simple, and so communicable, and to see therein at one View the Mystery of the most Blessed Trinity? To see the Father in the Son, and the Son in the Father, and the Holy

NOVEMBER 1. ly Ghost in the Father, and the Son? To see without Shadows or Figures, how the Son is eternally begotten by the Father; how the Holy Ghost proceeds from the Father and the Son, as from one Principle; how none of the three Persons is greater, nor less noble than another, how the Father was not before the Son, nor he that was begotten, after him that begot him; but all the three Persons are in all Things equal, co-eternal, and of infinite Excellency and Dignity. There they see that indissoluble Knot, by which the divine Nature is tied to the human in the Person of JESUS CHRIST, and he that is infinite is in such Sort united to that which is finite, and God to Man, that it may be said with Truth, speaking of CHRIST, God is Man, and Man is God. In this Vision of the most Holy Trinity, and of the Mystery of the Incarnation of the eternal Word, does Beatitude principally consist. But the Saints do not only see God in God, but also they see themselves in God, and all Things else in God. For as St. *Fulgentius* says, as he that holds a Looking-Glass before him, sees the Looking-Glass, and sees himself in the Looking-Glass, and sees all other Things which are before the Looking-Glass; so the Saints having before them that Mirrour without Spot of the Majesty of God, they see God, they see themselves in God, and whatsoever is without God, according to the greater or lesser Knowledge which they have of God. For as here all the Creatures are as it were a Mirror (altho' a dim and imperfect one) which represent God unto us; so there God himself is a most bright, clear, and most perfect Mirror, which with one most simple View represents to the Blessed all the Excellencies, and Proprieties of the Creatures, much more perfectly than they are in themselves. And the secret and hidden Mysteries of God, which the most excellent and sublime Wits cannot with all their Study and Diligence dive into, penetrate, and by a thousand Parts find out, there they clearly see them in their Fountain, and obtain the Accomplishment of their Desire. There they see how the Earth, Water, Air, and Fire, all the Elements were created out of nothing; and the Heaven adorned with so many, and such bright-shining Lights, and Stars, and every Thing put in its proper Place with admirable Order and Harmony. There they see the most wise, and wonderful Distinction, Beauty, and Disposition of the nine Choirs of Angels, divided into three Hierarchies. There they see how all Graces, natural and supernatural, are in such Sort derived from that perpetually flowing Fountain, and descend unto the Creatures, that they are never separated from their Fountain (as a River from its Head) but always are entire-

ly in it, as a Light which communicates itself, and imparts itself to many Lights, without its own Detriment and Diminution. They see how all the Gifts of God are always new; because in him there is no Difference of Time, neither past, nor to come, but one Eternity, and a most present Time without Time. They see how God being a most simple, unchangeable and indivisible Good, some partake more of him, and others less; like the Sun, which communicates its Heat, and Light according to the Disposition it finds. Then what shall I say of the secret Judgments of God, and of the wonderful Effects of his divine Providence, which are an Abyss without Bottom, and cannot be reach'd and founded by the Understanding of Man? Why in this Life one is rich, another poor; one well, another sick; one strong, another weak; one beautiful, and another ugly; one of a sharp, and another of a dull Wit; and that which is more, why one Creature dies before Baptism, and descends to *Limbus*, and another by receiving Baptism flies up to Heaven? Why to one of the Thieves that were crucified with CHRIST, he gave such extraordinary Grace, that he should know him, and confess him to be God; and permitted the other to die in his Sin? Why he permitted *Judas* to fall into so detestable and horrid a Wickedness; and preserved the rest of the Apostles from falling into the same? Why (as St. *Augustin* writes) the good Man is poor, and the bad is rich; the bad is joyful and content, the good is sad, grieved and afflicted? Why the Innocent, and he that is without Fault is condemned in Judgment; and the perverse Accuser triumphs, and vaunts himself to have taken Vengeance of one who did not deserve it? Why the Sinner has perfect Health, and the just Man is consumed with Diseases? Why those that gave Hopes of being profitable by their Lives, are snatched away by Death before their Time; and others whom one would think ought not to have been born, live many Years? Why he that is the Reproach and Scandal of the Commonwealth is seated in the Throne, and raised to Honour and Dignity; and he who is just, and peaceable, and profitable, is thrust up in a Corner, and buried in perpetual Oblivion? Finally there they see that all the Works of God are mixed with Justice and Mercy, and that our Lord draws his own Glory out of all Things; and that if he permit some Things, which to our weak Eyes seem absurd, and out of the Way, yet they are not so, but are very proper, and convenient for our greater Good, and for the Glory and Exaltation of him who with so great Providence, and Desire of our Profit, permits them; and would not permit them, nor the Evils which we see, if they were not Instruments

NOVEMBER 1. Instruments of greater Good, and Matter of amplifying the Glory of God, who by his great Wisdom and immense Goodness, out of these Evils draws greater Good. Out of the Envy of the Sons of *Jacob*, with which they sold their Brother *Josiph* to the *Ismaelites*, he drew the Health and Relief of the same Brethren who had sold him. Out of the most cruel and ignominious Death of *JESUS CHRIST* our Saviour, the Redemption of the World. Out of the Sin of *St. Peter*, Humility in himself, and Mercy and Compassion towards others. Out of the Incredulity of *St. Thomas*, a firm Testimony of our Faith. Out of the Cruelty of the Tyrants that persecuted the Church, the Glory and Constancy of innumerable Martyrs, the Confirmation of the Gospel, and the Example of all the Faithful. There is no Arithmetician so skilful and experienced, that can count, or sum up, the Things which the Saints see in the divine Essence; nor Orator, how eloquent soever he is, that can explicate them, nor Understanding of Man that can imagine them; all which the Saints comprehend by one most simple View. From whence proceeds a Love so burning, so inflamed, and so fervorous, that the blessed Soul becomes to be all on Fire, by Participation of the divine Fire of our Lord; of which it is said, that it is a Fire that consumes, and converts all Things into itself, and always burns and never goes out. From this Love results an unspeakable Joy in the same Soul, by the Union of the Understanding with that Ocean of immense Wisdom, and of the Affection and Will with that sovereign Good, to which it is so tied bound, and glued that it cannot let it go. This is the essential Glory of the Saints, declared not as it is (for that is impossible) but as a rude Draught, and a Thing ill painted; after the Manner that our Weakness in the Obscurity of the Night of this Life, and of the Darknes of our Ignorance, is able to discern and explicate it.

The Good of the Saints is not wholly contained in this supreme Good, nor their Glory, in the Glory which they have by the Vision, Possession and Enjoyment of the sovereign Good; but from this supreme Good, as from their Fountain, do flow four other Goods, which do pertain to their accidental, secondary, and less principal Happiness; which are the Glory of their Bodies, the Beauty and Excellency of the Place where they are, the Company of so many heavenly Courtiers, and the Assurance that their Glory shall be eternal, and shall last as long as God shall be God. For first of all from that most plentiful and most abundant Glory of the Soul, there does redound unto the Body of the Blessed, all the Glory, Splendor, and Beauty

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it is capable of; and by a singular Subjection, Fraternity, and Obedience to the same Soul, the Body so follows it in all Things without Contradiction, or Repugnancy, as if it were not corporeal, but spiritual. In such sort, that as whilst we live here upon Earth (because our Soul informs the Body, and is so straitly united to it) it seems that it is of Flesh, and with the Weight of the same Body inclines itself, and is drawn downwards; so in Heaven the Flesh clothed with the Glory of the Spirit, raises itself, and ascends on high, and in a certain Manner is converted into a Spirit. And for this God gives the Body four wonderful Gifts, which are (according to the Doctrine of *St. Paul*, and of Divines) Agility, Subtility, Impassibility, and Clarity. The Agility shall be so great, and so admirable, that in the twinkling of an Eye the Body of the Blessed shall be wheresoever the Soul pleases. There is no Horse that so runs, nor Eagle that so flies, nor Arrow that goes with such Swiftnes, nor even the Sun itself (that in so few Hours makes his Course, and goes round the World) that may be compared with the Quickness with which a glorified Body is wheresoever it pleases. The Subtility shall be such, that there is no Air so delicate, nor no Ray of Light, so subtil, nor Voice of Man, nor any earthly Thing so penetrating, that the Subtility of a glorious Body does not far exceed it. But what shall I say of the Impassibility? Which is so great, that as a Beam of the Sun cannot be cut with a Sword, nor be drowned in the Water, nor be burnt in the Fire, nor be sullied or defiled with any unclean Thing; so a glorious Body cannot suffer, nor receive any Hurt, or Damage. What of the Clarity? which surpasses that of the Stars, of the Moon, and of the Sun itself; and all the splendid and shining Things here below, are Obscurity compared with it. And this is what belongs to the Glory of the Bodies of the Blessed. But to declare the Excellency, Greatness and Richness, and Beauty of that royal Palace, and perpetual Habitation of the Saints, it were necessary that one of them should come down from Heaven, and as an Eye-witness, should describe it unto us, and set it before our Eyes. For the Seat of this City, is above all the Heavens; the largeness and greatness of it exceeds all Measure. For if there be some Stars, which according to Astrologers are sixty, or eighty Times bigger than the whole Earth, how great must that Heaven be which surrounds all the Stars and all the Heavens? There is no Greatness in the World, which may be compared with this. And for this Cause the Prophet *Baruch*, admiring at this Greatness, astonished, and as it were out of him-

NOVEMBER self exclaimed and said, O Israel, *how great is the House of God, and how immense the Place of his Seat, and Throne! It is great, and has no Bounds; it is high, and immense.* Then if you ask after the Workmanship of this Edifice, there is no Tongue that can explicate it; for if that which appeareth without to mortal Eyes, be so beautiful, what shall that be which is reserved for the Entertainment of immortal Eyes? And if here in this visible World we are so delighted with the Beauty of the Earth, the Plainness of the Fields, the Height of the Mountains, the Greenness of the Valleys, the Freshness of the Fountains, the Gracefulness of the Rivers dispersed like so many Veins through the whole Body of the Earth, and above all the largeness of the Sea, peopled with such a Diversity of wonderful Creatures; what will there be in that royal House, and in that sacred Palace which God built for the Solace and Glory of his Elect? Of this splendid, admirable and divine Place, *St. Peter Damian* says certain Words, gathered out of divers Places of *St. Augustin*, which I will here insert. Who (says he) can explicate the Joy of that sovereign Place, where the Buildings are all of precious and living Stones, and the Roofs are covered with most pure Gold, and the Rooms resplendent with a wonderful Clarity, and all the Work is of Stones of an inestimable Value; and the Streets of this City are paved with Gold, more pure than Chrysal, without Dust or Dirt, or any unclean Thing? Where the Sharpness of Winter, and the Heat of Summer have no Place; but the Flowers and Roses which never wither make a perpetual Spring, there the white Lillies flourish, and a thousand Fountains of Balm break forth; the Meadows are always green, and the Fields beautiful, and Rivers of Honey flow in great Abundance; and most sweet and aromatick Ointments, cast forth from them an odoriferous and divine Fragrancy. There most fair Fruits do ever hang upon the flourishing Trees. In that City there is no Variety in the Clarity of the Moon, and of the Sun, and of the Stars; for it is the Lamb that enlightens it without ever hiding himself; and for this Cause there is no Night, nor Succession of Time, but a constant and perpetual Day, and every one of the Saints shines like a Sun. Hitherto are the Words of *Peter Damian*, which are to be understood, not as they sound materially, but after a more high Manner, winding out, and gathering by the Things which we know, and in which we are here delighted, the Excellency of the Things that are there.

Then what shall I say of the Citizens of this City, of their Number, of their Nobility, of their Disposition, of the Charity and Concord which they have amongst them-

NOVEMBER selves? Their Number is without Number, and so great, that *St. John* in the *Apocalypse*, says, that he saw in Spirit an innumerable Company of Blessed, whom no body was able to count, which had been gathered out of all Nations, and Peoples, and Tongues, and were before the Throne of God, and of his Lamb, cloathed in white Robes, and with triumphant Palms in their Hands, singing to God Hymns of Praise. With this agrees that which the Prophet *Daniel* signifies of this sacred Number, saying, Chapter 7. *Thousands of Thousands served the Lord of Majesty, and ten thousand hundred thousand assjled before him.* And although they are so many, there is no Confusion amongst them; but how much their Number is the greater, so much the greater is their Order and Harmony. For every one in a wonderful Concord is in his Place and Glory, according to his Deserts. Then what shall I say of the Nobility of the Citizens of Heaven, being (as they are) all Kings, and Children of God? What of their most sweet Disposition, of their Union and Concord amongst themselves? They are all one Soul, and one Heart, and they live in so great Peace, that the very City is called *Hierusalem*, that is to say, *Vision of Peace*. There the Virtue of Charity (to which it appertains to make all Things common) is in all its Perfection, and all the Saints are more united amongst themselves, than are the Members of one and the same Body. For all partake of one and the same Spirit, which gives them one and the same Being, and one and the same blessed Life. This being so, what Joy shall each one of the Blessed there have for the Glory of all the rest, seeing he loves every one of them as himself? For *St. Gregory* says, that celestial Inheritance is one for them all, and all for every one of them. For every one of them receives as great Joy for the Joys of them all, as if himself possessed them; and (as *St. Augustin* says) if the Heart of Man can hardly contain the Joy which he has from his own Good alone, how will it contain the Immensity of so many and so great Joys, which he shall have from the (in a Manner) infinite Number of the Blessed? For it is certain, that how much a Man loves another, so much he rejoices in his Good. If we knew that a great Saint were come down from Heaven, as *St. Peter* or *St. Paul*, *St. John Baptist*, or *St. John the Evangelist*, or any other of those great Princes of the celestial Court, and that he were amongst us, and that we might for some Time speak, and treat familiarly with him, who would not disengage himself from all other Businesses to see him, to hear him; and to communicate his Affairs with him? And if the Person that had descended, were the Queen of all

NOVEMBER 1. all the Angels, and of all the Saints, our Lady the Virgin *Mary*, with how much greater Devotion and Diligence would we make Haste, to enjoy her glorious Sight, and although it were but for a short Time, to recreate ourselves with her Presence? What Joy then, what Content, what Jubilee must a Soul needs have, which can treat, not with one of the Blessed, but with all the Saints that are in Heaven, not for an Hour, or for a short Space of Time, but for all Eternity, and to converse with them, as with Companions, as with Brethren, as with Friends, as with Members of the same Body united together by so strict a Bond of Charity? What shall it be to enjoy the highest Spirits, and those that approach nearest to God, the Seraphims, and the Clarity of their Contemplation, and the most fervent Ardour of their Love? What to enjoy the Cherubins, where are enclosed the Treasures of the Wisdom of God? The Thrones and Dominations, and all the other Choirs of Angels. The holy Patriarchs; the Prophets; the College of the twelve Apostles, who are the twelve Foundations, and the twelve Gates of that holy City; the glorious Army of the Martyrs clothed in white Robes, with Palms in their Hands, and with the Ensigns of their Victories and Triumphs; that School of the most wise Doctors, most perfect Prelates, humble and penitent Confessors; and that Choir more white than Snow of most pure Virgins, and the blessed Company of Widows, married and continent; and finally to enjoy all that innumerable Multitude of all the Elect of God, that have been from the Beginning to the End of the World, in any Estate, Age, or Condition whatsoever? What shall it be to see in her Throne the most glorious Queen of Angels, who alone makes a Choir by herself, for that she has not her Equal, nor her like? What to see the most holy Humanity of JESUS CHRIST, who presides over all, as King and Head, and universal Prince of all the Saints, and is seated at the right Hand of the Majesty of God in the high Places? What shall it be besides all this to see the Feasts and Triumphs, which every Day are celebrated for new Brethren, that having now overcome the World, and ended the Course of their Peregrination, make their Entrance to be crowned with them? O what Joy will it be to see those Seats filled, and that City built, and the Walls of that noble *Hierusalem* repaired? O how will that Court of Heaven receive them with open Arms, seeing them come loaded with the Spoils of the vanquish'd Enemy! O how sweetly will the Fruit of Virtue then favour, although the Time was, when the Roots seemed bitter! A Shade is sweet in the Hearts of Mid-day; a Fountain is sweet to the wearied Traveller; Sleep and Repose is sweet

to one that has laboured much; but much sweeter to the Saints is Peace after War, Security after Danger, and a lasting Rest after the Toil and Labours of this Life, as well says Father *Lewis of Granada*.

But what is all we say, or all we can say with our stammering Tongue of Flesh, of the Glory of the Saints, and of that highest Good, which only they know who possess it, which is rather to be considered, and contemplated by attentive and continual Meditation, than to be written? For nothing more enflames noble and generous Souls to contemn Earth, and to esteem and desire Heaven, than the Consideration of that which is in Heaven, and which God has prepared for those that truly love him.

To find out something of this Happiness we may take three Ways. The first, by considering the Greatness, Power, Excellency, and infinite Riches of this sovereign King; and that it is his Court and royal Palace, made on Purpose to manifest his Glory in it, and to honour all his Elect, and to reward the Services he has received from them. For if according to the Measure of the Greatness and Majesty of Kings, ought to be the Splendor of their Glory, and their Court; God being omnipotent, and he who by one Word only created this so admirable Machine of the World, and by another Word alone can destroy it, how great think we, will the Feast and Banquet be, which he has prepared to manifest his Glory? What shall be the Work, in which concur the Omnipotency of the Father, the Wisdom of the Son, and the Goodness of the Holy Ghost? Where Goodness wills, Wisdom ordains, and Omnipotency can do whatsoever infinite Goodness wills, and infinite Wisdom ordains, altho' all this be one in all the divine Persons? If the House and Court of King *Salomon* did so ravish with Admiration the Heart of the Queen of *Saba*, that she became even out of herself; what shall be the Palace and Court of the true and peaceable *Salomon*, on whose Thigh is written, *King of Kings, and Lord of Lords*? And if King *Assuerus* celebrated that most solemn Banquet in the City of *Susa*, with such Magnificence, to manifest by this Means to all his Kingdoms his Riches, Treasures and Power, how much more magnificent shall that royal and divine Banquet be, which our God makes not for the Space of a hundred and fourscore Days, as *Assuerus*, but for all Eternity, to manifest in it the Immensity of his Riches, of his Wisdom, of his Liberality, and of his Bounty, to glorify in Heaven those who honoured him on Earth. For if even here in this Life, which is not the proper Place of Reward, but of Labour, God so honours his Saints, what shall be the Glory which he has deputed on purpose to honour them with; and

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and to be honoured in them, and to recompence the Services which they have done him? For God in all Things must be God; God in honouring his Saints, and God in paying them, and God in all Things else, and so the Pay which he gives them, is himself: For there is nothing else that is worthy of the Labours and Pains, which by his Grace the Saints take to serve him. And if the Magnificence of this Lord be so bountiful, that he has given such a Variety of Things indifferently to the Just, and Unjust, what Goods has he reserved for the Just alone? He who so graciously gives to all the common Possession of this World without any Obligation, what Treasures will he give to those who have obliged him? He who is so liberal in doing Favours, how much more bountiful will he be in recompensing good Services? And if in this Prison he provides for all in such Abundance, what will he do for his Elect in his royal Palace? And if in this Day of Tears he so comforts us, what will he do in that joyful bridal Day? Especially considering what this Glory costs Man, and much more what it has cost God. As for Man it costs him all he has, it costs him the continual bearing of his Cross, the denying of his own Will, the mortifying of his carnal Appetites, the divorcing of himself from all Gusts and Delights contrary to the Law of God, and the offering of himself up to him as a Holocaust in Sacrifice. And when Man on his Part has done all he can, God says that he gives him Glory for Nothing; and so he says by St. John; *I am the Beginning and the End of all Things, I will give to him that thirsts, Water of Life to drink, for Nothing.* What then shall that Good be, for which God demands so much of us, and after it is all given him, he says that he gives us it for Nothing? What Good shall that be which St. John Baptist bought by the so long and sharp Penance of his whole Life, and by his Death, giving his Head for preaching the Truth? The Good which St. Peter bought with his Cross, St. Paul with his Blood; and innumerable Martyrs with most exquisite, and most cruel Kinds of Torments, and Death? (of whom some were stoned, others sawed, some roasted, others flay'd, and all most cruelly butchered and made an End of) if after having suffered what they did suffer, this Good is given them for Nothing? For regarding the Worth of our Works for themselves, and not for the Value which they have, dignified by Grace, they cannot reach to merit it; and because it is so great, and so immense, how much soever is given for it on our Part, he that buys it, seems to have it for Nothing. But the Greatness of the Glory of the Saints is yet much more made to appear, by the Price which God was pleased to give for it; which is the Blood and Death

of his blessed Son. In such Sort that for the N
Death of God, to Man is given the Life of
God; for the Sorrows of God, the Joy of
God; and for God's having hanged naked,
betwixt two Thieves upon a Cross, Man sits
cloathed with Glory amidst the Choirs of
Angels. What Good then shall that be which
was bought with so inestimable a Price?
And what shall be that Glory which was
bought by the Ignominy of the Cross of the
only begotten Son of God? There is nothing
that so declares the Greatness of that supreme
and infinite Good, as the infinite Price that
was given for it: By which our Works (which
of themselves are of no Value) gain it, and me-
rit eternal Life. And this is the first Way of
taking an estimate of the Greatness and Im-
mensity of the Happiness of the Saints.

Another Way is by the Evils which we
suffer in this Life; the which, and all other
Evils imaginable, are banished from that
blessed and glorious Eternity. The Miseries
and Calamities of this frail and mortal Life
are so great and so innumerable, that even
they preach to us the Felicity and Glory of
the other which we expect. The Poverty,
the Sickness, the Sadness, the Infamy, the
Death, the Pain, the Vexations, the Injuries,
the Dangers, the Disasters, and finally the
Deluge of the Misfortunes and Miseries
which environ us on all Sides, are so many
Wakers, and Voices of Heaven; which ad-
vertise us, that this is not our Countrey, but
our Place of Banishment, a Valley of Tears,
and an obscure and painful Prison in which
we live; or to say better, in which we every
Day die, until we come to that true Life,
which is a living Life. For of this present
Life the glorious Father St. Augustin says
these Words; *Lord, this Life is very irksome
unto me, and this long and sorrowful Pere-
grination grieves me much. But why do I
call it Life, and not Death, seeing it is a
false Life and a true Death? This Life is a
miserable Life, a frail Life, an uncertain,
painful, impure Life, Mistress of Sinners,
and Queen of the proud, full of Vexations and
Deceits, and which may rather be called
Death than Life, seeing we die every Mo-
ment, and by the divers Decays of this our
Mutability, we are consumed every Hour by
divers Kinds of Death. How can we call
the Life which we live Life, seeing Humours
change it, Aches weaken it, Heats wither it,
the Air infects it, Eating corrupts it, Fasting
wearies it, Pleasures overthrow it, Griefs
consume it, Care clogs it, Security destroys
it, Riches raise it up, Poverty throws it down,
Youth makes it vain, and old Age afflicts it,
Sickness breaks it, Grief depresses it, and a
furious Death succeeds all these Evils, as the
Term and End of all the Joys of this frail
and miserable Life; in such sort that when it
is ended it seems never to have been? Such a
Life*

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NOVEMBER 1. *Life as this may well be called a living Death, or a dying Life.* And in another Place opposing this miserable Life to that other which we hope for, he says, *O Life which our Lord has prepared for those that love him, living Life, blessed Life, secure Life, quiet Life, beautiful Life, pure Life, chaste Life, holy Life, Life which knows not what Death or Sorrow means, Life without Spot, without Sorrow, without Variety and Changes, a Life full of Ornament and Dignity, where there is neither Enemy that persecutes nor Frailty of Flesh that allures, but perfect Love without any Fear, and an eternal Day, and one Spirit of all, where God is seen Face to Face, and with this most sweet Food of Life the Soul is satiated without loathing.* Hitherto are the Words of St. *Augustin*. In such sort that all the Evils and Troubles of this Life, ought to be Motives and Incitements unto us to desire the other, and to aspire after it, as a secure Haven, whither the Alterations, and Tempests of this turbulent Sea cannot come, nor the Miseries which here so disquiet and weary us. And the same Evils when we suffer them ought to comfort us with Hopes that they will shortly have an End, and that suffered with Patience, they will bring us to a Place of Repose, and of Joy, where there is no Trace nor Memory of them, nor of any other Evils.

And not only the Evils we suffer, but also the Goods we enjoy in this Life, may be Incitements to us to lift up our Hearts to our Countrey, and make a Conjecture of the Glory and Felicity of the Saints. And this is the third Means we may use to consider it, and to understand something of it. For as St. *Denys Areopagite*, and Divines teach, there are two Ways of knowing God, one Affirmative which affirms, and confesses that all the Perfections of all the Creatures are united and assembled with infinite Eminency and Advantage in the Creator; and another Negative, which denies all these Perfections of God, after the Manner that we conceive them, and attribute them unto him, but belong unto him after another most sublime Manner, and much different from that which all created Understandings can comprehend: So concerning the Glory of the Blessed, on the one Side we are to separate from it, and to deny it all Evil, and to confess that there neither is nor can be any Evil in it; and on the other Side to attribute to it all the Good that can be imagined, or desired. And so when a Man is content, and rejoices in having Life, Health, Strength, Beauty, Nobility, Riches, Offices, Estates, Dignities; when he is delighted in seeing pleasant and grateful Objects, in hearing harmonious Musick, and excellent Voices, in smelling sweet and odoriferous Things, in tasting delicious and savory Things, in touch-

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ing Things that are soft and delicate, and much more when his Understanding is recreated by the Speculation and Knowledge of some Verity, and his Will by the Love and Accomplishment of its Desire in obtaining some great Good; then a Man may conjecture by his present Contentment, what he shall have in Heaven, where all Contentments are joined and heaped up in one, and all the Things which give us here Contentment, without Comparison, and with infinite Advantages, are there more perfect, and more excellent, and divine. For that Life is a Life above all, and a Light above all Light, which our Eyes cannot behold; and a Beauty above all Beauty, which our Understandings cannot comprehend, and a Sweetness which surpasses all Sweetness, which our Senses cannot perceive. And for this Cause all the Things we can understand, think, or imagine of that incomparable Glory, and Blessedness of the Saints, are so short, and so low, and so like the Things which are here, that in Truth we ought rather to deny them than to attribute them to that Blessedness. Inasmuch that St. *Denys*, and also the Philosopher *Plato*, speaking of the divine Perfections, say, that God is not good, but above Good; that he is not powerful, but above Powerful; that he is not wise, but above Wise. In like Manner when by the beautiful Things which we see, our Heart is raised to contemplate the Beauty of the Court of Heaven, we also must understand, that it is not beautiful, but more than beautiful, that it is not resplendent but more than resplendent; and the same ought we to do in all Things in which we take Delight, to make a Difference betwixt the Pleasures of Heaven and those of Earth. And to resume in a few Words, according to our Manner of understanding, the Glory of the Saints: Let us put the Case, that a very understanding Man, and of composed and moderate Affections, should set himself attentively to invent and frame a quiet, reposeful, peaceable, delightful Life, replenished with all the Goods that can be desired, and exempt from all the Evils that might molest or disquiet him. If this happy Life which this Man has projected and marked out, should be given him by God, without failing in one Point of what he does imagine and desire, especially if he knew that this Life were to continue for ever in the same Tenor, without Alteration, or Diminution, or Decay, or Fear of losing it: How happy would this Man be, what Joy, what Delight, what Content would he take? But the Good which every one of the Saints in Heaven possesses, is greater than this: For the Project of this Good and Glory, has not been framed by any mortal, frail, and finite Man, who might be mistaken in his Idea and Model, but

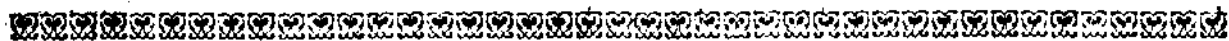
NOVEMBER 1. but by God himself, who is infallible Wisdom, and the Object of that Happiness, and he who ordained it before all Ages, and would be the Giver, and the Gift; the Rewarder, and the Reward; he that crowns, and the Crown of all his Elect: And as St. Anselm says, he that shall deserve to reign with God, whatsoever he would shall be in Heaven, and Earth, and whatsoever he would not, shall not be, neither in Earth, nor in Heaven; for that Glory is nothing else but a most perfect Accomplishment of the Will of the Just; and a Joy of all Joys, and a Gust of all Gusts, and a Good of all Goods, without the Mixture of any Evil, and with an Assurance that it shall last for all Eternity. And this Assurance is the fourth Thing which we said above, does appertain to the accidental Glory of the Saints, and it alone is sufficient to ravish our Hearts, and to inflame them with the Love of so great a Good, which we know shall never have an End, nor can have an End, as all Things of Earth have; which besides their being frail, fading, false, deceitful, and oftentimes foul and filthy, which how long soever they last, cannot last longer than our Life, which is short, and but for a Moment.

If then God promises such, and so great Goods in Reward of Virtue, how blind and inconsiderate is he that does not give himself wholly to it, in hopes of so great a Recompence? *Why dost thou wander* (says Father Lewis of Granada) *O miserable Man throughout the Land of Egypt, seeking Straw, and drinking troubled Water out of every Puddle, leaving the Vein of Happiness, and Fountain of living Waters? Why dost thou go begging, and seeking by Pieces, that which thou mayst find altogether, and super-eminently in this all? If thou desirest Delights, lift up thy Heart, and consider how delightful that good will be, which contains in it the Delights of all Goods? If this created Life please thee, how much more that which created it all? If what is made pleases thee, how much more that which made it all? If the Knowledge of all the Creatures be sweet, how much more the Creator himself? If Beauty delight thee, be it is whose Beauty the Sun and Moon do admire. If Nobility and ancient Race, he is the first Origen and Root of all Nobility. If long Life and Health, there is Health and Length of Days. If Fullness and Abundance, there is the Sum of all Goods. If Musick and Melody, there the Angels sing, and the Instruments of the Saints sound sweetly in the City of God. If Friendships and good Company delight thee, there is the Company of all the Elect, who are all one Soul and one Heart. If Honours and Riches, Glory and Riches are in the House of our Lord. In fine if thou desirest to want all kind of Troubles and Pains, there is Liberty and Exemp-*

tion from all. Thus Granada. *Assuredly* (says St. Augustin) *if it were necessary to suffer Torments every Day, and for some Time to endure the Pains of Hell to see our Lord in his Glory, and to enjoy the Company of his Elect, it were worth the while to pass through all this, to enjoy so great a Good.* And he adds, *If to this Labours be necessary, from hence all ye Labours of the World I invoke you to fall upon me. Come upon me Griefs, Sickneses weary me, Tribulations afflict me, one Man persecute me, another disquiet me, all Creatures conjure together against me; May I be the Reproach of Men, and outcast of the World, may my Life fade away in Griefs, and my Years in Mourning, provided that after this I may come to be at rest in the Day of Tribulation, and may deserve to go up to that City, garnished, and beautified with so great Glory.* All this is out of St. Augustin, who speaks like one that well understood the Shortness and Slumber of all the Prosperity and Adversity of this Life, and the Eternity and Solidity of the Things we hope for. This only Consideration then (although all others were wanting, which are so many and so efficacious) ought to be sufficient to prevail with us to abandon (by the Grace of our Lord) all Vices, and to embrace Virtue, and to break the Chains of our disordered Appetites, which so hold us Prisoners and Captives; and to resist all the Assaults of Satan, the Allurements of the Flesh, the Deceits and Illusions of the World, and to imitate the innumerable and blessed Courtiers of Heaven, who with so great Spirit, Courage and Constancy, have opened us the Way, and gone before us, and from their Royal Seats invite us to follow them, shewing us their Crowns, and assisting us by their Prayers. For this to Day is celebrated the Feast of all the Saints, for this is represented to us the Glory they possess, their Victories and Crowns, their Trophies and Triumphs. Let us salute them all together, and every one by Name, and beg of them the Suffrages of their Prayers. Let us also salute our sweet Countrey, and as Pilgrims that are banished out of it for a Time, let us send to it our Eyes and Hearts, and say, O sweet Countrey, O Land of the Living. All hail secure Haven, Refuge of distressed Souls, Paradise of Delights, Kingdom of God, House of Blessing, Palace of the Sovereign King, Court of the immense Majesty, Garden of eternal Flowers, Place of all Goods, Reward of all the Just, Center and End of all our Desires. All hail our Mother, our Hopes, our Happiness, for which we sigh, and groan, and fight. And you blessed and glorious Saints, cast your pitiful Eyes upon us your poor Servants, and miserable Brethren; and from your triumphant Palace look down upon this sad Valley

NOVEMBER 1. ley of Tears in which we live. You have fought and suffered great Battles, and always came off victorious; aid us then who now fight, that we may be Conquerors with you. You are in the Haven, do not abandon those who at present are in the Storms and Dangers in which you often were. You are in your Countrey, and enjoy God, succour us who are in our Exile, and Pilgrimage, that we may arrive at that eternal Habitation. Your Barn is now full, abundant, and heaped up, favour those who now sow with Tears, that they may reap with Joy. You are Flesh of our Flesh, and Bone of our Bone; you have experienced our Frailty, and the Power, Craft, and Fury of the Enemy; have Pity then upon us, and

beseech our common Lord to give us Grace NOVEMBER 1. in such a Manner to fight with the Enemy, that we may deserve to arrive at the secure Port of our most sweet Countrey, and receive from his Hand the Crown, and the most abundant Fruit of our small Labours. Of the Dedication of this Feast of All-Saints, the Roman Martyrology makes mention, and all the others; and of it there are certain Sermons under the Name of St. *Augustin*, and others of St. *Leo* Pope, of St. *Bernard*, and of *Peter Damian*. Many Authors write of the Glory of the Saints, and especially Father *Lewis* of *Granada* in divers Places of his Works, and treats this Matter with Spirit, Learning, and Eloquence, as he does all others.



The Commemoration of the DEAD.

NOVEMBER 2. A fter the holy Church had Yesterday celebrated the Feast and Solemnity of all the Saints, and complied with the Duty and Obligation which all the Faithful have to invoke and reverence them; to Day she extends and dilates her Charity to all the Souls that in Purgatory pay for the Faults they have committed in this Life, and helps them by her Prayers and Suffrages. For although it be true that the Commemoration which is made for the Dead was ever in use in the Catholick Church, as is gathered out of *Tertullian*, and St. *Gregory Nazianzen*; and many holy Doctors affirm, that by Apostolical Tradition they are prayed for in the Mass; yet there was not a set and certain Day on which the whole Church made this Commemoration, until it was instituted by the Authority of the Pope, upon the Occasion which I shall here relate. The Cardinal *Peter Damian* a very holy, and very learned Man, writes in the Life of St. *Odilo* Abbot of *Cluny* (who died in the Year of our Lord MCLVIII.) that a religious Man of *France*, returning from *Hierusalem*, was by a Tempest carried to an Island, or Rock, where there was a holy Hermit, who told him, that there hard by were great burning flaming Fires, where the Souls of the Dead were tormented; that he heard the Devils oftentimes howl and complain, for that by the Prayers and Alms of the Faithful the Pains which those Souls suffered were mitigated, and the Souls freed out of their Hands; and that particularly they complained of *Odilo* Abbot, and his Monks, for their Care and Vigilancy in favouring and helping them; and conjured the religious Man, because he was a Frenchman, and knew the Monastery of *Cluny* (as he said) and the Abbot *Odilo*, to entreat the said Abbot, and to

charge him in his Name, to persevere in that NOVEMBER 2. holy Exercise, and by his fervent Prayers, and continual Alms, to endeavour to give Refreshment to the Souls of our Brethren; that are tormented in Purgatory; that so the Joy of the Blessed might be encreased in Heaven, and the Sorrow of the Devils in Hell. The religious Man returned into *France*, communicated what he had heard of the holy Hermit with *Odilo* Abbot, and with all that blessed Congregation, which was under his Charge; and the Abbot ordained that in all his Monasteries upon the second of *November*, the Day after the Festivity of *All Saints*, should be made a particular Commemoration of the Dead; and that special Care should be used to succour and relieve them, by Prayers, Alms, and Masses. And what St. *Odilo* instituted in his Convents, was afterwards received, and established by apostolical Authority in the whole universal Church. *Peter Galefinus* Protonotary apostolical says, that many write, that Pope *John XVI*, instituted this Commemoration by the Counsel and Advice of St. *Odilo*. It is true, that *Almaricus Fortunatus* Bishop of *Trevers*, who lived about two hundred Years before *Odilo*, in a Book of the Ecclesiastical Offices, which he wrote to *Ludovicus Pius* Emperor, after the Office of the Saints, puts that of the Dead; and says he did so, because many depart out of this Life, who do not go presently to Heaven, for whom that Office was wont to be said; which is a Sign that even in his Time this was done, as Cardinal *Baronius* has noted. And this is sufficient to declare the Institution of this Commemoration of the Dead, and the Occasion of making of it.

But it is fitting we should explicate this Matter more at large, and bring to light, and propose what in this Commemoration of the

NOVEMBER the Dead our holy Mother the Catholick Church commands us to believe concerning the Souls in Purgatory. She teaches us then two principal Points. One is, that there is a Purgatory, and a Place where are tormented and purified, the Souls of those that died in the Grace of God with venial Sins, or had not satisfied fully in their Life-time for the mortal Sins they had committed, and which, as to the Fault, were pardoned them. The other is, that they may, and ought to be succoured and helped by the Faithful, with Fastings, Alms, Prayers and Suffrages, to the End they may sooner obtain the Blessedness, and Vision of God which they hope for.

As to the first, it is to be presupposed, there are three Sorts of Persons that die (setting apart the Infants that die without Baptism, with only original Sin). One is of those, who lived in this Life so holily, that they never committed mortal Sin, or if they did commit any, they did Penance for them in this Life, and fully satisfied the Justice of our Lord for them, so that at the Hour of Death they had nothing to pay, nor to be purged from; and these dying go Straight to Heaven, to enjoy God eternally. Others there are that die in mortal Sin, and in the Disfavour of God, and as his Enemies and Rebels are chastised, and their Souls delivered up to Satan, to be perpetually tormented in Hell. Others there are not so good as the first, nor so bad as the second, but at the Hour of Death are in the Grace of our Lord, and have some venial Sins (compatible with the same Grace) to be purged; or having committed some mortal Sins, which they bewailed, and were pardoned them as to the Fault, have not entirely satisfied for them in this Life, as to the Pain which is due to every Sin, and for this Cause they must pay it in the other Life. For as the holy Evangelist St. John says in his Apocalyps, speaking of the holy and sovereign City of Hierusalem, *No Body shall enter it with the Filth, or Spot of Sin.* And so it is necessary that there is a Purgatory, where, as in a Crucible, Souls are to be refined, and purified from all their Uncleanesses and Defects with which they are defiled when they go out of their Bodies, before they enter into Heaven. This is the Catholick Faith, and to say the contrary is Heresy. For laying aside many other Places, which the Holy Doctors bring to prove this Verity, as well out of the Old Testament, as out of the New, for our Parts we shall content our selves with what is written to have been done by the valiant and glorious Captain Judas Machabæus; of whom the divine Scripture says, that he sent two thousand Drachms of Silver in Alms for the Sins of the dead Soldiers, as one who thought well and piously that they were to be raised again. And the sacred Text instantly adds these Words: *San-*

cta ergo, & salubris est cogitatio pro defunctis NOVEMBER
exorare ut a peccatis solvantur, 2 Mach. xii. BER
That it is a holy, and wholesome Care to pray 2.
to God for the Dead, to pardon their Sins. Nor is that of less Force to prove this Verity, which our Redeemer said in St. Matthew: *Siquis dixerit verbum in Spiritum Sanctum non remittetur ei, neque in hoc sæculo, neque in futuro.* That is to say, there are some Sins (which are those committed against the Holy Ghost) which are not pardoned, neither in this World, nor in the World to come. Out of which Words it necessarily follows (according to the common Exposition of all the holy Doctors) that some Sins are pardoned in the other Life, and those are venial Sins: For if no Sins were pardoned in it, the Words of CHRIST would be superfluous and vain; which to say is a great Blasphemy. And if some Sins be pardoned in the World to come, the temporal Pains also of mortal Sins may be pardoned, which a Man for not having had Time, or for some venial Negligence, omitted to pay in this Life; for this Debt and Obligation does not exclude the Grace of God, which is the Principle of Satisfaction.

This Truth is also proved by Provincial Councils which have been held in divers Provinces of the World, and also by General Ones; and by the Custom of the whole Catholick Church, *Latin and Greek.* The third and sixth Council of Carthage, held in Africa confirm this Truth; in Spain the first Bracharen Council; in France that of Chalon; in Germany that of Worms; in Italy the sixth Council, which was celebrated under Pope Symmachus; and many other Councils confirm the same. And the Oecumenical and General Councils of the universal Church do no less; as the Lateran, celebrated in the Time of Innocent III. the Council of Florence, and lastly that of Trent. And all the Masses or Liturgies; that of St. James the Less, and of the Saints Basil, Chrysostom, and Ambrose: In which particular Prayer is made for the Souls of the Dead; which would not be done if they were not in Purgatory, and had no need of being helped, or if our Prayers and Sacrifices were of no Force to help them. And this holy Custom has been ever kept in the Church, as testifies St. Denys Areopagite, when in his Book of the Ecclesiastical Hierarchy, he says, *The Tradition of praying for the Dead, has descended, and come to us from the holy Apostles, who were our divine Captains and Masters.* And St. John Chrysostom says, *The Apostles did not rashly ordain, that a Commemoration should be made of the Dead when we celebrate the sacred Mysteries.* And St. Augustin confirms it, saying, *The whole Church keeps that which she has received from her holy Fathers, even to this Day, when the holy Sacrifice*

NOVEMBER 2. *Sacrifice of Mass is offered, for the Souls of the Departed, who died in the Communion of the Church.* The same is taught by St. *Damasen*, and St. *Ishore*, by *Rabanus Maurus* Archbishop of *Mentz*, and many others, who attribute this Tradition and Use of the Church to the holy Apostles. And the holy Church has practised this not only after the Burial of the Body of the Dead, but also before the putting of it in the Grave; as is to be seen by St. *Denis Areopagite*, alledged by *Durandus* in his Book of the Rites of the Church; and in what *Eusebius* writes in the Life of *Constantine*. And St. *Augustin*, speaking of his holy Mother, says, That the Sacrifice of our Redemption was offered for her, when her Corps was ready to be interred, as was wont to be done. And St. *Bernard* says as much of St. *Malachy*. For the Exercise of this pious Office was appointed not only the Day of the Interment, and of the End of the Year, but also other Days; as is to be seen in Ecclesiastical Histories, and in the Examples of the Saints. All which, *Greek*, and *Latin*, with the same Spirit, and with the same Light of Heaven, as if they spoke with one Mouth, teach us this Verity: For Brevity's Sake I omit their Words. They who will, may see them in those who write of this Matter, and especially in Cardinal *Bellarmino*, who treats it very copiously, and very learnedly.

Also a great Testimony of this Truth, are the authentical and true Revelations which the Saints have had concerning the Souls in Purgatory, and the Times they have appeared, and shewed themselves to the faithful, begging their Assistance. St. *Gregory the Great* writes that the Soul of *Paschasius* appeared to St. *German* and testify'd to him that he was freed from the Pains of Purgatory for his Prayers. When the same St. *Gregory* was Abbot of his Monastery, a Monk of his, called *Iustus*, then dead, appeared to another Monk, called *Copiosus*, and advertised him, that he had been freed from the Torments of Purgatory, by thirty Masses, which *Pretiosus*, Prefect of the Monastery, by the Order of St. *Gregory*, had said for his Soul; as is recounted in his Life. St. *Gregory of Tours* writes of a holy Damsel, called *Vitaliana*, that she appeared to St. *Martin*, and told him she had been in Purgatory for a venial Sin which she had committed, and that she was delivered by the Prayers of the Saint. *Peter Damian* writes, that St. *Severin* appeared to a Clergyman, and told him he had been in Purgatory, for not having said the divine Office at due Hours; and that afterwards God had delivered him, and carried him to the Company of the Blessed. St. *Bernard* writes that St. *Malachy* freed his Sister from the Pains of Purgatory by his Prayers, and that the same Sister had appeared to him, begging of him that

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Relief and Favour. And St. *Bernard* himself by his Intercession freed another, who had suffered a whole Year the Pains of Purgatory, as *William Abbot* writes in his Life. And St. *Rembert* Archbishop of *Bremes*, fasting forty Days for a Priest, called *Arnolfus*, freed him out of Purgatory; and the same *Arnolfus* appeared to him, and gave him Thanks for it; as *Surius* relates in his Life. And St. *Thomas of Aquine* being at his Prayers, a Sister of his, a religious Woman, now dead, appeared to him, and told him that she was in Purgatory; and afterwards she appeared to him again, giving him Thanks for the Benefit, which by the Means of his Fasts, Prayers, and Masses she had received; and for the Glory which now she had in Heaven. And another Time when he was in *Naples* Friar *Romanus* appeared to him, and he understood of him that he was now in Heaven, after he had been purged in Purgatory from a certain Negligence he had committed in the Execution of a Will, as we have written in his Life. And to omit other Examples, because they are many, and those we have here recounted are sufficient to confirm this Verity, we will conclude this Matter, by relating what happened to Pope *Benedict VIII.* who being now dead, appeared to St. *Odilo* Abbot (of whom we spoke above) glorious and beautiful, and gave him Thanks with profound Reverence, confessing that by his Prayers, and the Prayers of his Religious, God had done him the Favour to take him out of the Prison of Purgatory, and to place him in Heaven amongst his Elect. But we are to take Notice that although these Apparitions of Souls in Purgatory which we have here recounted, and other such like, for that they are written by grave Authors, and Saints, ought to be held for true; and that our Lord would by them teach us the horrible Pains which those Souls suffer, and move us to help them, and to endeavour to satisfy in this Life, what we owe for our Faults, and not refer it to the other Life, where all is pay'd with so great Rigour; yet we must use great Caution in these Things, for many Times the Apparitions of Souls that we think we see, are not true, but our own Dreams, and the Phantasies of our weak Heads, and Illusions of the Devil, who disquiets us, and deceives us; making us believe we see, what we do not see; and that we are already Saints, and have Visions and divine Revelations, to the end we may grow vain, and neglect our Progress in Virtue. And also sometimes it may be a Craft of the Devil, who appears in the Shape of the Soul of some great Sinner that is in Hell, and feigns to ask the Aid of our Prayers; that People believing that Man, who was so wicked, to be in Purgatory, and not to be damned, they may neglect the Practice of Virtue, and let loose the Reins to Wickedness, thinking that seeing that

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NOVEMBER. that other, who was so perverse and lewd, was not drowned in the Abyss of his Wickednesses, they also may arrive at the Port of Salvation. And for this and other Dangers, that are in such like Visions, we ought to use great Prudence, and Wariness; not desiring them out of a vain Curiosity, and if they happen, rejecting them with Humility; and examining and proving the Spirits, whether they be of God or no, as St. *John* says, with the Counsel and Advice of Men truly spiritual, and prudent.

The Catholick Verity then being supposed, that there is a Purgatory, as we have declared, it is fitting we should shew, for the Completing of the first Point we propounded; where Purgatory is, and what the Souls suffer in it. The Doctors put four Concavities or hollow Places under the Earth for Souls. The first and lowest in the Center of the Earth, is, that which we call Hell, where the Souls of the Damned are tormented by the Devils. The second is, that which we call Purgatory, because in it Souls are purged from their Sins, and are purified and cleansed from all the Dross, they have contracted by them. The third is, the *Limbus* of Children, that die without Baptism in Original Sin. The fourth is the *Limbus* of the holy Fathers, who before the Death of CHRIST our Redeemer, for that the Gate of Heaven was shut, were there detained, but now since our Saviour descended to that Place, and delivered them out of it, it remains empty. The Reason of these four Places, or Receptracles of Souls, is taken from the Difference there is in the Pains, which the Souls suffer that go out of their Bodies, which is after one of these four Manners. For as there is a Pain of Loss, which is not to see God; and a Pain of Sense, which is a sensible Dolour and Torment; and the one, and the other either temporal or eternal: God our Lord has ordained these four Dwellings, or Differences of Places, and has assigned one for the Infants that die without Baptism; in which they never see God, nor never shall see him, but suffer an eternal Pain of Loss. And for the temporal Pain of Loss did serve the *Limbus* of the holy Fathers, who died before the Passion of CHRIST, where they were detained without seeing God, and enjoying their Happiness. For the eternal Pain both of Loss and Sense is deputed Hell; in which the Damned want, and for ever shall want the Vision of God, and are, and perpetually shall be tormented with Fire, and the other horrible Pains they there suffer. Finally, for the temporal Pain of Loss, and Sense together, is appointed Purgatory, where the Souls are detained as in a Prison, deprived of the beatifying Vision of God, and withal suffer very great Dolours, and sensible Pains, until having entirely pay'd for the Faults they have committed, or assisted

by the penal Works of the Faithful, and the Suffrages of the holy Church, they go to enjoy God eternally. This Place is what we call Purgatory; because in it (as we said) Souls are purged, and like purified Silver, are refined, and perfected, that so they may see God. The Truth is, that although this be the proper, and designed Place; yet God our Lord makes Use also of other particular Places to purify Souls, as we gather out of St. *Gregory*, and *Peter Damian* Cardinal, and out of certain Visions, and Apparitions which the Saints write of. For all Places are subject to God, and in all he does what he pleases; and sometimes his Pleasure is, that where the Sin was committed, Penance should be done for it: And that those who have been scandalized, or have taken bad Example from him that lived ill, should be edified, and terrified by his Punishment. And for these, and other just Respects, although hidden from our Eyes, God makes Use of certain particular Places to purge the Souls of certain Persons, according to the Order of his ineffable Providence.

In this Place, which is, and which is called Purgatory, the Souls do suffer so great and grievous Torments, that all the Torments of this Life, and those which the Martyrs suffered are Nothing in Comparison of them. And so says St. *Augustin* in these Words; *First of all he that defers and puts off to the other World the Fruit of his Repentance, and Conversion must be purified by the Fire of Purgatory: And this Fire although it be not eternal, yet it is extremely painful, for it exceeds all the Pains that ever any one suffered in this Life. Never was there found here any Pain, which might be compared with that, how grievous and exquisite soever may have been the Torments which the Martyrs have suffered, or wicked Men, who have been tormented for their Crimes. And for this Cause every one ought to endeavour to amend his Life, and to do Penance for his Sins, so that he may not stand in need to pass through such grievous Pains after his Death.* The same St. *Gregory* affirms, saying, *I do believe that the Fire, through which the Souls in Purgatory do pass, is more intolerable than any Tribulation of this Life.* And with these holy Doctors do agree, *Bede*, St. *Anselm*, St. *Bernard*, and St. *Thomas*, who adds, that the Pains of Purgatory are not only greater than those of all the Martyrs, but also than those which CHRIST our Saviour suffered in his most sacred and most bitter Passion; although these were more dolorous and painful, than what any one ever suffered in this Life. The Reason of this is, because the Fire of Purgatory is of the same Kind with that of Hell, and afflicts the Souls, not by the natural Virtue it has in itself, but as the Instrument of God, who makes Use of that Fire to purify, and to refine the Souls of

NOVEMBER 2. Purgatory, in such Manner as he knows, and as he pleases, and for so long Time as his Justice has determined, and we know not, nor can we dive into it. But there is no Doubt but that many suffer longer than divers do imagine. For as St. *Augustin* says, *He that remains longer in Sin is a longer Time in passing through that River of Fire; and the greater the Sin has been, the greater shall be the Punishment which that Flame inflicts; and how much the more foolish Wickedness has empowered itself over the Soul; so much the more cruel shall be the wise Punishment, by which it is satisfied for. There idle Words, light and vain Thoughts, and a Multitude of lesser Sins, which have defiled the Purity of our noble Nature, shall be consumed.* Thus St. *Augustin*. But although the Pain of the Fire of Purgatory be so great and terrible, yet without Comparison, that which we call the Pain of Loss, which is, not to see God, is far greater. For the Desire which the Soul, now loose, and free from the Burden of the Body, has to see that supreme Good, is so great that any Delay, how little soever it be, much afflicts it, and transpierces it with such a vehement Grief, that no Grief of this Life may be compared with it; especially the Soul remembering itself, that for its Sins it's in that State, and deprived of that glorious Vision, and that it might have satisfied for them in this Life by penal Works, but through Negligence and Sloth did not. There are some Doctors that add to these Pains another of the Devils, who torment the Souls as cruel Enemies, and Executioners of the divine Justice, founding themselves upon certain Apparitions. Although St. *Thomas*, and *Scotus*, and other Authors are of Opinion (and it is more probable) that our Lord does not make Use of the Devils to do this Justice; for having been finally overcome by them, whose Souls are purified in Purgatory, it is not credible, that our Lord would that the Conquered should torment their Conquerors, and mock at those who fought so courageously with them, and triumphed so gloriously over them. But in this suffering and doleful Condition, the Souls in Purgatory have some Refreshments, and Comforts, as in their knowing for certain that they are in the Grace of God, and that they cannot lose it, nor sin; and that the Pains they suffer are to have an End; and the Joy they hope for shall never have an End. Besides this they are visited and comforted by the holy Angels, especially by their Guardians, who ease, animate, and comfort them. They have the Prayers and Assistance of the Blessed in Heaven, and the Succours and Suffrages of Earth, which the whole Church Militant offers for them, and particularly their Friends and Relations to whom they direct their Affections and Desires; and if they could speak to them they would in-

NOVEMBER 2. treat them, and affectuously beseech them to take Pity on them, and by their good Works and Prayers free them from those horrible Pains. For there is no doubt, but the Prayers and Suffrages of the Faithful that are alive, do profit the Souls of the Dead, that are in Purgatory. And this is the second Thing which the Church teaches us, in the Commemoration of the Dead, which to day she celebrates. For the Understanding and Explication whereof, it is to be presupposed, that all the holy Church (as says *Peter* of *Cluny*, and it is taken out of St. *Paul*) is one mystical Body, whose Head is *JESUS CHRIST*; in which all the Members are joined and united amongst themselves by Faith, Hope, and Charity. In such sort, that as in the natural Body, when one Member suffers (as the Apostle says) all the other Members compassionate it, and succour and help it. So also in this mystical, spiritual, and most perfect Body of the Church, the Faithful do the same to one another, as true Members of it. For the Souls of the Just, now departed, which are in Purgatory, are Part, and Members of this Body of the Church, because they are united to their Head. Seeing then, as St. *Augustin* says, *Piorum animæ defunctorum ab Ecclesia non separantur, quæ est regnum CHRISTI: The Souls of the Just now departed are not separated from the Church, which is the Kingdom of CHRIST*; hence it follows, that the Living can help the Dead that are in Purgatory by their Prayers and Suffrages; for those that are in Heaven have no Need of them, and they can do those no Good that are in Hell. And as *CHRIST* our Lord being alive, did good to many alive, healing them and instructing them; and also to the Dead, raising them to Life; and being dead, profited the Dead, taking the Souls of the holy Fathers out of *Limbus*; and did not less profit the Living, killing Death by his Death: In like Manner his Pleasure is, out of his Mercy, that in his holy Church there should be this perfect Communication; and Imitation of its Head: And that the Living by their Works and Prayers should help the others that are living, and the Dead should help the others that are dead; as do the Blessed in Heaven, praying for those that are in Purgatory; and that also they should aid and succour the Living, favouring them by their Prayers; and finally, that the Living should help the Dead; and those that are in this Life, those that in the other do not yet enjoy God, but make Satisfaction to the divine Justice by the Pains they suffer.

There are three Sorts of Works by which we can succour the Souls of the Faithful departed. The first and chiefeft is, the holy Sacrifice of Mass.

The second is, Prayer. The third, all painful Works; by which Satisfaction is made, as are Alms, Fasting, Penances, Pilgrimages, and

NOVEMBER and such like Things. We distinguish Prayer from these satisfactory Works; because although Prayer be such, and might be comprehended amongst painful Works, yet because it is proper to Prayer to impetrate and to obtain what is asked (and for this Regard the Prayers of the Blessed, although they be not painful, nor satisfactory, do profit the Living and the Dead) for this Cause we distinguish it, and make Prayer a Member by itself. That the holy Sacrifice of Mass is of great Ease and Refreshment to the Souls in Purgatory (besides what we said above, to declare that there is a Purgatory, and that it is an Apostolical Tradition, and received in the Church, to pray for them in the Mass) there are innumerable Places of the Saints which affirm it. St. Denis makes Mention of it, and St. Augustin says, *It cannot be denied, but that the Souls of the Dead receive Refreshment by the Piety of the Living, when the Sacrifice of our Redemption is offered, or Alms are given in the Church for them.* And St. Clement teaches us to offer the Sacrifice of Mass for those that are dead in our Lord. And St. Ambrose writing to Faustinus tells him, that his Sister that was dead, was not to be lamented, but to be helped by Oblations and Sacrifices. And St. Monica besought her Son St. Augustin, that he would remember her, when the holy Sacrifice of our Redemption was offered upon the Altar. And this with good Reason, for it is the Propitiation of all the Sins of the World, and by it is represented to the eternal Father that Sacrifice of the most sweet, and precious Blood, which his most blessed Son offered upon the Altar of the Cross. Of Prayer also there is no doubt but it is very profitable; of which it is said in the Book of *Maccabees*, that it is a holy and a healthful Thing to pray for the Dead. Concerning Alms the holy old Man *Tobias* counselled his Son to give Alms for the Dead, when he said to him, *Put thy Bread and thy Wine upon the Grave of the Just.* Concerning Fasting we read in the first Book of the *Kings*, that the Inhabitants of *Jabes of Galaad* buried *Saul*, and fasted for him seven Days, and *David* and all his Soldiers fasted for the People that were dead by the Sword. Concerning the other Afflictions and penal Works the Apostle St. Paul says, *If the Dead do not rise, why should the Living afflict themselves for them by painful Works?* For so *Peter of Cluny*, *Denys the Carthusian*, *Hugh Cardinal*, *Gagney*, and others, interpret those Words of the Apostle, 1 Cor. xv. *Alioqui quid facient qui baptizantur pro mortuis?* Otherwise what will they do who are baptized for the Dead? These good Works after two Manner of Ways do profit the Dead. First, by applying to them painful Works for the Satisfaction, and Diminution of their Pains, as if they themselves did them. For by that Application such Works become the proper

Works of the Dead, as if they themselves had done them; as the Money which is given in Alms to him that is kept in Prison for Debt, is his, and with it he pays, and satisfies his Creditors, and is set free, in all Rigour of Justice. And seeing the divine Justice, which is the Model and Pattern of human Justice, and from whence it flows as from its Fountain, is not less merciful than that of Earth, we ought to believe that God accepts this Application, which those that are in Grace make to the Souls in Purgatory; without their losing the essential Reward of eternal Life, which is due to such Works. The other Manner is by way of Prayer and Supplication, or Suffrage, beseeching our Lord for them; after the Manner that we intercede to a Judge to pardon a guilty Person, that is in Prison, and to deal mercifully with him. Besides these two Ways, by which particular Persons help the Souls in Purgatory, the Pope grants them Indulgences, not in a Manner of Absolution (for he cannot absolve the Dead who are out of his Jurisdiction, as he can the Living who are under it) but *per modum suffragii*, as they say, applying, and communicating to the Dead (as he is Dispenser of the Treasures of the Church, which are the Works and Satisfaction of CHRIST, and of the Saints) and applying Part of them as he thinks fit, that all or Part of the Pain which is due to them, may be pardoned them; as in Effect, and indeed for this Application our Lord pardons it them. From what has been said we ought to infer two Things. The first is, the Care and Vigilance we ought to have in helping by our Alms, Fasting, Penances, and Prayers the Souls in Purgatory; and especially in procuring many Masses to be said for them; and also in gaining many Indulgences, and in giving them Relief and Refreshment out of the Treasure of the holy Church, as being a most due Alms, and very acceptable to our Lord. For by how much any Person is poorer and in greater Necessity, by so much the rather ought he to be succoured; and no Body is more in Need than he that has Nothing and owes much, and cannot labour, nor gain any Thing, nor borrow any Thing of any body, and has a rigorous Creditor, who urges and presses him, so as he will be paid to the very last Farthing, without Delay or Prolongation of the Time of Payment. All these Circumstances concur in the Souls of Purgatory, who afflicted on all Sides, and surrounded with Grief, say those Words of *Job*; *Miseremini mei, miseremini mei, saltem vos amici mei, quia manus Domini tetigit me: Have Pity of me, have Pity of me, at least you my Friends, because the Hand of our Lord has toucht me.* But altho' we ought to compassionate all those that are in Purgatory, because they are of the same Nature with us, and our Brethren, and Members of one and the same Body (as we have said) yet especially we ought to

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NOVEMBER 2. to succour our Kindred; and Friends, Parents, and Children, Wives, and Husbands, carnal Brethren, and other Persons, with whom we have had a more streight Tye of Blood, or Friendship. And besides the great Favour which is done to the Souls in Purgatory, freeing them from their Pains, and helping them sooner to come to see God; this Alms is very acceptable to our Lord, and very profitable to those that do it; for the same Souls of Purgatory are very grateful, and liberally recompence it when they are in Heaven, and with great Affection assist those that have assisted them; and of this we have many Examples in the Ecclesiastical History. And if so, great Care ought to be had to satisfy the Obligations of Justice which appertain to them, executing their Testaments and pious Legacies, and all they disposed of in their last Wills, for the good of their Souls. In which there uses to be much Negligence, and God severely chastises it, permitting that the Wills of the Children should not be fulfilled, who were negligent in performing those of their Parents and Ancestors; and that there should be none who will show Charity to the Soul of him who did forget the Soul of one to whom he had so great Obligation.

The second Thing that we ought to take Notice of, and to settle in our Heart is, that it is a great Folly to let loose the Reins to our Sensualities, and disordered Appetites, and to offend God so boldly, and so without Restraint, knowing that no Fault, how little soever it be, is committed against his divine Majesty, which is not paid for with a Pain proportioned to the same Fault; and that it is not a less Madness, being able to redeem our Faults with light Pains in this Life, to put off our Penance to the other Life, where with full Measure they shall be punished with the Pains of Purgatory, which

do as far exceed those that are here, as does a living Thing its Picture. And so St. Augustin says: *Some Body will say, it little imports me to be detained in Purgatory, so that at last I come to Heaven. Let no Body (most dear Brethren) say so, for the Fire of Purgatory is sharper than all the Pains that in this World can be seen, felt or imagined: And as it is written of the Day of Judgment, that one Day shall be as a thousand Years, and a thousand Years as one Day: Who knows whether the Time that shall pass in that Fire shall be for Days, or for Months, or perhaps for Years? He that at present will not put one Finger only into the Fire, how does he not fear (although it were but for a short Time) to be tormented in that vehement and dreadful Fire? Wherefore let every one Endeavour with all his Forces to fly mortal Sins, and to redeem and satisfy for his venial Sins with good Works, that there may remain nothing of them, to be consumed by the Fire of Purgatory.* These are the Words of St. Augustin, Tom. VI. de Sanct. Ser. 41. Let us endeavour then to conform our Life to the Law of God, and to bewail our Faults, and to satisfy for them, whilst our Lord gives us Time. Let us accept of the Tribulations and Afflictions which he sends us, as sent from his blessed Hand, as a Penance for our Sins. Let us assist, and succour our Brethren with what good Works we can, to the End that going out of Purgatory, pure, cleansed, and refined, and enjoying God, they may aid us by their Prayers, and give us their helping Hand to bring us to the Port of Salvation, and so we may together with them enjoy that Blessedness and everlasting Glory, which is so great and immense, that the Pains of Purgatory, how grievous soever, to them that possess that good, seem to have been light, and not to be compared with it.

***** The Life of St. CHARLES BORROMEUS, Cardinal, and Archbishop of Milan.

NOVEMBER 4. THE last Age having been infected with divers Heresies, particularly with that of Luther, Zuinglius, Calvin, and many others, our blessed Lord opposed them by certain holy religious Orders, which he raised up in his Church at the same Time, as the Capucins, Barnabites, Jesuits, Theatins and others, as also by a good Number of Prelates, amongst whom St. Charles may with good Reason have the first Place. His Father Gilbert Borromeus, Count of Arona, a Gentleman of Milan honoured by Charles V. with many fair Charges, was so pious that

he communicated every Sunday, and every Day he said his Office upon his Knees; in- NOVEMBER 4. somuch that his Knees became hard and brawny by Reason of his much praying. He did many other Austerities, and was full of good Works, having Care of Orphans, marrying many young Maids, and never eating until he had done some Alm-deed; in which and other such Works he spent so much, that his Friends now and then reprehended him for it; but he answered them, *If I have Care of the Poor, God will have Care of my Children.* And so indeed he had, as we shall see

NOVEMBER 4. see by and by. One Day he said with a prophetic Spirit, *My Children shall be so great after my Death, that they shall have need of no Body.* The Wife of this virtuous Count was not less devout than he, and was called *Margaret de Medicis*, being Sister to Cardinal *John Angelus de Medicis*, who afterwards was Pope *Pius IV.* who was so retired, that in a Manner she never went forth of her House, but to the Church, or to some Monastery, or other Place of Devotion. The Count had by her seven Children, two Sons, and five Daughters; the eldest Son was Count *Frederick*, who was honoured by his Uncle Pope *Pius IV.* with many great Employments, and married the Sister of Duke *d'Urbino*; the other was *St. Charles*; the eldest Daughter *Elizabeth* became Religious; the second *Camilla* was married to *Cesar Gonzaga* Prince of *Malfette*; the third *Hieronyma* to *Fabrizius Gesuald* Prince of *Venozze*; *Anne* the fourth, to *Mark-Antony Colonna* (this same lived with Reputation of great Sanctity) and *Hortensia* to the Count of *Altoms*. So honourably did God provide for his Children, who was so merciful and liberal to the Poor.

St. Charles was born upon the second of *October* in the Year *MDXXXVIII.* in the Castle of *Arona*, the particular Dwelling of his Father. His Mother being in Labour, there was seen over her Chamber a wonderful Brightness two Hours before Day, like to a Ray of the Sun, about two Fathoms broad, extending itself in Length as far as a Calcever will shoot, and this being a Frontier Place and very strong, had ordinarily a good Garrison, many Soldiers whereof saw this bright shining Light, which lasted until the Rising of the Sun; an evident Presage of the Splendor which *St. Charles* was to bring to the Church. His Inclination to Piety soon shewed it self; for the ordinary Pastime of his Infancy was to make Chapels, and to erect Altars, which he took great Delight to adorn, according to the Capacity of his little Soul; but above all he took a singular Pleasure to sing with his Companions the divine Office, in the best Manner he could; and oftentimes he was found upon his Knees, saying his Prayers before his little Altar; which gave Occasion to his Father to cloath him in a long Robe, whence he received an extreme Content. When he was a little older he received an Ecclesiastical Benefice, of the Church of *Arona*, under the Title of an Abbey, which had long been in the Family of the *Borromees*; so very young as he was, esteeming the Fruits of that his Ecclesiastical Title to be sacred, of which he, as Abbot, was to give an Account to God; although otherwise very observant of his Father's Will, his Father confusedly with his other Means dispensing the Revenues of the Abbey, he

modestly insinuated to him, that it seemed not to be just to him, nor well to stand with the Salvation of either of them, that those Fruits were converted into his own private Estate, and not rather given to the Poor; which Admonition his pious Father was so far from taking ill, that glad of the religious and excellent Disposition of his Son, and weeping for Joy, he left free to him for the Future the Administration of the said Fruits. And if the Father stood in need of any Thing of them for his necessary Expences, his Son lent it him, to be restored to himself, or else to the Poor afterwards. He studied Humanity at *Milan*, during which Time his ordinary Exercises were to frequent Churches where there was most Devotion, and above all those which were dedicated to the blessed Virgin. Afterwards by his Father's Command he went to *Ticinum*, there to study the Law and sacred Canons, where never was any Word heard to come out of this Mouth, nor Action seen to be done by him that was not laudable and virtuous; in a Word he was the Mirror and Pattern of good Students. He took Delight in learning and singing Musick, but would never notwithstanding hear or see any Thing that was lascivious or unchaste. After the Example of his Father, he communicated once every eight Days. *Bonaventure Chastillon* Dean of the Collegiate Church of *St. Ambrose* of *Milan*, shewed great Respect to *St. Charles* when he met him, whereof being demanded the Reason, he said that one Day he should reform the Misdemeanours of the Church, and that God would do great Things by him.

Whilst he was in his Studies in *Ticinum* in the Year *MDLIV.* his Father departed this Life; and although *St. Charles* was the youngest of the Family, yet all his Kindred, and Friends judged he was more proper to take Care of it than his elder Brother; wherefore he was constrained to leave his Studies imperfect. Having understood, during his Abode at *Arona*, the relaxed Conversation of his Monks, to the Astonishment of all he reduced them to the Observance of their Rule. But whilst he was reforming others the Devil went about to make him fall himself: For one of the chief Servants of his House brought into his Chambers a very beautiful Woman to make him sin with her, but he avoided this Snare by Flight, although this Firebrand of Hell scoffed at him for it, but he testified to him that he esteemed more to please God than Men. In like Manner one of his Kindred some Years after, making a Courtesan enter into his Chamber wantonly attired, he went out of his Lodging very early in the Morning without so much as speaking to his Friend, to declare to him how ill he was satisfied with that Jest. Having given Order about the Affairs of his House,

NOVEMBER 4. House, he returned to *Ticinum*, there to make an end of his Studies; so that in the Year LIX, he was solemnly made Doctor both of the Civil and Canon Law. In the Year LX *Joannes de Medicis*, Brother to the Mother of St. *Charles*, was chosen Pope, and called *Pius IV*; the News whereof being brought to *Milan*, instantly, as the Manner is, the Magistrates, and Chief of the City, came to salute the two Counts, Nephews of the new Pope, but St. *Charles* so little regarded these Compliments, that he counselled his Brother to go to Confession and Communion with him; the which they did that they might be better able to resign themselves to the Will of God. His Brother went forthwith to *Rome*, but he resolved not to stir out of *Milan* but by the Obedience of his Uncle, who instantly called him to himself, to honour his Virtue with the prime Ecclesiastical Dignities, commanding him, so to ease him of a good Part of the principal Affairs of his papal Charge. He made him then Protonotary, afterwards Referendary, and upon the thirtieth of *January* in the Year LX, he created him Cardinal Deacon; upon the eighth of *February* following he conferred upon him the Archbishoprick of *Milan*, and made him Head of the Consult, with Power to sign in his Name all Requests, giving him the entire Administration of the Ecclesiastical Estate, so that he gave Audience to the Ambassadors of Princes, and twice a Day made Report to the Pope of the Estate of the Affairs which he handled. He accepted of the Office of Grand Penitentiary, that he might there promote the Glory of God, and he caused the Bull of the Penitentiary presently to be reformed. But he refused the Camerlingat, which is the second Office of the *Roman* Court, and the most gainful, testifying well with what Spirit he received great Charges and Dignities. And yet his Honours were not bounded here, for he never rejected those wherein he was to labour for God, or for the People. Wherefore he was Legate (that is to say Governor and Lieutenant General) of *Boulogna*, and *Boulognese*, of *Romaniola*, and of *Mark-Ancona*, three great Provinces of the Ecclesiastical State. He was made also Protector of the Kingdom of *Portugal*, of all the Provinces of the Low-Countries, and of the Catholick Cantons of *Switzerland*; he had besides under his Protection the Orders of St. *Francis*, of the *Carmelites*, of the Knights of *Malta*, and others. Together with these great Dignities he had proportionable Means and Faculties; and amidst all this Splendor and Abundance he frequently stirred up his Mind to condemn all human Things. And when many Years after, he considered the Mercies of God towards him, he was wont to recount that he was brought to a more holy and re-

ligious Kind of Life after an unusual Manner, NOVEMBER 4. for that God did not make use of Adversity and Afflictions to reform him, as he does most commonly; but of Prosperity, and a flourishing Abundance of all Things, that in them seeing by a divine Light the Levity, and Vanity of all sublunary Things, he might apply his Mind to those Things that are solid, great, and eternal. In this Abundance he was not as Men ordinarily are, still desiring more and more, but even those Riches which the Pope gave him of his own Accord, he did not very willingly receive, which some of his Friends were displeased at, and what was Virtue in him, they attributed to a strait and little Soul. He gave much to the Poor both at *Rome*, and especially in those Places whence he received Ecclesiastical Monies. In the Offices committed to his Charge he was wonderfully faithful, incredibly diligent, and of a most incorrupt Mind, which was never moved by Covetousness, or the Favour of any one, but in all Consultations and Judgments, he still regarded, and executed what was most just, and so kept his ancient Patience, that no ones Fault or Troublesomeness did make him do or say any Thing reproachful to another. Whilst he was employing himself with all this Care and Fidelity in his Charges, his Brother Count *Frederick* died without Children, about the End of the Year LXII: Immediately, the same Night of his Death, St. *Charles* resolved with his spiritual Father to renew his Fervour to Piety; which helped him much to resist the Persuasions of all his Kindred, yea even of the Pope his Uncle, who would have married him very honourably, but to destroy all their Hopes, within a few Months he made himself Priest, changing his Title into that of St. *Praxedes*, after he had made the spiritual Exercises under the Direction of Father *Ribera* of the Society of Jesus. At this Time by the Authority and Assistance of his Uncle, he built, furnished with Moveables, and rented a College at *Ticinum*, where the Children of poor Gentlemen of *Lombardy*, but principally of *Milan*, were entertained, and taught on Free-Cost. By the Means of his great Care the holy œcumenical Council of *Trent* was continued, when some Persons of prime Note urged the dissolving of it, and at length in the End of the Year LXIII was concluded, and afterwards confirmed in the first Consistory by Pope *Pius IV*.

The more efficaciously to persuade the other Cardinals, he began to reform his own House and Person, cloathing himself no longer in Silk, and prohibiting the Use hereof to all his; as likewise he dismissed all the Gentlemen of his Family that were not Ecclesiastical Persons, resolving not to entertain any of the Laity but for vile and abject Offices.

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fices. Concerning his Body he resolved at present nothing more severe than this, that one Day in a Week he would live only upon Bread and Water. It was about this Time that he began to make twice a Day an Hour of mental Prayer. His Constancy in this his Reformation of himself made all, high and low, to honour him, and caused the Pope himself profitably to abstain from some Things. Such Force has the Example of solid Virtue even upon the Highest. Moreover our Saint knowing it was the Duty of a Bishop to preach, he resolved to review his Philosophy, and to cause Divinity to be read to him: And in the mean Time he exercised himself in making Exhortations in the Monasteries of Nuns, and in the Churches of St. Mary Major, where he was Arch-Priest, and of St. Praxedes his Title. Being dispensed withal by the Pope his Uncle for the Residence which he owed to his Diocese, by Reason of the Service he did the universal Church with his Holiness, he sent to Milan as his Grand Vicar, and with ample Power Nicholas Ormanetus who (though with great Difficulty) wrought there great Fruit; but having learnt the great Disorders that were there, he gave Notice to St. Charles, that his Presence alone was able to remedy the Abuses of his Clergy. Which did so touch him, that at length he obtained Leave of his Uncle to go to hold a Provincial Council at Milan. At his Arrival at Milan, whither he was accompanied by the most learned, and pious Prelates that were in Rome, he preached to the People in his Pontifical Robes in the Middle of solemn Mass. He would have all the Bishops of his Province that came to the Council, and also two Cardinals who were there to honour him, to lodge in his Archiepiscopal Palace, and at his Charges, that he might more commodiously confer with them. In the Beginning of the Council St. Charles made a Latin Oration of the End and Necessity of Provincial Councils, afterwards the eleven Bishops who were there (of which two were Cardinals) made their Profession of Faith according to the Council of Trent, which they received, and promised to cause it to be exactly observed every one in his Diocese; and for the more easy effecting hereof, they made many very excellent Decrees. He concluded the Council with another Latin Oration, with which he exhorted his Brethren the Bishops to put in Execution those Things which were ordained, and piously to discharge the Functions of Bishops. This holy Zeal of St. Charles caused him to be taken Notice of even by those of extern Provinces, all admiring that one of his Age, so allied, and of that Favour with the Pope, should seem to have no other Care but of the Flock committed to his Charge, and to lead the perfect

Life of a good Priest. His Holiness hearing of his Nephew's Proceedings was exceedingly rejoiced at them; and particularly understanding of his preaching in Time of holy Mass, he said openly, *That himself and the Cardinals ought to do the same.* But it pleased God to take him out of this Life soon after, and Pope Pius V. was chosen in his Place; to whom our Saint recommended above all Things the Accomplishment of the Execution of the holy Council of Trent; and having given him certain other holy Counsels for the Good of the Church, he demanded Leave of him to go to his Residence, although it was long before he could obtain it, by reason of the Need which the Pope had of him at Rome: In the mean Time he dismissed above Seventy more of his Domesticks after he had honourably rewarded them.

By reason that now it was about fourscore Years since the Archbishop had resided at Milan, the Priests of the Diocese were so ignorant, that they did not believe themselves to be obliged to go to Confession, because they heard the Confessions of others: In a Word, their Lives were so depraved, that it was a Proverb amongst them, *He that would be damned let him make himself a Priest.* The People had in a Manner no Knowledge of the fundamental Principles of the Catholick Faith, yea many knew not the *Pater-Noster*, and the *Ave-Maria*, and even how to make the Sign of the Cross. St. Charles the better to rule and reform others, would begin with his own Family, which consisted of about a hundred Persons; he appointed over them a spiritual and temporal Prefect, causing them all to eat in one Refectory, where they had spiritual Reading, and made them make mental Prayer twice a Day, they living also in many other Things like well reformed Religious; so his House was a Seminary of Prelates, and Bishops, twelve of his having been Bishops, and seven of them Apostolical Nuncios to divers Princes; and another of his Domesticks died Cardinal, and another Pope. The holy Prelate finding his Clergy so corrupted, to bring them to good Order, he appointed as well in Milan, as in the Country throughout all his Diocese, so many kinds of Officers (who being Superintendant to one another, at last in an admirable Order made their Report to the Archbishop) that they amounted to the Number of four hundred, and were the Eyes, Hands, and Feet of the holy Prelate. He instituted also three Seminaries in Milan, in the first whereof he maintained a hundred and fifty young Men, well founded in Humanity, and of good Hopes for Divinity; in the second about sixty young Men, who being not judged capable of more, going out of Humanity studied Cases of Conscience, to serve little

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The Heresies of *Luther* and *Calvin* springing up in *Germany* and *France*, this good Pastor did the utmost he possibly could to hinder them from infecting his Flock. And besides the Inquisitor of the Faith, he settled a Congregation, made up of many grave Persons who employ'd themselves in no other Thing but in providing against the Inconveniences which might give an Entrance to Heresy. For which regard he made also many Decrees and Ordinations, which he caused to be exactly observed by his Officers, as well in Cities, as in the Countrey.

He visited himself all his Diocess twice, without omitting so much as one only Parish, Chapel, Confraternity, Hospital, Convent of religious Men, or Women; but above all he visited the Schools of the Christian Doctrine, which he had established in every Village; in the doing whereof he underwent inestimable Labours; for often times he was forced to travel on Foot over high and steep Mountains, where sometimes he must creep upon his Hands and Feet; and was also constrained to wear Shoes with Crampirons to hinder his falling into Precipices. He also sometimes eased his Attendants, helping them to carry their Baggage; and notwithstanding arrived at the Place where he designed to go, he forbore not to go strait to the Church to do the Functions of his Visit; afterwards he retired himself to the House of the Curate, where the more frequently he slept upon Straw, or upon the Leaves of Trees, leaving the Beds to his Retinue as also the Meat, contenting himself oftentimes with Bread and Water. Although, that he might not overcharge the Pastors, he took along with him only six Men, who carried every one of them his little Baggage behind him upon his Horse and caused his own Books to be carried upon a Horse in two Chests. Ordinarily he made his Visits in the Summer, and travelled in the Heat of the Day, to the End, as he said, that he might make use of that Time which others lost in sleeping. He preached in every Place that he visited, accommodating his Discourse to the ordinary Vices of those to whom he spoke, of which he procured to be advertised beforehand by a Bill prepared for him to that Intent by the Curate; and was wont to send before certain Priests and good religious Men, who disposed the People to prepare themselves more devoutly and worthily for the ho-

ly Communion, which he administered to them; afterwards he confirmed them, still fasting; for he never confirmed any but in the Morning, and after Confession. He had a very particular Care to cause to be repaired, and rebuilt more decently almost all the Churches of the Villages of his Diocess; which gave him an incredible Pain; for he fasted always with Bread and Water the Eve of the Dedication of a Church, and watched all Night before the holy Reliques which he was to put in the Altars: Afterwards he employ'd eight Hours partly in the Ceremonies and solemn Mass, and partly in Preaching and giving the Communion. In his Visits he ended Suits in Law, reconciled Enemies, restored the divine Worship, recovered the usurped Goods of the Church, contemned vigilant Priests, and retained them in their Duty, and made the Laity to honour them, maintained ecclesiastical Jurisdiction, converted Sinners to Repentance, made the pious Legacies of last Wills and Testaments to be paid, erected Parishes, caused Benefices to be united, transferred Monasteries of Religious, and other titular Churches to other Places more to the Purpose: He took away Abuses, and saw himself the Face of all his Sheep, for whose temporal and spiritual Necessities he provided very carefully, not only in general, but also in particular, noting, and writing them in a Book which he had to that End. Having also for some Time made his Visits on Horseback, he made them for a long Time on Foot, in Imitation of our Lord, and of his holy Apostles; and then many followed him from Village to Village like another Apostle; but an Indisposition having happened to him in his Leg, he was not able to continue it.

Because the Prebends of the Metropolitan Church of *Milan* were but small, few of the Canons resided there, and also those few acquitted themselves so ill of their Duty, that they did not sing the half of the divine Office; which *St. Charles* having understood, he found Means by the Intervention and Authority of the Pope, to cause the Revenue of certain neighbouring Abbeyes to be united to these Prebends, and to suppress certain Offices and Canonries of his Cathedral of *Milan*; by which Means he made these Prebendaries the best in *Italy*, and then he forced them not only to reside, but also to say the Office with requisite Solemnity, Decency, and Devotion, and to assist thereat under Pain of losing their Distributions; and for this regard he put amongst them another Observer besides him of the Chapter, who exactly took Notice of those that were absent, and of the Faults that were committed in the Choir during the holy Service. He distinguished according to the holy Council of *Trent*, the Prebendaries into three Orders; to wit of Priests,

NOVEMBER of Deacons, and of Sub-deacons, whom he made to sit and go according to this Order. He also established a Reader of Divinity, who is obliged to have a Lesson twice a Week in the Archiepiscopal Hall to the Ecclesiasticks, and to catechise the People upon Feasts; as also a grand *Penitentiarius*, each of them having a Prebend of the Cathedral. He caused to be built a great Building, joining upon, and in a Manner within his Archiepiscopal Palace; where he lodged all the Canons, and the other Ecclesiasticks of the Cathedral, who lived there as in a Cloister of religious Men, whence he caused a Passage to be made under Ground, Light coming in from out of the Street, by Means whereof they went to the Church without being seen, and under Covert.

This Saint made every Year the spiritual Exercises, and in the Year MDLXVIII he made a general Confession to one *Alexander Saulius* a Father of St. *Barnaby*, who afterwards was Bishop of *Ticinum*. And our great Cardinal said oftentimes that he seemed to himself only then to have begun the Course of a spiritual Life. And indeed he seemed then with greater Industry than formerly to make Haste to the Goal of Perfection. He prescribed both to himself and to his Family more perfect Laws of living; he more severely avoided whatsoever belonged to the Relaxation of the Mind; withdrew himself from the Conversation of his Familiars, and from less profitable Discourses: Upon Fasting Days, (and he had now appointed to himself many in a Week) he did not eat at Night, as formerly, exquisite Meats, and of great Price, but the most vile, and ordinary.

Pope *Pius V.* had such an Opinion of him, that he said the Church would be happy if it had six Cardinals like him, and ever proposed him for an Example to others, although St. *Charles* was then only thirty Years old. He furnished with Movables, and rents a House of Succour, whither he withdrew such lewd Women as would amend themselves, and gave them also certain Rules, willing they should be governed by twelve Women who wear the Habit, and keep the Rule of the third Order of St. *Francis*, and yet live asunder in their own private Houses. He ordained also certain secular Men to take care of their Temporals; and would also that besides the abovementioned, should be received into this House, such as were ill married, and could not live with their Husbands, and those who for want of Subsistence were in Danger of losing their Honour, or Life, and that these should be entertained till they were well provided for; the others until they were perfectly reconciled to their Husbands; and the first until they went to some Convent of Penitents, or to some other Place where they live well; and there are ordinarily in this House fourscore. Our ho-

ly Cardinal as Protector of the Order of the NOVEMBER *Humiliati*, perfectly reformed them to the great Displeasure of their Superiors, who of Priors for Life, were reduced to three Years, and also to have the Management of Nothing, but to have a Treasurer; which did so incense them against the Saint that three of them resolved to cause him to be killed, and dealt with one of their Religious a Priest, who for forty Crowns promised them to do it. The Priest then bought two Guns that go with Firelocks to kill the Saint at St. *Barnaby's*, whilst he was saying holy Mass. But this not succeeding, he went in the Evening to seek him in his own Oratory, where about that Time he constantly made an Hour of mental Prayer with his Family; and because his Chapel was yet a building, he made use of the first Hall of his Archiepiscopal Palace; so that the Assassin had Means to shoot at him right between the Shoulders at about two Paces distance, whilst he was praying to God upon his Knees, the Bullet only touched his Rochet, and then fell down at his Feet; one of the Hail-shot passed to his very Flesh, and all the others pierced his Cloaths. The Saint seeing every one astonished at the Noise of the Shot, and thinking he was mortally wounded, he would not permit them to pursue the Murtherer; but would have them make an End of their Prayer; after which every one of them had Reason to praise and thank Almighty God; for the Saint retiring himself, and putting off his Cloaths, they found only a Bruise with a little black and blue Swelling of his Flesh, which remained in his Body till he died; although one of the small Shot had entered into the Wood the Thickness of a Finger, and another had broken the Wall. No Apprehension of Danger was able to stifle his Zeal of the greater Glory of God. Hence when some went about to divert him from reforming these irregular Religious, telling him that if he undertook it, he would hazard his Life, he said those Words worthy of eternal Memory; *What then, is there not a God in the World? I will go, and I will go confidently, notwithstanding all the Dangers that are threatened me: God will take care to defend me, seeing it is an Affair which concerns his Service, but if he has otherwise ordained, I will die most willingly for the Advancement of his Glory.* Nor did this holy Confidence deceive him, as we have seen. His Soul was wholly bent upon the Good of his Subjects. One Day he made this remarkable Reply to a Lord who demanded of him why he was so little curious to know News, which great Persons did so passionately desire to hear: *Because, said he, it is not becoming a Bishop to busy himself about Toys and Trifles, seeing he ought to attend only to his Flock, and to the Meditation of the Law of God.*

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+ The Splendor and Dignity of his Purple did not hinder him from entering into the sad Dwellings of the Needy and Miserable, to leave there Marks of his Piety. He prevented the Necessities of the Poor, and spared their Shame. In a general Dearth which in the Year Seventy wasted the Countrey, as long as the Dearth lasted he fed three thousand poor People with Rice, Pulse and Bread, besides the great Alms he gave in Money; which gave Occasion to the Nobility of *Milan* to help and succour them all they could.

He obtained of his Holiness the Pope that his Abbey of *Arona* might be inseparably united to the College of the *Jesuites* of *Milan*, renting with a Part of the Revenue of the said Abbey a Novitiate of the *Jesuites* at *Arona*.

In the Year LXXV he went to *Rome* to gain the Jubilee; visiting the Churches he made all his Family go two and two on Foot, himself going in the Middle of them more frequently barefoot. Then he obtained of the Pope, that he might leave the Name and Arms of the House of the *Borromees*, and take the Name of his Title of *St. Praxedes*, and for his Escutcheon the Picture of *St. Ambrose*, and of the Saints *Gervase* and *Prothase*; with this Motto, *Tales ambio defensores; My Ambition is to have such Protectors as these*.

In the Year LXXVI it pleasing God to visit the City of *Milan* with the Plague, *St. Charles* knew he was obliged to assist his People in this Necessity, which that he might the better do he resolved to prepare himself for Death, and make his Will and Testament, by which in some pious Legacies, he gave all his Moveables to the great Hospital of *Milan*. Having visited the Infected in the Place where they were shut up without the City, and having been Eye-witnesses of their corporal and spiritual Necessities, he immediately sent them what he could of his Movables even to his own Bed; and made Money of all his Plate, and caused it to be distributed to the Poor. He sent into *Switzerland* for Men that were accustomed to serve such as had the Plague, and with eight of his Family he served the Infected himself; he went to visit them in their Houses, carried them the Sacraments, and did them all Kinds of Services with a true fatherly Affection: Some Religious offered themselves; others he persuaded to administer the Sacraments; and partly by his Example and partly by Reasons, he persuaded the Curates of *Milan* to assist their Parishioners; that should be infected; he did the like to a good Part of the Nobility of the City, deputing to each one of them his Quarter; together with the Burgers; and an Ecclesiastick to provide for all Necessities. And there being a great Number of Vagabonds, every Body dismissing out of his Family as

many as he could, after he had chosen out of them as many as were needful for the Service of the Sick of the City, he sent the rest to a House three Leagues from *Milan*, where he caused them to be sustained, clothed, and instructed at his own Charges. In fine seeing the Contagion daily encreased, he acknowledged that it was a Scourge, by which God would chastize his People for their Sins, and for this Cause he disposed them to Repentance by all good Works which he thought proper to appease the Anger of God. He caused them to make a solemn Vow to God Almighty, and *St. Sebastian*, which they were to fulfil afterwards; he commanded Prayers, Fasts, and a solemn Procession, at which he assisted bare-footed, with a Rope about his Neck, carrying a Cross upon his Shoulders, and offering himself in Sacrifice to God, for the Sins of the People. Of which heroical Act of our Saint; the blessed *St. Francis Sales* Bishop of *Geneva* speaks thus; *Behold, said he, the great St. Charles when the Plague attacked his Diocese; he raised his Courage in God, and considered attentively, that in the Eternity of the Divine Providence this Scourge was prepared, and destined for his People, and that the same Providence had ordained, that during the same Scourge, he should have a very loving and tender Care, to serve, comfort, and cordially to assist the Afflicted, seeing that in this Occasion he should be the spiritual Father, Pastor, and Bishop of this Province. Wherefore representing to himself the Greatness of the Pains, Labours and Hazards; which he should be obliged to undergo for this Regard, he immolated himself in Spirit to the good Pleasure of God; and kissing tenderly this Cross, he cried out in the Bottom of his Heart, in Immitation of St. Andrew; All hail, O precious Cross; All hail, O happy Tribulation; O holy Affliction, how amiable art thou, seeing thou hast issued out of the amiable Breast of the Father of Mercy, who has willed thee from all Eternity, and has destined thee for this dear People; and for me! O Cross, my Heart wills thee, seeing that the Heart of God has willed thee. O Cross, my Soul makes much of thee, and embraces thee with all Love. And thus indeed we all ought to accept of the greatest Afflictions that can befall us.*

Having also gathered together many young Women who were in Danger of being lost, for that their Fathers and Mothers were dead of the Plague; and they left without Means to subsist, he committed them to the Care of certain pious Persons; and the Contagion ceasing, he founded a certain House where they might serve God, and be taught by the *Ursulins*, and appointed a certain Number of Gentlemen of *Milan* Ecclesiasticks and Seculars, to have Care of their Temporals; and this College has been continued ever since, and is filled with poor Orphans, who are there

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there brought up in the Fear of God, and taught whatsoever else is needful for them; so that they remain there till they either enter into Religion, or marry.

In like Manner considering that many of the Poor whom he had sent to the House, we mentioned above in the Heat of the Plague, had no Means to live, nor gain their Living, for that they were either very old, or lame, he founded an Hospital for them in the Suburbs of *Vercells*, that there might be seen no more any Beggars, neither in the City nor in the Churches. It was in the Time of the Pestilence that the holy Prelate began to forbear to warm himself, or to eat any more Flesh, and to lie upon the Boards when he took his natural Rest. But afterwards at the Instance of the Prelates who assisted at his fourth and fifth Councils, he slept upon a Straw Bed, making it notwithstanding to be quilted, that it might be the harder, and made Use of a Coverlet filled with Straw in Form of a Counterpoint. Well understanding the Need he had of good Clergymen to cause the Order to be observed which he had established in his Diocese, he founded a Congregation of secular Priests, who united with him, as Members with their Head, he had them always ready for whatsoever he had a Mind to employ them in. They lived in common of the Revenue which he obtained for them of the Goods of the Order of the *Humiliati*, which the Pope had thought fit lately to abolish. He established this Company upon the Feast of St. *Simplician* Archbishop of *Milan*, on the sixteenth of *August* MDLXXVIII, and put it under the Protection of the glorious Virgin, and of St. *Ambrose*. He would have it called the Congregation of the *Oblates* of St. *Ambrose*, and procured it afterwards to be approved and confirmed by Pope *Gregory XIII*. They make only one Vow of Obedience to the Archbishop, who makes Use of them in all priestly Functions; and they are now more than two hundred, almost all Doctors. He divided this Congregation, into six Fraternities or Companies, six in the City, and four in the Diocese: To every one of which he gave a principal, and spiritual Prefect; and would that those of every Company should meet every Month, those of *Milan* before the Archbishop, and those of the Diocese sometimes in one Place, and sometimes in another, in the Presence of their General, or at least of the Superior of the Company where they should meet; and then they first of all read their Rules, afterwards they treat in Manner of a Conference of the Means of keeping them well, and of making greater Progress in a spiritual Life, as also of promoting Souls in the Way of their Salvation. The Superior exhorts them to Virtue and Piety, and two

of the Fathers make Sermons to the People. NOVEM-
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St. *Charles* frequently retired himself with those of the City to perform there their Exercises with them. And his Design was to put some of them in all the little Towns and Villages of his Diocese, in Form of Collegials to help the Countrey round about. He was wont also to preach all *Sundays* and Festival Days, and every Day in *Lent*.

Having understood that the holy Sindon or Winding-sheet of our Lord had been carried from *Chambery* to *Turin*, he had a great Devotion to go thither in Pilgrimage; and for this Purpose he made Choice of twelve of his Family, with whom, all cloathed like Pilgrims, and with a Staff in his Hand, he went thither on Foot; and going two by two they meditated, said their Beads, sung Psalms, or discoursed of spiritual Things along the Way as they went; and being arrived at their Lodging, they went to salute the most holy Sacrament in the chief Church, sung their canonical Hours, and after some Devotions, they took their Refection, which were only of such Meats as are eaten in *Lent*. He also took with him a Father of the Society of *Jesus*, who gave them in the Evening the Points on which they were to meditate the next Day. Ordinarily in the Evenings the People and Clergy came forth to meet him, and they came with Torches (for it was in *October*) about half a League out of the Town, and every one spent the Night in preparing themselves to receive the holy Communion from his Hand the next Morning before Day. At *Vercells* the Number of the Pilgrims increased; for the Bishop and some Canons would needs accompany him; and there he found the Lord Steward of the Duke of *Savoy* who had Charge to entertain him till he came to *Turin*. The Archbishop of *Turin* came forth to meet him with certain Lords three Leagues from *Turin*, whither he strait returned back again, that he might come and receive him on Foot with all his Clergy about half a League. All the Cavalry of the Duke of *Savoy* met him two Leagues off. Half a Mile without the Suburbs of *Turin*, the Duke and the Prince his Son received him, and at his Entrance into the City he was saluted by the Canon and Infantry, although he and his went two by two, well mortified strait to the *Dome*, whence they went to St. *Laurence's* where the holy Sindon was, then the Duke lodged him in the Palace, in which some Time before the King of *France Henry III*. had been received at his Return out of *Polony*. The Duke caused the People to shut their Shops, and to keep Festival three Days together, which were spent by them in diverse Devotions, and almost all the City communicated at his Hand together with the Prince. St. *Charles* dining with the Duke, made

NOVEMBER made something to be read according to his Custom, taking thence Occasion to entertain him with spiritual Discourses.

Laying to Heart the Conversion of the *Swisses* and *Rhetians*, he persuaded the Pope to keep there a Nuncio, who might also have Care of the spiritual Government of those Countries. He caused to be made and accommodated in *Milan*, a College or Seminary of Clergymen of the said Countrey, where no other could be received; and put in it from its Beginning in the Year LXXIX, forty young Men, of which twenty were *Swisses*, and the rest *Rhetians*; and at his Persuasion Cardinal *Altaemps* his Kinsman, gave them an Abbey, upon Condition that fourscore Scholars of the Diocese of *Constance* should be maintained there. And being delegated by the Pope about the Year MDLXXXIII. as Vicar Apostolical, to visit the Catholick Cantons of *Switzerland*, into which also Heresy began to creep, he took along with him many great Persons and Preachers, and fasted himself the holy Time of *Advent* with Bread and Water, and slept upon a Straw-Bed, or upon a Bench; and although it was very cold in those Quarters, he would never come near the Fire, nor make use of their Stoves, which Austerity got him so much Credit amongst that People; that he wrought great Fruit there, as well amongst the Catholicks and Hereticks, as also amongst the Sorcerers, of which there were a great Number in the Mountains of the *Rhetians*, and thereabouts, who infected the whole Countrey. And having understood that the Disorder came principally from the Ignorance and bad Life of the Clergy, he had Care to put there learned and pious Men, namely Fathers of the Society of *Jesus*, and *Oblates* of *Milan*; sending thither many spiritual Books, in Place of heretical Books which he had caused to be burnt there in a great Number. And in his Return passing by *Belvison*, a Catholick Town of the Diocese of *Come*, he founded in the Collegiate Church a Scholastical or Doctoral Prebend to instruct the Priests, and to catechize there: In which, and in the other Things we have spoken of, he made no small Expences; for he would himself, out of his own Purse, defray the Charges of this Visit, as also the Journeys of divers Fathers Jesuits, Barnabites, and Oblates, whom he sent the Year following into the Neighbouring Places of those which he had visited, to satisfy in some Measure the earnest Supplication which the Catholicks made to him to go and visit them.

The Governor of *Milan* having no good Correspondence with *St. Charles*, through the Malice of some that envied him, he caused certain of the Body of the City to go to the Pope to complain of the Saint, that he innovated many Things against the Mind and

Custom of the *Milanefes*, prohibiting them under Pain of Ecclesiastical Censures all Acts of rejoicing upon *Shrove-Sunday*, and above all, that contrary to the Privilege of the Church of *St. Ambrose*, he compelled them to begin *Lent* upon *Asb-Wednesday*, hindering them from eating Flesh, or doing any Act of Carnival upon the first Sunday of *Lent*. *St. Charles* being advertised hereof, conferred with the Pope about it; but the Ambassadors who had vaunted that they would hinder the Saint from returning again to *Milan*, carried nothing back with them from *Rome*, but the Quality of Ambassadors of *Shrovetide*. And *St. Charles*, not contenting himself to have diverted the *Milanefes* from masking themselves, and from other Vanities and Follies of *Shrovetide* upon Sundays and other Feasts, he resolved moreover to persuade them to abstain from them upon ordinary Days; the which he did so efficaciously, that he made them pass the three Weeks before *Shrove-Tuesday* in Works of Piety and Devotion, drawing them thereunto by diverse Processions, Sermons, Communion, Prayers of forty Hours, and other spiritual Entertainments which he made in diverse Churches magnificently adorned, where his Presence, and the Fervour of his moving Exhortations gathered, and retained all Sorts of People; and so far were they from thinking of their ordinary Vanities, that every one left his Affairs, and the very Merchants their Shops to assist at those holy Exercises.

This holy Archbishop often said, that it was not sufficient for a Bishop to make Decrees and Rules for the good Government of his Church, but what most imported was to find Means to make them be put in Execution. Wherefore foreseeing that God would shortly take him out of this World, he caused to be assembled threescore of his Arch-Priests, and Rural-Deans, whom he lodged, and entertained in his own Archiepiscopal Palace, and held with them a Congregation which lasted three Weeks, and having fallen Sick, he made a Bed to be put in a great Hall, upon which in his Cloaths he ceased not to continue his Task. He had then a great Book in which were written all the Decrees of the five Provincial Councils, and of the ten Synods which he had celebrated, and himself reading them, he would know concerning every Article how it was put in Practice, and the Difficulties which occurred therein, against which forthwith was provided a Remedy by the Advice of those that were present. In the Middle of *April* making his eleventh and last Diocesan Council, he caused to be read and published to them the Volume he had prepared for them in the Congregation of Arch-Priests and Rural Deans, which contained all Advices and Remedies necessary to

NOVEMBER complete the perfect Reformation of that Church.

4.

In the *May* following, upon a *Sunday* in the Evening the Saint was advertised that the Bishop of *Brescia* was sick to Death; and although he had been all the Day long in the Church where he had celebrated the holy Office, notwithstanding he forbore not immediately to take Post, and travelling all Night, after he had gone more than twenty Leagues, he was very early in the Morning in the Chamber of the dying Bishop, whom he comforted, and administered to him the holy Sacraments, and helped him to die well: Afterwards he officiated at his Funeral Obsequies, singing the solemn Mass, making his Funeral Oration, and burying his Corps, the which employed him till *Wednesday* in the Evening; and because the next Day the Feast of the holy Cross, he had ordained that a very solemn Procession should be made at *Milan*, in which he was to carry the holy Nail, and to which he had invited the Cardinal of *Verone*, he took Post that very Evening, and got to *Milan* by the opening of the Gates; when as if he had been come out of a good Bed, he set himself to study his Sermon, went to visit the Cardinal of *Verone*, then to the Church, assisted at the Office, sung solemn Mass, preached, and carried the holy Nail in Procession, which was very long, and after Dinner assisted at Vespers and Compline, and at the Sermon of the Cardinal.

Presently after the Saint began to visit his Diocese, without any Regard to the Incommodity of the Season, which was very hot; and as a Light, before it goes out, redoubles its Brightness, so the Saint gave manifestly to understand by the Brightness of his Countenance, and by the Fervour of his Words, that he was all on Fire with the Love of God, seeming to be rather in Heaven than upon Earth; and also these his last Visits wrought an extraordinary Fruit.

Being accustomed to retire himself every Year into some devout Solitude, there to make the spiritual Exercises, and a general Confession of the last Year; he made Choice then of the Mountain *Varais*, by Reason of the diverse Chapels of the Mysteries of the Passion that are in that holy Place; and there he redoubled as much as possibly he could, not only the Fervour of his Devotion, but also the Austerity of his Life; for he sustained himself there with only Bread and Water, and slept very little in the Night and upon Boards: He employed the rest of the Night in disciplining himself, and in praying in those Oratories, which he visited alone upon this Mountain, with a Lantern in his Hand, and at a fit Hour he went to awake Father *Francis Adorno* of the Society of *Jesuits*, whom he had called thither to be the

Director of his spiritual Exercises. He ordinarily made six Hours of mental Prayer every Day; the Night preceding his general Confession he spent eight Hours together in Prayer, all the while upon his Knees, and without leaning against any Thing, remaining as it were immoveable. Upon the four and twentieth of *October* he had a Fit of an Ague, for which he omitted nothing of his Devotions, by which he prepared himself for Death. Upon the six and twentieth he had another like Access, whereby he perceived that it was a Tertian, whereof he advertised his Confessor, who ordained him to moderate his Austerities, and his long and frequent Meditations; whom he promptly obeyed, eating a Panado, and reposing upon a Straw-Bed, but he ceased not every Day to say holy Mass, even upon his sick Days. Desiring, notwithstanding his Indisposition, to officiate pontifically at *Milan* upon the Feast of *All-Saints*, he departed from this Mountain, and went hence on Horseback to *Arona*, about six Leagues off; where arriving very late, he forthwith caused a Bark to be prepared to go that Night to *Ascona*, about four and thirty Miles from *Arona*, from which no Body could divert him, and they telling him that he might defer this Journey to a more commodious Time, he answered it was necessary for him to make it then, for that afterwards he should not have Time. When he was upon the Water he said upon his Knees with those that accompanied him, the Prayers called the Itinerary, the Litanies, and certain Prayers for the Dead: Then addressing himself to the Boatmen, he asked them if they prayed to God when they began to sail, and made them promise him that hereafter they would say a *Pater*, *Ave* and *Creed*, which he made them immediately to recite with a loud Voice. Afterwards he made a spiritual Discourse to the Company to teach them to be always ready to do in all Things the Will of God, and to contemn human and fading Things, speaking much of Death, telling them that his Kindred had been but short-lived, and that his Father died at that very Age of which he now was. This Discourse being ended, he reposed for some Hours, afterwards he said his Office upon his Knees, made an Hour and a half of mental Prayer, till they arrived at *Canobium*, where he went to Confession, and sung Mass; afterwards going again into the Boat, he ordained certain Dispatches of some of his, whom he sent into *Switzerland*. And although the Plague was then at *Alcona*, he did not forbear to go thither, and to enter into the Church, where he made an Exhortation to those he found in it; afterwards he made the Foundation of a College which he had projected before, ordaining whatsoever was necessary for that Purpose. And

NOVEMBER

4.

NOVEMBER. And in the mean Time being surpris'd by a
 4. fourth Access of his Ague, he made Haste to
 return to *Canobium*, and there lay trembling
 upon a Straw-Bed till Night, employing
 this Time in spiritual Discourses with the
 Capucin Fathers of the Place. The next
 Day, after he had confessed, he said Mass,
 afterwards he returned to *Arona*, where he
 retired to the Jesuits. In the Morning upon
 the Feast of *All-Saints*, he sung Mass, and
 communicated all the Novices, and others
 that presented themselves. Upon the Day
 following of *All-Souls* he was not able to ce-
 lebrate Mass by Reason of his very great
 Weakness, but he heard Mass, reconciled
 himself by Confession, and communicated,
 then he said his Office upon his Knees, and
 afterwards he put himself upon the River
Tessin to go to *Milan*, where he arrived at se-
 ven a Clock at Night, went straight to his Ora-
 tory to pray to God, and afterwards to Bed:
 then he resigned himself wholly to the Dis-
 cretion of his Physicians, and of his Confes-
 sor, who hindered him the next Day (for that
 his Fever was become continual) from say-
 ing his Office with his Almoners, one of
 whom said it by him upon his Knees. He
 caused an Altar to be made in his Chamber,
 upon which he made to be put a Picture of
 the Burial of our Lord, as also he made a
 like one to be put over his Bed: At the Foot
 of which he caused another to be put which
 represented our Redeemer praying in the
 Garden. About three Hours after Dinner,
 Father *Adorno* admonished him that God cal-
 led him to himself, demanding of him if he
 would have the holy *Viaticum*, to whom he
 answering yes, it was forthwith brought to
 him by the Arch-Priest of the great Church,
 accompanied by the Canons; others helping
 of him he raised himself up in his Bed,
 took his Rochet and a Stole, devoutly com-
 municated, and immediately after received
 Extreme Unction; which being done, they
 cloathed him, according to his Desire, with
 one of his Hair-Shirts, covered with blest
 Ashes. In the mean Time all the Compa-
 nies and Confraternities of the City went
 in Procession, to beg of Almighty God his
 Health with great Humility and fervent
 Prayers: As also the rest of the People was
 almost all that Night in the Churches be-
 fore the blessed Sacrament for the same End.
 Some cried about the City with a lamentable
 Voice, Prayers, Prayers for the Health of
 our Bishop; others went bare-foot, covered
 with Sackcloth, disciplining themselves a-
 long the Streets; and the Concourse of Peo-
 ple to the Archiepiscopal Palace was such,
 that they were constrained to guard the
 Gates with the Swisses of the Governor.
 This blessed Saint after an Agony of three
 Hours, in great Quiet made his happy Pas-
 sage to another Life, stedfastly looking upon

an Image of our Saviour JESUS CHRIST; NOVEMBER.
 with a smiling Countenance, and an angeli-
 cal Gesture. When by the Sound of the
 Bells of the great Church, and of all the o-
 ther Churches of *Milan*, the People under-
 stood that their holy Pastor was dead, it is
 not to be expressed, what Lamentations and
 hideous Outcries were heard from all Parts;
 for they cried out for Mercy as in the Sack-
 ing and Destruction of a City.

The Saint died upon a *Saturday* on the
 third of *November*, in the Year MDLXXIV,
 being six and forty Years, one Month, and
 one Day old. Those of his Family took and
 kept carefully as Relicks whatsoever they
 could meet with that was about him, and
 upon his Body. They found and executed
 his Will, by which amongst other Things
 he ordained, that a thousand Masses should
 be caused to be said for him; and that a per-
 petual Obit should be founded in the great
 Church, where he would be buried at the
 End of the Body of the Church, at the Bot-
 tom of the Steps of the Quire: The most
 humble Place, and most trodden upon of all
 that vast Church, to which he left many
 thousand Crowns worth of Plate, and rich
 Ornaments; as also he bequeathed his Libra-
 ry to the Canons, and all the rest of his
 Moveables to the great Hospital, leaving
 notwithstanding the Lands which he had re-
 ceived from his Parents to his Heirs. The
 Cardinal *Sfondrate*, who was afterwards
 Pope Gregory XIV, came expressly to *Milan*
 to do his Funeral Obsequies, at which assist-
 ed also three Bishops, and Father *Paniga-
 role* made his Funeral Oration. Never was
 there seen such a Concourse of People; for
 besides that all the Clergy Secular and Re-
 gular was present, with Torches or Can-
 dles in their Hands, the Governor, all the
 Bodies of the Officers, as well of the King of
Spain, as of the City, in a Word all the
 People was there so sad and afflicted, that
 every one seemed to have lost their Father.
 Every Church in *Milan* celebrated his Ob-
 sequies each one apart, in the best Manner
 they could; in which all the rest of the Dio-
 cese, and even the Villages would imitate
 them, and there was not a Priest who said
 not Mass for him; and all the Confraterni-
 ties within and without *Milan* made a com-
 plet Obit for him. When Pope Gregory
 XIV. had the sad News of the Death of the
 Saint, he cried out, *Extincta est Lucerna in
 Israel, a Light is extinguished in Israel*: And
 in the first Consistory he made a long Speech
 in Praise of his Virtues; but it was a very
 strange Thing that immediately after his De-
 cease, there was not a *Milaneje*, nor almost
 a House in *Lombardy*, which would not have
 his Picture from the greatest to the least, and
 all Merchants and Artificers kept it in their
 Shops. A little after his Death, he appear-
 ed

NOVEMBER ed to Father *Adorno* of the Society of JESUS in his Pontifical Habit, in great Splendor and Light, with a very chearful Countenance, assuring him of his Glory; as he did also to another Priest of great Authority and Piety one of his Domesticks, to whom he appeared in his red Cardinal's Robe. But who will not be amazed, that the *Milaneses* of their own Instinct and particular Motion should solemnize and keep Festival the Day of his Departure at the End of one Year; yea fast the Eve without having communicated it the one to the other, or any of their temporal or spiritual Superiors having so ordained? Yea they not only shut their Shops, and all pleading ceased, but also they gave themselves to extraordinary Devotion, and all the Confraternities and Companies went to his Tomb, implored the Charity of his Prayers for their Necessities, which Devotion well increased afterwards. Pope *Clement VIII.* made his Confessor Cardinal *Baronius* write to *Milan* in the Year MDCI, that they should change the Anniversary and Obit which they made every Year in the great Hospital for St. *Charles* into a solemn Mass of the Saint that did happen upon that Day; as also that they should permit to the People their Devotion, adding those Words of the Psalmist, *know that God has made his Saint wonderful.*

He that would write all the Miracles which have been wrought through the Merits and Intercession of St. *Charles*, should undertake an impossible Work, and for this Respect I shall content myself to recount some few of an Infinity which are found well justified and averred in the Process for his Canonization. When St. *Charles* visited the three Valleys of the Countrey of the *Rhetians*, it was necessary for him to pass the River *Tessin*, which was much swelled by Reason of the precedent Rains, the Cardinal went through it without any Danger, by Means of the Conduct of a Gentleman of that Countrey *John Baptist Pelanda*; but the Abbot *Bernardin Tarugi*, and a Notary Apostolical, having stayed behind, they entered into a greater and more rapid Course of the Water, which carried them away so violently, that amazed thereat they permitted themselves to be carried with their Horses by the Water into so deep a Place that there was nothing to be seen of them but their Heads; which the Gentleman *Pelanda* perceiving, he said to the holy Cardinal, that those two were dead Men, and that no Body but God was able to help them. St. *Charles* turning back towards them, after he had joined his Hands, and lifted up his Eyes to Heaven, he gave them his Blessing, and immediately as if the Horses had had Wings, they leaped out of the Water, and got upon a very high Bank, and so the two lost

Men were saved. *Ottavian Varese* a very devout Gentleman of *Milan*, and well affected to St. *Charles*, at the Time of his Decease was detained in his Bed by a double tertian Ague, with which he had been afflicted for three Months, and of which the Physicians had no good Opinion: This sick Person was much grieved for the Death of the Saint, and yet more that he could not see his Body, and accompany it to the Grave; but assuring himself that his Soul was in Heaven, he recommended himself to his Intercession, to be delivered from so troublesome a Malady, and immediately he was heard. A Daughter of *Julius Bonaccina*, an Advocate of *Milan*, called *Barbara*, had a sore Eye in the Month of *April* MDCI, and this Evil so encreased that there was no Remedy to be found for it. Having remained in this Condition about four Months, her Mother persuaded her to do some Devotion in Honour of St. *Charles*, and to beg of him the Cure of her Eye, in which the good Mother accompanied her. Fulfilling then their Devotion, one Night the lost Eye was insensibly restored to the Maid. A young Count of *Ferrara*, vain, and of little Devotion to Saints, passing through *Milan* in *October* in the Year MDCI, and seeing in the House of *Francis Moghino*, an Incumbent of the great Church, his Friend, a Picture of St. *Charles*, he reprehended him, and asked him why he made so great Account of this Picture, adding certain uncivil Words in dispraise of the Saint; whereat the good Priest was moved, and reprehended him sharply for what he had said, threatening him some grievous Punishment, for having uttered such scandalous Words against so great a Saint. But the Gentleman receiving not, nor making his Profit, as he ought, of this friendly Reprehension, he was presently after seized upon by a violent continual Fever, which forthwith brought him to eminent Danger of Death; the which *Moghino* having understood, he went to see him, and persuaded him to confess the Sin he had committed against St. *Charles*, and to address himself to him for the Recovery of his Health through his Intercession; which the sick Person having done, with very great Contrition, he was restored to his former Health, and ever after confessed, and published every where, that the Cardinal *Borromeus* was a great Saint. In a Word, the Miracles which God has wrought, as well at the Tomb of this Saint, as elsewhere through his Intercession, are such, and in so great a Number, that in the Year MDCX, there were already within the great Church of *Milan* ten thousand three hundred and fifty votive Donaries of Silver, besides an Infinity of others, which are so many Testimonies of Graces received through the Intercession of the Saint;

NOVEMBER to say nothing of the Lamps and Crosses of Gold and Silver, of the Candlesticks, and Images of Silver, enriched with precious Stones, and of the sumptuous Ornaments of the Altar, which many Princes and Princesses, Lords and Ladies, and Communities offer there, exposed to the View of every one.

His Holiness Pope *Paul V.* canonized him for a Saint upon the Feast of *All-Saints*, in the Year *MDCX*; and ordained that the Church should celebrate his Feast every Year upon the fourth of *November*, on which

Day the *Roman Martyrology* makes mention of him, NOVEMBER

The Life of *St. Charles* has been written by diverse, by *Augustin Valerius* Bishop and Cardinal of *Verone*, by *Peter Stupanus* Doctor of Divinity, by *Peter Guiffanus* of the Congregation of the Oblates of *St. Ambrose* at *Milan*, and by *Charles a Basilica Petri*, General of the Congregation of the Regular Clericks of *St. Paul*, and afterwards Bishop of *Novara*, out of whom the little we have here said, is principally extracted.

The Lives of St. VITALIS, and St. AGRICOLA, Martyrs.

THE blessed *St. Ambrose* writing to Virgins, and discoursing of the Martyrs *St. Vitalis* and *St. Agricola*, says these Words, *The low Estate and Condition of a Man, is no Impediment to his Esteem and Reputation, nor does the Greatness of his Birth make him worthy of Praise, but his Faith. For the Slave and the Free-man are one and the same Thing in CHRIST, and every one shall receive from God the Reward of the Good or Evil which he shall have done. Neither does Servitude take it away, nor Liberty give it us; for both the one and the other are of the same Weight before our Lord: There is no Difference in the Reward of a Slave who serves, and of a Free-man who enjoys his Liberty. For the greatest Dignity of all, is to serve CHRIST; and for this Cause St. Paul glories to be the Slave of JESUS CHRIST, for that this Servitude is glorious; and with Reason does the Apostle boast of it, seeing our highest Glory is, that God has prized us so much, that he has bought us with the Blood of his blessed Son.* Hitherto *St. Ambrose* upon the Feast of the holy Martyrs, *Vitalis* and *Agricola*; of whom *Agricola* was a Gentleman of prime Quality, and *Vitalis* was his Slave, and both of them Christians, and for this Cause were apprehended in *Bologna*, a City of *Italy* and martyred, *Dioclesian* and *Maximian* being Emperors, such cruel Enemies of *CHRIST* our Saviour, that they were never satisfied with the Blood of the Christians. *Agricola* was an honourable Gentleman (as we said) and well qualified, and had many Friends; and the President desiring to terrify him, and not to put him to Death, began with his Slave *Vitalis*, and commanded him to be tormented, and rudely whipped, that the Master seeing the cruel Torments which his Servant suffered, might consider with himself, and be persuaded to adore the false Gods. The Executioners tormented *Vitalis* so unmercifully, that the Body of the Saint was so full of Wounds and Blows, that there was no whole Part to be

seen in it, nor Blood to run out of it, it being all exhausted and spent. The glorious Martyr lifted up his Eyes to Heaven, humbly begged of God to receive his Spirit, that so he might receive the Crown, which his holy Angel had shewed him. Our Lord heard him, and ending his Prayer he gave up the Ghost. *Agricola* was present at this Spectacle, by which the Judge desired to terrify him, and to withdraw him from his Purpose, that he might take Warning by the Example of his Servant; and this by a cruel Pity (as *St. Ambrose* says) seeing that he went about to deprive him of the Glory of Martyrdom. But *Agricola* was not troubled at the Torments of *Vitalis*, but was animated, and more inflamed in the Love of God, desiring to accompany him, and to follow him who was gone before, and not to be less valiant in the Faith of *CHRIST*, than his own Slave had been. The Judge seeing him so constant, converted the Kindness which he had shewed towards him, into Rage and Fury, and commanded him to be put upon a Cross, and so it was done, his holy Members being transpierced with many and hard Nails; and the Saint was lifted up on high, representing by that kind of Martyrdom his Lord, and shewing how little Account he made of all the Earth, and that he aspired after Heaven where his Heart was fixed. The same Day that *Vitalis* amongst Blows and Torments, gave up his Spirit to our Lord, *Agricola* gave up his to him upon the Cross; and the Master and his Servant were equal in their Martyrdom, and in their Crown. Their Bodies were interred in a burying Place, and Charnel-house of the *Jews*; and so *St. Ambrose* says, that they were Roses amongst Thorns, and Light amongst Darknes, till that God revealed them. When they were discovered, and were to be translated, the holy Prelate *St. Ambrose* went to *Bologna*, invited by the Bishop of that City, to honour our Lord, and

NOVEMBER 4. to enjoy that new Treasure, and for the greater Glory of the Saints. The same St. *Ambrose* gave Part of their Reliques to the Virgins, and speaks thus to them; *I have brought you precious Gifts, and gathered with my own Hands, which are the Trophies of the Cross, whose Virtue you knew by the Effects, and the very Devils confess it. Let others heap up Gold and Silver, and let them draw these Metals out of the Bowels of the Earth, let them seek after Jewels and precious Stones, which at last decay, and oftentimes are hurtful to those that possess them. We have gathered up the Nails of the Martyr, and indeed many, for the Wounds which he suffered were more than the Members in which he suffered them. We gathered up also the Blood which he shed, and with which he triumphed over Death, and the Wood of the Cross to which he was fastened.*

NOVEMBER 4. So St. *Ambrose*, who placed this Treasure, and precious Reliques in the City of *Florence*, in a Church, which a holy and rich Lady, called *Juliana*, had built. St. *Gregory* of *Tours* recounts certain Miracles, which our Lord wrought through the Intercession of these holy Martyrs; and says, that Part of their Reliques were carried into *France*, and that *Namatius* Bishop of the City of *Auvergne*, placed them in a Church which himself had built. Their Martyrdom was upon the Fourth of *November* (on which the holy Church celebrates their Feast) and in the Year of our Lord *ccciii*, in the Reign of *Dioclesian* and *Maximian*. Of them do make Mention the *Roman Martyrology*, and that of *Ussuard*, and St. *Paulinus* Bishop of *Nola*, and *Gregory* of *Tours*, and other more modern Authors, that have written the Lives of Saints.



The Lives of the Four crowned Martyrs.

NOVEMBER 8. IN the Time of the Emperor *Dioclesian*, there were in *Rome* four Brothers, whose Names were, *Severus*, *Severian*, *Carpophorus*, and *Victorin*; they were all Christians, and Saints, and desirous to lay down their Lives for *CHRIST*. The Emperor commanded them to be apprehended, and to be carried before an Idol of *Esculapius*, and in Case they would not adore it, to be whipped to Death. Being brought before that Devil, they esteemed him as he was, mocking at the Emperor's Command. Wherefore having stripped and bound them, they beat them so cruelly with Whips plummeted with Lead, that in this Torment they gave up their Souls to God. The Tyrant commanded their Bodies to be thrown into the Market-place, to be eaten by the Dogs, but in five Days, that they were there, they did not touch them, shewing that Men were more cruel than the savage Beasts. The

NOVEMBER 8. Christians came, and took them away secretly, buried them in a Sand-pit three Miles from *Rome* in the Way *Lavicana*. And as *Ado* says in his Martyrology, Pope *Melchades* commanded that their Feast should be celebrated upon the Day of their Martyrdom, which was the eighth of *November*, and (because as then their Names were not known) that they should be celebrated under the Name of *The four crowned*, although afterwards it was revealed to a holy Man that they were called (as has been said) *Severus*, *Severian*, *Carpophorus*, and *Victorin*. Of them do make Mention the *Roman Martyrology*, that of *Bede*, and the rest; and Pope *Honorius* built a Church in their Honour, and it is the ancient Title of a Cardinal, and St. *Gregory* makes Mention of it. The sacred Bodies of these four holy Brothers were found in *Rome*, *Leo IV.* being Pope.



The Lives of Five other Martyrs, *CLAUDIUS NICOSTRATUS*, *SYMPHORIAN*, *CASTORIUS*, and *SIMPLICIUS*.

TOgether with the Saints the four crowned, the holy Church celebrates upon the same Day the Martyrdom of five other glorious Martyrs, and valiant Soldiers of our Lord, who were called, *Claudius*, *Nicostratus*, *Symphorian*, *Castorius*, and *Simplicius*: They were all five very excellent Carvers, and the four first, Christians; and only *Simplicius* was a Pagan. Who when he saw, that the

Works of Marble, and of other Stones of his four Companions, were very perfect and accomplish'd; and that when they wrought, all Things succeeded as well as they could desire, and that he had broken many Tools of his Art, he asked *Symphorian* (who was the Chief of them) what might be the Cause hereof? And he answered him, *That always when they took any Instrument into their Hands*

NOVEMBER 8. *to work, they invocated the Name of their God CHRIST: And he spoke to him in such Manner, that by the Favour of our Lord he was converted, and by a holy Bishop, called Cyril, was baptized, and with his four Companions died constantly for the Faith of the same Lord. For the Emperor having commanded them to make a certain work, in which were to be carved many Beasts, and an Idol in the Middle of them, they carved the Beasts very lively and artificially, but would by no Means make the Idol, that they might not give Occasion to any One to commit Idolatry, and that the Work of their Hands might not be held for God. Whereat Dioclesian was much enraged, and commanded a certain Tribune called Lampadius to persuade them with fair Words to adore his Gods, and to cease to be Christians; but they persevering in the Confession of JESUS CHRIST, he commanded them to be brought into his Presence, and all the Instruments with which they were wont to torment the Martyrs to be put before them, that they might be terrified at the Sight of them. But*

this Spectacle caused no Fear in the valiant Champions of CHRIST. The Tribune commanded them to be whipped with Scorpions, and by the just Judgment of our Lord, the Devil immediately got Power over the unjust Judge, and killed him. When the Emperor heard of it, out of mere Anger he went out of himself, and commanded certain Chests of Lead to be made, and the five Martyrs to be put into them, and shut up in them to be cast into the River; which was executed; and by this Martyrdom they gloriously ended the Course of their Pilgrimage, and obtained the Crown of Immortality. Two and forty Days after a Christian called Nicodemus, found the holy Reliques of the five Martyrs, and honourably buried them in his own House. Their Martyrdom was upon the Eighth of November, two Years before that of the Saints *The Four crowned*: And the Bodies of both the one and the others are in the Church of *The Four crowned* in Rome: And the Roman Martyrology, and those of Bede, Ussard and Ado do make Mention of them.



The Feast of the Dedication of the Church of our Saviour at Rome.

NOVEMBER 9. *AS there is no Nation so fierce and barbarous; nor so stupid and dull, which has not some Knowledge of God, and some Kind of Religion wherewith to honour and serve him; so there is also none, which has not Churches and Temples wherein to adore, and to offer up Sacrifices and Oblations to him, whom they hold for God. This is so great a Truth, that the Philosopher Plutarch, although a Pagan, and without the true Light of Heaven, says, If you travel through diverse Countries, you will find some Cities without Walls, without Learning, without Kings, without Houses, without Riches, without Money, without Schools, and Theaters; but never did any one see a City without a Temple. So Plutarch. If then blind Heathens, and those that were without the Light, and Knowledge of the true God by the mere Instinct of Nature built Temples to honour and worship their Gods in, which were not Gods, but the Works of their own Hands; with how much greater Reason, ought the Christian, and chosen People of God, to have Churches and Temples, wherein to adore that Lord who is the true and only God, and Monarch of all the Creation? And if in every well ordered City there are publick Places, assigned for different Offices, and in great Palaces different Lodges for diverse Services, how can it be that in the Republicque of the Church,*

which is governed with admirable Order by the supreme Architect, there should be wanting Places deputed, and proper to treat with him in; and to receive the holy Sacraments in, which are the Fountains of his Mercy and Goodness? And if David with so great Affection desired to build a Temple to God; and to place in it the Ark of the Testament; and left to King Salomon his Son such Plenty of Gold and Silver, and other Metals for the Accomplishment of the Work, and Salomon built it with so great Sumptuousness and Magnificence, and dedicated it with a considerable Concourse of People, Number of Sacrifices, Sweetness of Musick, and admirable Pomp; and singular Majesty (that Temple being only a Shadow and Figure of the Temples which we Christians have) it is most just, that in the Catholick Church there should be Temples consecrated to God, and that they should be many, and very sumptuous; and that they should be dedicated with great Preparation, Ceremony, and Devotion, and should be regarded with that Reverence, and Veneration, which is due to so high a Majesty.

The holy Church has ever had these Temples, from the very Time of the Apostles; and gives them different Names conformable to the Ends for which they were instituted. She calls them Temples, because in them Sacrifice

NOVEMBER. crifice is offered to God in holy Mass, and is represented to the eternal Father that bloody and most sweet Sacrifice, which his most blessed Son offered to him upon the Cross for our Sins. She calls them Oratories, or Houses of Prayer; because the Faithful come to them, to pray, and to open their Hearts to our Lord, and to represent to him their Desires, Necessities, and Miseries, and to beseech him to remedy them as Father and universal Purveyor of all his Creatures. She calls them *Basilicks*, Memories, or Martyrdoms; because they serve also to place, and honour the Reliques of the Martyrs, and of other Saints in, and wherein to recur to them in our Miseries, and to take them for our Advocates, and Intercessors, and to put ourselves under their Safeguard and Protection. She calls them Churches, Councils, and Convents; because in them the People do meet to hear the Word of God, to be instructed, and to be fed with the abundant and wholesome Food of evangelical Doctrine; and for this the royal Prophet said, that God was glorified in the Council of the Saints. Besides these Names, St. *Cyprian* calls the Temple the House of God; and the Council of *Laodicea* does the same: For that in it, as in a House, God resides, and is, not only by Essence, Presence, and Power, as in other Places, but also in a special and divine Manner, and as sovereign King, who is seated in his Throne, giving Audience, and dispatching the Affairs of all that come to him; and in another more sublime and admirable Manner, which is by his real and true Presence in the holy Sacrament of the Altar, for the Company, and Comfort of all the Faithful; to the End we may there receive him, and sustain ourselves with that heavenly Bread, and take Life for our Life, and Health, and spiritual Forces by the other Sacraments that are administered to us in this House of our Lord. But because in the Primitive Church, by Reason of the Persecution of the Tyrants, the Christians could not lift up their Heads, nor appear in Publick, nor safely make open Profession of their Religion, it was necessary to celebrate the holy Sacrifice of Mass in private Houses, or in the burying Places of the Martyrs, and in Caves under the Earth; and although they had Churches, they were but few, and the Emperors, Enemies of JESUS CHRIST and of all Religion, by their Edicts, and the People Pagans, by their Fury burnt, spoiled, and destroy'd them; until our Lord pleasing to give Peace to his Church, miraculously converted the Emperor *Constantine*, who received the Faith of CHRIST, and was baptized by the Hand of St. *Sylvester*, and was cured of a Leprosy which deformed and tormented him; and his Heart was so changed, that in Thanksgiving for so great a Favour, that God had done him, he did not

only give Leave for the Building of Churches throughout all his Empire, in which CHRIST might be glorified, but also himself in his imperial *Lateran* Palace (which was very magnificent) commanded a sumptuous Church to be built to our Saviour, which to this Day is called St. *John Lateran's*, by reason of a Chapel, which also was there built in Honour of St. *John Baptist*, in the Place where *Constantine* was baptized. This Church *Constantine* commanded to be built, and enriched it with great Gifts, and most rich Vessels of Gold and Silver, and adorned with an imperial Magnificence; and there appeared in one of the Walls of it an Image which represented our Saviour to the Life. St. *Sylvester* Pope consecrated this Church, and it was the first that was consecrated amongst the Christians. In it he put the Altar on which the Apostle St. *Peter* had said Mass, which was of Wood in the Form of a hollow Chest; and commanded that none but Popes should say Mass on it, and that all others should say Mass upon an Altar of Stone and consecrated. And in Memory of this so great a Benefit of our Lord, he ordained that the Dedication of this Church should be celebrated every Year, and it is that which is celebrated upon this Day, the Ninth of *November*. And it was very convenient that this Feast should be kept throughout the whole universal Church, because the Church of St. *John Lateran* is the Mother, and Head of all other Churches; of which *Peter Damian* says these Words: *The Church of St. John Lateran, as it has the Name of our Saviour who is the Head of all the Elect; so is it the Mother, Head, and Crown of all the Churches that are in the World; it is the Top of all Christian Religion, and in a certain Manner the Church of Churches, and Holy of Holies.* So the Cardinal *Peter Damian*. If then when *Moses* dedicated his Tabernacle, so great a Feast was made, and the Princes of the Tribes of the People of *Israel* offered so many and such precious Gifts; and if all the three Times that the Temple of *Hierusalem* was dedicated, by *Salomon*, by *Esdra*s, and by the *Machabees*, there was so great rejoicing, and a Feast was instituted to celebrate every Year the Memory of its Dedication, and our Saviour himself disdained not to come to it; with how much greater Care ought we Christians to solemnize the Dedication of our Temples, which do as far excel that of the *Old Testament*, as does the Body its Shadow, the Verity its Figure, the Day Night, and a living Thing its Picture? And if the Dedications of particular Churches, have their particular Feasts, and are celebrated in those Places, where they were made; with how much greater Reason ought to be celebrated in the whole Church, the Dedication of that Temple which is the Temple of Temples, and

NOVEMBER 9. and the first which the Christians had wherein to exercise publickly, and without Fear, the divine Mysteries and Offices, and which was dedicated to the Saviour of the World, by so potent and pious an Emperor as *Constantine* was, and consecrated by the Pope *St. Sylvester*, and given for a Model and Pattern of the Consecration of all others. Besides this Church the Emperor *Constantine* commanded many others to be built in *Rome*, in *Constantinople*, in *Hierusalem*, and in other Places, with wonderful Art, incredible Expences, and Gifts which he gave to them. And some of them he dedicated with extraordinary Pomp, as the Church of *Hierusalem*, to the Dedication whereof he invited all the Bishops that were assembled in the Council of *Tyre*; the pious Emperor desiring to shew his Faith by these Works, and to honour that Lord who had given him his Empire, and the Light of Heaven to know him and serve him; and to teach us by his Example how due a Service, and how acceptable to our Lord it is to build Churches, and to adorn them with holy Images, precious Vessels, rich Ornaments, and with whatsoever may encrease the divine Worship, and excite and quicken more the Devotion of the Faithful, and elevate their Hearts to God. Who altho' he be immense, and that the Heavens of Heavens cannot comprehend him, and that all the Earth is but as a little Dust, compared with his sovereign Majesty; yet is he so good and so gracious, that he regards not so much what himself deserves, as what we are able to give him, and the Heart with which we give, and offer it him. And for this Cause he receives of us what himself has given us, and accepts the Silver and the Gold, the Silks and the Tissue, and the other precious Things, which we offer to his Churches with a good Will; because they are Things which we most esteem, and of great Price here upon Earth, and because they are a Sign that with them we present him our Hearts, without which Nothing is grateful to him. This Example of the Emperor *Constantine* many Princes, Kings, Emperors, and holy Popes have followed, building many, and very magnificent Churches, and endowing them with great Possessions, Inheritances, and Rents in diverse Countries of Christendom. They have also converted sumptuous Temples of the Pagans into Churches, and consecrated them to *JESUS CHRIST* our Redeemer; to the End that as they had been heretofore Temples of the Devil, so they might be now Temples of God, and that in those very Places our holy Religion might flourish in which heretofore had reigned sacrilegious Superstition, and the Worship of the Prince of Darkness. So that being taught by the Festivity of the Dedication of the Church of our Saviour, which

TOM. II.

the Church celebrates to Day, and by the Doctrine and Examples of the Saints we ought to hold it for a Thing very grateful to God, and profitable to our selves, to found Churches and Chapels, in which our Lord may be glorified, and his Worship augmented; for it is an Act of Piety and Religion, and a Testification of our Faith, and of the Religion which we profess; especially in these so lamentable and miserable Times, in which the Rage of Hereticks, armed with the Power of certain furious and sacrilegious Princes in some Countries has invaded the Churches of God, and put Fire to them, and ruined them, as anciently did the *Dio-cleians*, *Maximians*, and other Tyrants, and Monsters, who persecuted the holy Church.

Also we are to take Notice, that although we may pray in all Places, because God is in all Places, and hears us, and he himself teaches us, that to pray we should enter into our Chamber, and secret Retirement; yet publick Prayers ought to be made in a publick Place, which is the Church; and that even our particular Prayers made in it, are more efficacious than those which are made out of it; as *St. John Chrysostom* proves, who says, *Some do coldly excuse themselves from coming to the Church, saying, that they can pray as well in their own Houses; but they are deceived, and are in a great Error. For although it be true that it is lawful for a Man to pray in his own House, yet it is not possible that he should pray so well as in the Church, where there are others that help him, and the Prayer of one alone is not so efficacious, as that which is accompanied by the Prayers of many. And for this St. Paul says, that God had delivered him out of great Dangers by the Prayers of many. And St. Peter was freed out of Prison by the Prayers of all the Church. And when we pray in the Church, we are not only assisted by others our Brethren that are there, but also much more by the Angels who upon that Occasion make Supplication to God, that he would hear those that pray, and grant them their Requests. Thus St. John Chrysostom. The Reason of this is, because the same Church, which is the House of Prayer, and the House of our Lord (as we have said) puts us in Mind to recollect ourselves, and to treat of nothing in it but of Prayer. And so St. Augustin said, In the Oratory let no Body do any Thing but that for which it was made, and from whence it has its Name, and is called the House of Prayer. And besides all this, to see others pray foment Devotion, as St. John Chrysostom says, and to know that the Angels are present, and the King of Angels in the holy Sacrament of the Altar, doth much awaken our Tepidity, and warm our frozen Hearts, and the very Consecration and Benediction of the*

NOVEMBER the Church, invites, helps us, and gives
 9. Force to our Prayers, to mount up to Heaven, and to bring us thence, what we desire and ask of our Lord. In the Dedication of the Temple which *Solomon* made, our Lord said to him, *2 Paralip. vii. I have heard thy Prayer, and have chosen this Place for a House of Sacrifice. If I shall shut the Heaven that it rain not, and command the Locust to destroy the Earth, and send the Plague amongst my People, and they shall convert themselves unto me, and pray to me, and seek my Face, and do Penance for their Wickednesses, I will bear them from Heaven, and will pardon them their Sins, and preserve the Land: And moreover, my Eyes shall be open, and my Ears attentive to the Prayer of him that shall pray in this Place. For I have chosen it, and sanctified it, that my Name may be in it for ever; and that my Eyes and my Heart may always remain in it.* If then our Lord promised this to *Solomon*, speaking of that Temple which he had built, and in which there was only the Ark of the Testament, and in it the Rod, and the Manna, and the Tables of the Law; and no other Sacrifices were offered, but of Lambs, Calves, and other Beasts; what think we will God do in our Churches, where is the living Ark, and the Law of the Spirit, and the Bread of Heaven, and the Rod of the holy Cross, and where every Day is offered up the only, living, and true Sacrifice, which was figured by all the Sacrifices and Oblations of the Old Testament? Especially knowing, that not only every Church has its Angel that guards it, but also every Altar, and that the Angels are our Interpreters, and those who excite us to pray, and carry our Prayers before the Presence of God, and dispatch our Businesses. And for this Reason it is convenient, that we much frequent the Churches, not only to hear the Word of God, but also to hear Mass, and to pray and to go to Confession; because (for the Reasons abovementioned, and for the Edification of the People, and the Example we are obliged to give our Neighbours) it is more laudable and profitable to pray here than in private Houses, as *St. John Chrysostom* says, whose Words we have cited above. But to receive this Benefit of the Church, it is necessary to go to it with much Circumspection, and great Respect, and Reverence. For if when a Man enters into the Palace, or Presence-Chamber of the King, he goes very advisedly and composedly, remembering himself that the King is there; much more ought he to do so, when he enters where the King of Kings is, and Lord of the whole Creation, and goes to negotiate with him, not Affairs and Matters of small Importance, as are all the Things of the Earth, but the Salvation of his Soul. Because we do not this as we ought, nor bear due Respect to

Churches, we see so many and so grievous Damages in the Commonwealth, God chastising us for the Irreverences done to his Temples. And many who ought to come to the Church, as to a Shop of Medicines and Sacraments to find Health, return home wounded and poisoned, making through their Fault Poyson of a Medicine, and Death of Life. And so *St. John Chrysostom* says, *From hence comes all our Evil, and all Good is lost, when we ought to reconcile our selves to God, and to gain his good Will, we behave our selves in such a Manner in the Church, and so go out of it, that we incense him, and provoke his Anger against us.* And in another Place he says, *I beseech you, and conjure you, that you do not only take Care how you come to the Church, but also how you behave your selves there; and that whensoever you go out of it, you carry home some Remedy and Medicine for the Cure of your Passions.* And *St. Augustin* exhorts us to be in the material Temple of God, as his true and spiritual Temples, in which our Lord dwells more willingly than in those others of Stone; for that any Indecency, Levity, or Prattling which is committed in the Church, is a great Injury to our Lord who presides in the Church, and to all the Angels that assist there before him. In Nothing did CHRIST our Saviour shew his Zeal more, than in casting out of the Temple twice those that bought and sold, even Things necessary for the Sacrifices and Oblations, and under the Title of Piety, and who were only in the Court, or exterior Part of the Temple; willing by this to teach us the Reverence which is due to the House of God, because it is his House, and the House of Prayer. God our Lord has wrought, and does work continually many and great Miracles in Favour of those who frequent with Devotion and Reverence, and assist in his Temples; and has very severely and grievously chastised those that have prophaned them; yea even Pagan Historiographers recount many and rare Examples of Persons that were afflicted and consumed, with all Kinds of Calamities and Miseries, for failing in the Respect which they owed to the Temples of their false Gods. And *Socrates* in his History has prudently noted that the Profanations of Temples are a Sign of the Wrath of God, and of some terrible Scourge which is to befall the Commonwealth. And of how much the greater Dignity a Person is, so much the more devout ought he to be, and more modest in the Church, and move all the rest by his Example; as did the Emperor *Theodosius* the Younger, who had so great a Respect to Churches, that he says of himself these Words: *We who are always environed with the Arms of our Empire, and it is not convenient that we should be without our Guards, and armed Men, when we enter into the Church, with great*

NOVEMBER 9. great Humility we leave our Arms at the Door, and the Diadem itself, which is the Ensign of the Imperial Majesty; and we do not approach the Altar but to offer, and having offered, we come out into the Body of the Church, out of the Reverence which we owe to those Places, in which the Divinity of our Lord is most resplendent. The Mother of St. Gregory Nazianzen (as himself writes) was so recollected within her self, and with so great Reverence in the Church, that she never spoke a Word, nor spit in it, nor turned her Back to the Altar, where the

most holy Sacrament was. This is the Feast NOVEMBER 9. which to Day the holy Church celebrates, of the Dedication of the Temple of our Saviour, and that which she reaches us by it. Let us beseech our Lord (as St. Augustin says) that what was then done in the Walls of Stone, may be now done in our Hearts of Flesh, and that which was wrought in the material Temple, may be wrought spiritually in our Souls, that we may become true and living Temples in which his divine Majesty will dwell for ever.

The Life of St. THEODORE, Martyr.

ST. Theodore being a Soldier of the Emperor of the Earth, and much more of the Emperor of Heaven, was published in the City of Amasea in Pontus where he was, a most cruel Edict of the Emperor's against the Christians. Theodore as soon as he knew of it, all on Fire with divine Love, confessed immediately that he was a Christian, and that he was ready to die for CHRIST. They apprehended him, but he being young and of a genteel Carriage, and well beloved, they took Pity of him, and by a false Compassion let him go again, and wished him to consider of it, and that he would not for a vain Superstition lose his Goods, Honour, and Life. Theodore having thus escaped out of their Hands, prayed continually, and recommended himself with all his Heart to our Lord, and to answer with Works more than with Words, to those who had let him go, and persuaded him to adore the Gods, he entered one Night into the Temple of Cybele, Mother of the Gods, which was near the River, and perceiving a very strong Wind to blow, he put Fire to it, with which in a short Time it was burnt down and consumed to Ashes. The Temple being burnt, Theodore did not fly nor hide himself, but with great Courage and Fortitude, himself manifested and published, that he was the Author of that Fire. They apprehended him again, and the Judges amazed to see him so undaunted, secure, and joyful, they went about to reduce him to the Superstition of their Gods by Sweetness, and Promises, which the Saint laughing at, the Judge commanded him to be grievously whipt, and afterwards to be shut up in a dark Prison, and the Prison to be sealed, and him to be left there that he might die of Hunger. But that very Night our Lord appeared to him, and said to him, Theodore be courageous, for I am with thee. Do not receive Meat nor Drink from Men, for I will give thee a blessed and an eternal Life with me in Heaven. With

this comfortable Visit of our Lord, his Soldier was much cheered and rejoiced, singing Psalms and Praises to God, and a great Multitude of Angels assisted him, and made him Musick in the Prison, which the Guards heard, and to their Amazement and Astonishment they saw him also surrounded with Persons clothed in white, who sung with him. They advertised the Judge of what had passed, who came to the Prison, and found it shut and sealed, and entering into it he saw no Body but Theodore, and shutting the Door again, he commanded to be given him every Day an Ounce of Bread, and a Pot of Water; but the holy Martyr would not receive it, saying that JESUS CHRIST his King and Lord would sustain him. They took him out of Prison, made him great Proffers if he would submit himself to their Will; but when nothing that they said, or did, was able to make a Breach in that valiant Breast and armed with the Spirit of God, perceiving they lost their Time with him, they called him sacrilegious, impious, and blasphemous, and commanded him to be tormented. They tied him to a high Post, whipped him, tore his Flesh with iron Hooks, burned his Sides with flaming Torches, and the more they tormented him, the more joyful did he seem to be; and as if he had been amongst Flowers and Roses, he sung that Verse of David, which says, I will bless our Lord at all Times, his Praise shall ever be in my Mouth. The Executioners tore in Pieces the Flesh of the Saint, and he sung as if it had not been he, but another that suffered those cruel Torments. Finally he was condemned to be burnt; he made the Sign of the Cross upon his Forehead, and in his whole Body, and with great Joy and Alacrity went into the Fire. He saw a Friend of his called Cleonicus, who wept, and he said to him, Cleonicus, I expect thee, make haste and follow me. And surrounded on all Sides with Flames, praising the most

NOVEMBER 9. most holy Trinity, he gave up his Soul in Peace to him that had created it, and it was seen to mount up to Heaven like a resplendent Light. A devout Woman called *Eusebia* took his holy Body, and wrapped it in a Sheet with precious Ointments, and buried it in her own House in the best Manner she could, in the City called *Euchayta*, which is under *Amasea* its Metropolis. The Martyrdom of St. *Theodore* was upon the Ninth of November, in the Year of our Lord ccciv. This glorious Martyr was very renowned, and held in great Veneration in all the East, for the famous Victories which some Emperors obtained over the Barbarians through his Intercession. For this Regard Churches were built in his Honour, and the Faithful went in Pilgrimage to his Body at *Euchayta*; and at *Rome* also a Church was built in his Honour, which remains to this Day, and is the Title of a Cardinal Deacon. The Martyrdom of St. *Theodore* is written by *Metaphrastes*, and *Surius* recounts it in his sixth Tome: *Nectarius* Arch. bishop of *Constantinople* writ an Oration of St. *Theodore*; and St. *Gregory Nyssen*, Brother to St. *Basil the Great*, another; in which at the End of it, speaking to the holy Martyr he says these Words: *Although it be impossible for us to see thee with our corporeal Eyes, cast thy Eyes upon our Sacrifices and Prayers and beseech God that he would bear us, and that he would bear thee who interceeds for thy Countrey, which is also ours (for the Countrey of a Martyr is the Place where he suffered) beg the Favour of*

our Lord for us thy Brethren, Kindred, and Friends, who are here present, and that he would defend us against our Enemies, particularly against the barbarous Scythians who arm themselves against us, as a Soldier fight valiantly in our Behalf, and as a Martyr interceed confidently for us. For although thou art in the Haven, thou well knowest the Dangers of those who are sailing at Sea; obtain for us a lasting Peace, that we may employ ourselves in serving him whom thou didst serve, that the fierce and barbarous Enemies may not profane the sacred Temples, and make Racks of the Altars. The Quiet we have hitherto enjoy'd, we acknowledge that it has not been through our Merits, but through thy Prayers; and we beseech thee by the same to defend us for the future. So St. *Gregory Nyssen*. It is to be noted that this holy Martyr *Theodore*, is called *Tyro*, that is to say a young Soldier, to distinguish him from another *Theodore*, a Martyr also, who was a Centurion or Captain. He is also called *Theodorus Amasenus*, because he died in the City of *Amasea*; and *Euchayta*, from the Place whither his holy Body was translated. In the City of *Venice*, says *Petrus de Natalibus*, is the Body of St. *Theodore* Martyr in the Church of our holy Saviour, that belongs to the Canon-Regulares; but it is not the Body of this *Theodore*, but of the other the Centurion, who died at *Heraclia* in the Time of *Lycinius*. Of St. *Theodore*, do make Mention, besides the Authors we have cited all the Martyrologies.



The Lives of the Saints TRYPHON, RESPICIUS, and NYMPHA, Martyrs.

NOVEMBER 10. ST. Tryphon was so devout, and given to the Service of our Lord that even when he was a Child he wrought diverse Miracles, helping People that were tormented by the Devil, and curing others of diverse Infirmities. In his Time arose against the Church of our Lord the Persecution of the Emperor *Decius*, which was very cruel and terrible; and although some Christians fled, and others fell, *Tryphon* without Fear of Torments, or Death, animated the Weak, and exhorted the Pusillanimous that they would not fear those Torments, which how rigorous soever they were, end with Life; but that they would set their Heart and Eyes upon that blessed Life, which by Means of them they were to obtain. A Prefect called *Quilinus* understanding hereof, commanded him to be apprehended, and to be put upon the Torture *equuleus*, and his Flesh to be torn with Iron Claws, and his Sides to be burnt with flaming Torches, and his Bo-

dy to be bruised with knotty Cudgels, and his Feet to be transpierced with burning Nails. All these Torments the holy Martyr suffered with a courageous Mind, and a cheerful Countenance, as if he had been in a pleasant and delightful Garden. A Tribune called *Respicius* saw him, and wondered at his so great Constancy and Joy, in such sharp Pains; and enlightened by God, understood, that neither was, nor could be from any human Force, but has a Work above the Power of Nature, and proper to the Hand of God, who gave Strength to his Soldier, and made his Sufferings sweet to him, and Torments savoury, because he endured them for his Love; which he would not have done, if that Faith and Belief had not been true, for which he suffered them; and inflamed with the Love of God, and animated by the Example of *Tryphon*, he confessed publicly, that he was a Christian; and immediately they laid Hands on

NOVEMBER 10. ON him, and tormented him together with his holy Companion. They carried them both to a Temple, to adore a Statue of Jupiter: Tryphon fell down upon his Knees to make his Prayer to God; and immediately that Idol fell to the Ground broken in Pieces. A Pagan Damsel was present, one of the vestal Virgins, called *Nympha*, and saw the Miracle, and how that Statue by the Prayer of Tryphon fell down, and broke in Pieces, whereupon she cried out, saying, that JESUS CHRIST was true God, and those whom the Gentiles adored were false Gods, seeing they were not able to resist the Prayer of a Christian Man, nor to defend themselves against his Power. For these Words they laid hold on *Nympha*, and tormented her together with Tryphon and *Respicus*: They whipped them with leaden Whips so cruelly, that they all ended their happy Days in that Martyrdom, and gave up their Souls to our Lord upon the Tenth of November, in the Year CCLII, in the Reign of *Decius*.

The Place of the Martyrdom of these

Saints is not known; for some write that they were martyred in *Saxony*; others at *Apamea* in *Syria*; others at *Nicea* in *Bitynia*; and others speak differently, as well of the Country in which they were born, as of the Place where they died, as is to be seen in Cardinal *Baronius*. The Bodies of these blessed Martyrs are at *Rome*, in the famous Hospital of the Holy Ghost in *Saxia*, under the Altar. And perhaps those that say they died in *Saxony*, were deceived, thinking the Place of their Burial was that of their Martyrdom; and that *Saxia* was *Saxony*, it being only a Quarter or Part of *Rome*, which lies betwixt St. Peter's Church, and the River *Tyber*; which because many *Saxons* dwelt there, who lived in *Rome*, after they were subdued by *Charles the Great*, was called the Street or School of the *Saxons*, and in this Street is the Hospital of the Holy Ghost, and in it (as we said) the Bodies of these glorious Martyrs. The Martyrologies make Mention of them, the *Roman*, and that of *Usuard*, and the Breviary of *Pius V*.

NOVEMBER 10.



The Life of St. MARTIN, Bishop and Confessor.

NOVEMBER 11. THE blessed St. Martin Bishop, and Pattern of holy Bishops, was born in a Village of *Hungary*, called *Sabaria*, and was brought up in *Italy* in the City of *Pavia*. His Parents were Pagans, and according to the World, noble: His Father was a Soldier, and a Master of the Camp, and desired that his Son after his Example should addict himself to the Wars and to Paganism. But *Martin* being only ten Years old, against the Will of his Parents went to the Church, and asked to be made a Catechumen; and at the Age of twelve Years, he thought of retiring himself into the Wilderness, and he had done so, if his tender Age had not hindered him; but with his Will and Affection he was always inclined to Things of Piety and Devotion, frequenting Churches, and withdrawing himself out of the Noise of the World, and conversing more with God than with Men. It happened that the Emperor *Constantius* commanded, that all the Children of old Soldiers should be enrolled, and put in the List for the Wars. And although *Martin* endeavoured to excuse himself, he could not possibly do it, for his Father himself discovered him; and so he was forced to take up Arms, and to go to the Wars, carrying along with him a Servant, whom he treated not like a Servant but like a Companion, serving him as much as he was served by him, pulling off his Shoes or Boots, making clean his Cloaths, and serving him at Table. He kept himself

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with great Care from the Vices, which commonly Soldiers fall into. His Treating of his own Person was plain and moderate, and he seemed rather to be a Monk than a Soldier. He was very charitable. He relieved the Necessities of every one according to his Power: He comforted with great Charity the Afflicted, and he had a singular Grace herein: He visited the Sick; liberally gave to the Poor; particularly he was tenderly moved to Compassion when he saw any one sitting in the Cold, or naked. And in this Kind of Piety he has left us a notable Example of his great Mercy; which was this; Being one Day in the Winter Time in the Company of other Soldiers at the Gate of the City of *Amiens* (which is the Head City of the Province of *Picardy* in *France*) there came a poor Man, naked, trembling, and shaking for Cold, begging an Alms to buy something wherewith to cover him: And the rest of the Soldiers succouring him not, *Martin* understanding that God had sent him that Occasion to merit, having Nothing else to give the poor Man, he drew his Sword, and with it cut his Soldier's Coat which he wore, in the Middle, and gave one Part of it to the poor Man, and with the other covered himself, as well as he could. This Act of his caused much Laughter to light and vain Men, but Weeping and Matter of Compunction to the Sober and Discreet. It well appears how pleasing the Work was to God; for the Night following CHRIST our Lord appeared

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NOVEMBER appeared to him, covered with that Piece of his Coat, bidding him look well, whether that were not the Garment, which he had given the Day before to a poor Man; and turning himself to a Number of Angels that accompanied him, he said to them with a loud Voice; MARTIN, *yet but a Catechumen has vared me with this Garment.* So much doth our Lord esteem that which is done to the Poor for the Love of him, and so well does he reward any Service that is done him. *Martin* was not puffed up with Vanity for this Favour of our Lord, but acknowledging and magnifying more the Grace of Heaven, he resolved to retire himself, and to lead a more perfect Life; and in the mean Time that he could not break the Chains that kept him with his Body in the World, to live with his Heart, and Desire in Heaven; and so he did. It well appeared that God guided, and preserved him by his Hand, for being a Soldier in the Army of *Julian the Apostate*, Cousin-german to the Emperor *Constantius*, and the *Germans* having entered with a potent Army into *France*, *Martin* asked Leave to lay down his Arms, and to retire himself; and *Julian* attributing this to Cowardise, and to Fear of the Battle, which the Day following was to be fought with the Enemies, *Martin* with great Courage answered him, that to the End he might understand whether his asking of Leave to depart, proceeded from the Desire of serving God, or from Fear; he was ready the Day following to put himself when they were to join Battle before the Van-guard, without either Target, or Helmet, or any other Arms, but the Sign of the holy Cross, and armed with it to pass through the Middle of the Enemies Squadrons. *Julian* enraged at these Words, and looking upon them as the Bravado of a Soldier, commanded him to be laid hold on, that the next Day he might be put without Arms to encounter with the Enemy. But all being in Suspense; and every one interpreting his Fact according to his Affection, and expecting the Event, early the next Morning came Ambassadors from the *Germans*, begging Peace of *Julian*, and subjecting themselves to his Obedience; the which was attributed to the Sanctity and Prayers of St. *Martin*, which prevailed with God to change the Hearts of those Barbarians, and to give *Julian* so signal a Victory without Blood, that he might sweetly deliver St. *Martin* out of the Danger he would have been exposed to amidst the Swords and Lances, although he could by his omnipotent Arm have guarded him against them. St. *Martin* left the Wars, and understanding that blessed St. *Hilary* Bishop of *Poitiers* flourished in Learning and Sanctity, he went to him, and made himself his Disciple; desiring to be guided by him, and to be led to

Perfection. St. *Hilary* would have ordained him Deacon, but he would by no Means consent to it, holding himself unworthy: At length he made him Exorcist, and St. *Martin* accepted of it, because it was an Office (although Ecclesiastical) of not so great Honour and Esteem. At this Time he had a Revelation from God to return into his own Countrey to help his Parents, who were yet Idolaters; and he, to obey our Lord, submitted, and taking the Benediction of St. *Hilary*, with many Tears of them both, he took his Leave of him, and of his other Companions: Advertising them that he was to meet with great Troubles and Difficulties in that Journey. Nor was he mistaken, for as he passed the *Alps* he fell into the Hands of Robbers, who thought to kill him, and one of them had now lifted up his Sword to discharge a Blow upon the Head of the Saint; but was withheld, our Lord so willing, by another who was not so inhuman: In fine, they took him, and bound him, that they might rob him of what he had. They asking him who he was, and if he were not afraid, he answered, *That he was a Christian, and that he was never more secure, and with less Fear, because he knew that in the greatest Dangers God was most present, to help those that confide in him.* Of such Force was the Example of his Constancy, and the Words he spoke, to one of these Thieves, that he was converted, and made himself a religious Man, and was he that related what happened to St. *Martin* in this Encounter. Following on his Way, and having passed *Milan*, the Devil appeared to him in the Shape of a Man, and asked him whither he went; the Saint answered him that he went whither God carried him. Then the Devil reply'd; Whithersoever thou goest, or whatsoever thou undertakest, hold for certain, that the Devil will oppose thee. Then St. *Martin* said that Verse of the Prophet; *Dominus mihi adjutor, non timebo quod faciat mihi homo: Our Lord is my Helper, and therefore I will not fear what Man can do against me.* And saying these Words the Deceiver vanished. Being come into his own Countrey, he endeavoured with great Care to bring his Parents to the Knowledge and Love of the true God; and his Mother was converted, but his Father remained in Blindness and Hardness, to no small Grief of the holy Son; although God comforted him by many others, who moved by his Exhortations and Example entered the strait Paths of our holy Religion. He suffered also much in this Journey for the Defence of the Catholick Faith; for the *Arian* Heresy having much extended itself, and gotten great Strength, he opposed those Hereticks with great Courage and Zeal; by whom he was cruelly persecuted, apprehended, whipped, and publicly disgraced, and

NOVEMBER 11. and diverse Ways injuriously handled. Inform much that he was forced to return into France, to seek out his good Master St. Hilary. But having understood, that he also was banished thence for the Catholick Faith, he went to Milan, with an Intention to erect a little Monastery, and to dwell there till God should discover something else to him. At that Time was Archbishop of Milan a very great Heretick, Chief and Head of the Arians; who troubled, and so ill treated St. Martin, that he cast him out of the City; and he resolved to hide himself with a certain Priest, a great Servant of God, who accompanied him, in a little desert Island of the Tyrrhen Sea, called Gallinaria. He remained there, sustaining himself with the Herbs of the Field, till he understood, that St. Hilary was returned out of Banishment into France, whither he went to seek him, and was received by him with singular Joy and Gladness. Here without the City of Poitiers, St. Martin built a poor Monastery for himself, and for some of those that followed him. Amongst these was one a Catechumen, who, when St. Martin was upon a Time out of the Convent, fell sick of such a violent Disease, that within a few Days it took away his Life, and he died without being baptized. The Saint returned home, and found his Monks much afflicted, for what had happened, and the Corps of the dead Man ready to be carried to the Grave. He approached near to him, sad and disconsolate, looked stedfastly upon him with great Feeling, and by a particular Impulse from God commanded them all to go out of the Chamber, and the Doors being shut, stretched himself upon the cold Body of the dead Man, and making a fervorous Prayer to our Lord besought him to restore him to Life: And our Lord did so, insomuch that those who were without expecting the Event entering into the Chamber, to their great Admiration and Astonishment found him alive whom they were about to bury. The Catechumen thus revived, received immediately the Water of holy Baptism, and lived many Years; and recounted that his Soul being gone out of his Body, was presented before the Tribunal of God, and that it was condemned to be in certain obscure and dark Places, but that presently after, it understood by the Angels, that St. Martin pray'd for it, and that the Judge had commanded them to carry it back to the Body, and to present it as from him to his Servant St. Martin. Another Time having understood that the Servant of an honourable and rich Man, called Lupicin, had hanged himself, moved with Pity and Compassion towards the unhappy Man, and with the Tears of a great Multitude of People, which he found in the Way lamenting and bewailing his Case, he went into the Cham-

ber where the dead Body lay stretched forth; NOVEMBER 11. and making his Prayer for him, Lupicin rose up alive, and taking the Saint by the Hand, accompanied him to the Door of the House in the Presence of all that Multitude of People, who full of Joy and Admiration, did not cease to glorify in St. Martin the immense Bounty and Omnipotency of God. For these so great and so evident Miracles of two Men raised from Death to Life, the People began to esteem St. Martin as an Apostolical Man, and mighty in Works. And the Church of Tours being vacant at this Time by the Death of the Bishop, all cast their Eyes upon St. Martin, desiring he might be their Prelate; and Pastor. But because they knew he would refuse it, and that they would not easily get him out of his Monastery, a certain Citizen, called Ruvicus, feigning that his Wife was grievously sick, and beseeching him he would come to give her his Blessing, by this Deceit drew him out of his Convent. They took him as it were Prisoner by a great Multitude of People that lay in Ambush for him, and carried him to the Church to make him Bishop, with exceeding Joy and the universal Consent of all the People; although there wanted not some that opposed it, saying, that he was a contemptible Person, and had no Majesty in his Presence; ill apparelled, and in a Word, unworthy to be Bishop. But it being the Work of God, the Election which he had made in Heaven prevailed, and was confirmed on Earth not without some divine Tokens. And St. Martin was placed in the Chair, all others exulting for Joy, and he alone weeping to see himself so honoured, and exalted to a Dignity of which he held himself so unworthy.

But who can explicate the Things, which this most holy Pastor did in feeding and augmenting the Flock, which God had committed to his Charge; and how well he knew how to conserve the Virtue of a private Man, and to add the Excellencies of a publick Person, and to join together in one the Humility of a Monk, and the Vigilancy of a Prelate, and the Action of Martha with the Contemplation of Mary? For besides his having set up Monasteries of Monks in France, he was the first that there joined the monastical Life with the clerical, as St. Augustin did it in Africa. And he did in such a Manner conjoin monastical Exercises with those of the Clergy, that there went out of his School many Bishops excellent both in the one, and in the other, both in Contemplation, and in Action. In the treating of his own Person he made no Change: His Diet was the same that before, his Cloaths simple and poor, such as he was used to wear. He retired himself into a Monastery which he built about a Mile from the City, near to the River Loire, where he lived with fourscore Monks,

NOVEMBER 11. Monks, who most of them were of noble Parentage, and before had been brought up very delicately, who for the Love of CHRIST embraced his Cross, and moved by the Example of *St. Martin*, lived upon Earth like so many Angels of Heaven. Their Habitation was strait, and their Cells narrow, and cut out of a Rock, and more proper for the Meditation of Death than for the Conservation of Life. No Body had any Thing proper to himself, they all lived in common, to buy or sell was not permitted to any one. They seldom went out of their Cells, unless it were to make their Prayer in common. They did all eat together in the Evening, having fasted all the Day. No Body drank Wine but in Case of Sickness. Their Cloaths were for the most Part of Camels Hair, they shunning all soft Garments, and of Price, as scandalous, and contrary to the Spirit of Religion. *St. Martin* was a Pattern to all his Disciples, and by his Example incited them to all Perfection, and not less by his Words and Counsels. He received Strangers that came from diverse Parts to visit him, with extraordinary Charity and Humility; and himself washed their Feet, and gave them Water for their Hands, and served them. And after he had given their Bodies a temperate Refection, he gave their Souls Food also, and made them a most delicious Banquet by his spiritual Discourses. He never lost Time by Day, and the Nights he spent in Watching and in Prayer. He slept upon the Ground covered with rude Haircloth. Of Food, and of Sleep he gave no more to his Body than extreme Necessity required. He kept himself very carefully from judging the Intentions of others, and interpreted their Actions in what he could for the better; regarding always the Fame and Reputation of his Neighbours. He requited the Injuries which were done him with Prayers, and with shedding many Tears for those who did him them, always rendering Good for Evil to those that wronged him. He was never seen vainly to laugh, nor to be sad, but always alike, and with the same Peace of Soul, and Gravity of Countenance in whatsoever Variety of Prosperity or Adversity, of joyful or sad Occurrences. Mercy and Charity to the Poor seem to have been born with him, and that it was not in his Power to forbear succouring any needy Person in what Manner he could. One Time going to the Church to say Mass in a Winter Morning, he met a poor Man in Rags, and ready to perish with Cold, he commanded his Arch-deacon to cloath him, and went into the Church, and having made his Prayer to our Lord, retired into the Sacristy to vest himself. The Arch-deacon, either out of Negligence, or because he had not wherewithal, did not help the poor Man; who went into the Sacristy, making

his Complaint to the holy Bishop, that they had not provided for him as he had commanded. The Saint much resented it, and making the poor Man to go aside, he put off his Coat and gave it him, pulling it as well as he could from under his Casuble, in which he was now vested; and afterwards going forth to say Mass, our Lord would honour him, and shew how grateful that Charity was to him, which he had used towards the poor Man, making Rays of Light, and as it were a Flame of Fire to come from his Head, whilst he was at the Altar; the which (amongst innumerable People there present) only three Monks, and a Clergyman, and a holy Virgin saw. But what shall I say of the Patience, Sufferance, and Meekness of this holy Man? And of the Ways God Almighty took to manifest him, to honour him, and to magnify him upon Earth? One Time as he was going to visit his Diocese (which he did with great Care and Edification) and those that accompanied him staying behind, he met with a Coach full of Soldiers, who were travelling very fast; the Horses seeing him were affrighted, and did so entangle themselves, that the Soldiers were enraged, and in a Fury going out of the Coach, and together out of themselves, beat *St. Martin* very sorely without knowing who he was, and treated him so ill that he fell down half dead, the Saint never opening his Mouth to complain, nor speaking a Word, nor shewing any Bitterness or Resentment. His Company that followed him found him full of Wounds, and all bloody, and set him upon his Horse again with much Difficulty. But our Lord punished those Soldiers who had with so great Impiety dared to lay violent Hands upon his Servant; for their Horses as if they had been of Stone, remained immoveable, they being not able to stir them, nor to make them go one Step. And perceiving it to be a Chastisement from God, they asked who such a poor Traveller was, describing him by such and such Tokens; and understanding that he was *St. Martin* (whose Name was better known than his Person) they cast themselves at his Feet, humbly asking him Pardon of their insolent Violence and Madnes; and the Saint who had a Revelation of what was to happen, and had told it before to his Companions, lovingly received them, and obtained of God by his Prayers, that they might be able freely to go on their Way. Nor is the Patience and Meekness which he used towards *Bricius*, one of his Clergy, less remarkable; who having been laudably brought up in a religious Life, after he was made a Clergyman, began to be disordered, and to give himself to the Pleasures and Entertainments and Vanities of the World. *St. Martin* admonished him, as a Father, of the Scandal he gave with

NOVEMBER 11. with his Life; but the poor Man did not only not mend himself, nor was moved to Compunction by the gentle Words of the Saint, but taking them for an Affront and an Injury, came to the Monastery casting Fire from his Eyes and troubled Countenance, as one out of himself, before many People, uttered a thousand reproachful Words against St. Martin, and was ready to have beaten him. Before *Bricius* came to the Monastery the Saint had seen two evil Spirits, who called him, and incited him to revenge himself of him. And for this Regard, and out of his accustomed Sweetness, he treated him so lovingly and gently, that *Bricius* was confounded, and begged Pardon of him, and the Saint by his Prayers obtained of God that he should amend his Life, and succeed him in the Bishoprick, and told him so, and moreover that he should suffer much. And although when he said it, *Bricius* scoffed at it, as a Thing void of all Probability, holding St. Martin for one not well in his Wits; yet after the Saint's Death, all that he had foretold was fulfilled and by the unanimous Consent of the Clergy and People, *Bricius* was chosen Prelate of that Church; and governed it so holily, and suffered so many and such grievous Persecutions, that all was fully accomplished that St. Martin had prognosticated: And he became a Saint, and the Church honours him as such upon the thirteenth of November. All this happy Success St. Martin obtained by his singular Patience and Meekness with which he bore with *Bricius*, and gained him to God. He could never be brought to deprive him of the Degree he had, nor to punish him, as many would have persuaded him to do; to whom the Saint answered, JESUS CHRIST suffered Judas, and would you not have me suffer *Bricius*? For this same Meekness he would never revenge the Injuries and Wrongs that were done him. For this he very easily pardoned those that returned to themselves, and admitted to Reconciliation and Penance Sinners that bewailed their Faults, and he never remember'd them more: Inasmuch that the Devil, as Enemy of our Salvation, once reprehended him for it, and told him that God did not pardon those that turned their Backs on him, and fell into grievous Sins. To whom the Saint answered: *If thou unhappy Wretch wouldest cease to tempt Man, and wouldest repent, I would not doubt, confiding in God's Goodness, securely to promise thee his Mercy.*

What shall I say of the other heroical and glorious Virtues of this most holy Man? Especially of the most ardent Zeal he had of conserving and amplifying the Catholick Faith in all Places; and of his insatiable Thirst to illustrate and extend Christian Religion, and to extinguish the Relicks of Paganism, which in his Time yet remained in

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some Places. One Time going to the City of *Chartres*, he was to pass through a Village where they were all Pagans, who all, for the Fame of the Saint, came out to see him, and there was such a Concourse of People that the Fields were covered with Pagans, and those that were without the Knowledge of the true God. When the holy Prelate saw them, he took great Pity of them, and with a hearty Affection, casting up his Eyes to Heaven, he began to preach to them the Word of God, and to invite them to eternal Salvation with such feeling Words, Voice and Energy, that it appeared plainly it was not he who spoke, but God in him. Who to give Efficacy to the Words of St. Martin, and to confirm them with his powerful Arm for the Good of all that rude and blind People, ordained that a Woman should bring thither her only Son, who died a little before, beseeching him to restore him to Life, seeing he was the Friend of God, and could do it so easily. To the Supplications and Tears of the Mother were joined the Sighs and Intercession of all that People; and St. Martin judging that the Miracle might be an Occasion of their Conversion to the Faith of CHRIST, he made his Prayer, and refuscitated him, and in the Presence of all that People, restored him alive to his Mother, who was amazed and out of herself for Joy. Hereupon the People moved with what they had seen, crying up to Heaven, ran to the Saint, and cast themselves at his Feet, beseeching him to make them Christians, he being more rejoiced for having gained those Souls to our Lord, than if he had conquered a Kingdom, or obtained any other temporal Thing. With this same Zeal he endeavoured to extirpate the Memory of all Paganism and superstitious Worship, without regarding either the Difficulty of the Enterprize, or the Hatred of the Pagans, or his own Danger, or the Magnificence and Stateliness of the Temples and Buildings which were to be overthrown. And our Lord visibly favoured him, to effect all his Designs, and to compass whatsoever he took in Hand, how hard and impossible soever it might seem to be. He had a Desire to throw down a high Tower of rich Stones, wrought with great Art and Cost, because it had been dedicated to an Idol; and having recommended the Matter to a Clergyman called *Marcellus*, and understanding that he had not done it (for that he had not Engines to throw down a Machine so strongly built) St. Martin spent the whole Night in Prayer, and early in the Morning there came upon it a Tempest of Wind, Thunder and Lightning, which ruined it, and plucked it up from the very Foundations, to the Astonishment and Admiration of all. In another Place there was a very high Pillar, and on the

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NOVEMBER 11. the Top of it an Idol, and the Saint desiring to throw it down, and having not wherewithal to do it, he repaired to his accustomed Arms which were his Prayers, and suddenly there appeared in Heaven another Pillar seen by all that were there present, which falling with great Violence upon the said Pillar of Stone, broke it in Pieces, and turned to Dust the Idol that was upon it. In another Place having destroyed a Temple of the Pagans, he desired to pull down a high Pine-Tree, which was there dedicated to the Devil. The Pagans opposed him, and one of them that was more bold and subtle than the rest, with a loud Voice said to him, *If thou hast so great Confidence in thy God, we our selves will cut down this Tree, upon Condition that when it shall fall, thou wilt sustain it, and hold it up with thy Shoulders.* He accepted of the Condition; they cut the Tree, and tied the holy Bishop by the Feet, that he might not be able to run away; and he like a Statue stood there without moving himself, with great Security, until the Tree declining, and coming with a great Noise to fall upon him, without being troubled he lifted up his Arm, and made the Sign of the holy Cross, and instantly in a Moment the Tree turned back the contrary Way, and had like to have fallen upon, and killed the Pagans who cut it down. Who at such a strange and sudden Prodigy, lifting up their Hands and Voices to Heaven, yielded themselves to the Will of St. Martin, and were converted to CHRIST. And after this Manner in a little Time by the Diligence and Vigilancy of the holy Prelate, Idolatry was rooted out of all that Countrey, and there remained not a Place which was not christian, and full of Churches and Monasteries. For the Servant of God was wont when he destroyed a Temple of the Devils, to build immediately in the same Place a Church of the true God, or a Convent of Religious, that God might be adored in it. Another Time having set Fire to an ancient and famous Temple of the Idols, there arose a vehement Wind, which carried the Flame to the Houses next to it, with Danger of spreading to the rest; and it was to be feared that those Pagans moved by the Sense of their private Damage, would arm themselves to revenge the Ruin of their Gods: Whereupon St. Martin armed with the Faith of CHRIST getting upon the Top of a House opposed himself against the Flame, that came very furiously; which seeing the Man of God, in a Moment returned back, and retired itself against the Violence of the Wind; and in this Manner the Houses were freed from the Fire and from the Danger: And St. Martin did that with his Presence only, which all the People with Water and other Remedies was not able to effect. Another Time go-

ing about to destroy another Temple of the Idols, which was very famous for the great Riches that were in it, and for the great Superstition with which they revered it, the Pagans resisted him, and drove him away with great Ignominy and Disgrace. The Saint retired himself to make his Prayer in a Place thereby, where he remained three Days together fasting, cloathed with Haircloth, and covered with Ashes; in the End whereof there appeared to him two Soldiers of the heavenly Host, armed with a Target and a Lance, who told him they were come to help him in the Name of our Lord, against all that Multitude of Pagans, and that he should return confidently to his Enterprize, and should not fear. St. Martin returned, and threw down the Temples, destroyed the Altars, and broke in Pieces the Idols, all the People standing astonished and amazed, and immoveable; and acknowledging that that Work was not the Work of a Man but of God, they were converted to that Lord, who by the Means of his Servant had wrought it; confessing that they were no Gods who could not resist a Man, and that he alone was true God whom St. Martin preached. Nor is that less wonderful which happened to him another Time in the Province of *Burgundy*, where the Saint going about to destroy a Temple of the Pagans, a great Multitude of Labourers resisted him, and one of them drawing his Sword, came to strike the Saint, and he without being troubled presently cast off his Cloak, and stretched forth his naked Neck to receive the Blow, but the wicked Wretch lifting up his Arm to give it, fell backwards in the Sight of all the People, and was so dismayed and astonished, that he prostrated himself at his Feet and asked him Pardon. And another Time in a like Case, a wicked Wretch going to kill him, his Weapon fell out of his Hand and appeared no more.

In this Manner St. Martin went on exercising his great Zeal in rooting Idolatry out of the World, and in propagating the Name and Glory of God; and the same Lord went on of the one Side protecting and defending him, and on the other Side illustrating and exalting him, with so many and so great Miracles, and making him glorious not only in the Eyes of the common People, but also before the Princes of the Earth; as is to be seen in what happened to him with a principal Lord and Proconsul, called *Tetradius*, who was a Pagan, and had a Servant grievously tormented by the Devil. This Man besought St. Martin that he would lay his Hands upon his Servant and cure him; the Saint commanded him to be brought to him, but the Devil made such Resistance, that they were not able to get the poor Servant out of the House of his Master: Whereupon

NOVEMBER 11. on *Tetradius* besought St. Martin that he would come to his House and cure the poor Man, but the Saint refused to do so, saying to him, that he would not enter into the House of a Pagan, and profane Man; and upon this *Tetradius* promised to make himself a Christian, if he did free his Servant from the evil Spirit that tormented him: St. Martin entered and cured him, and *Tetradius* was baptized, and ever acknowledged St. Martin for his spiritual Father, and revered him as such. But it is a wonderful and strange Thing which happened to him with a Count, called *Adition*, a Man of a fierce and cruel Nature, who seemed to be rather a savage Beast than a Man. This Man entered once into the City of *Tours*, with an Intention to destroy it, putting many of the Citizens to diverse Kinds of Torments and Pains. The Night before the Day on which the Count was to execute his Cruelty, St. Martin being advertised of his wicked Purpose, when every Body was asleep he went to the Gate of the Palace of the Count, and set himself to pray. Whilst *Adition* slept very quietly, he heard a Voice which said to him, the Servant of God lies prostrate upon the Ground at thy Door, and dost thou sleep? Affrighted at this Voice, he leapt out of his Bed, and calling his Servants told them, that St. Martin was at his Gate, and commanded them instantly to seek for him. His Servants (as their Custom is) scarce went out of the first Chamber, but they returned back again to their Lord, laughing at what he had said to them, for that it was a Dream, and there was no such Man at his Gate. *Adition* believed them, and composed himself to sleep again, and again he perceived he was reprehended with greater Vehemency and Terror. He arose immediately, and himself went out of his House, and found the Saint whom he sought for: He cast himself at his Feet, and said to him, that he needed not to speak a Word to him, for that he would do whatsoever he should command him; and desired him that he would presently be gone, least the Anger of God should come upon him. The Saint went his Way, and the Count immediately called his Officers, and commanded them to set at Liberty all those that were in Prison to be tormented; and he went out of the City, which exulted for Joy, respiring as it were, and praising our Lord, for having delivered them by Means of their Pastor, out of the Jaws of that ravenous Wolf; and so ravenous he was, that he was never satiated with human Blood, and only appeared to be a Man in not being so cruel when St. Martin was present; who saw a great Devil upon the Shoulders of *Adition*, and with his Breath made him to fly away; and from that Time *Adition* began o

be more mild and benign. Nor is that of NOVEMBER 11. less Admiration which happened to St. Martin with the Emperor *Valentinian* the Elder, who was of a stern Nature, and had for his Wife an *Arian* Heretick, who incited him against the Catholics. For this Cause having understood that St. Martin was coming to treat certain Businesses with him about that which did not please him, he commanded he should not be permitted to enter into his Palace, that he might not have the Occasion of denying him what he came to ask him. St. Martin came twice or thrice, and could not have Audience, yet did not for this lose Courage, but armed himself with Prayer, Haircloth, Ashes, and Fasting. Upon the seventh Day of his Prayer and Penance an Angel came from Heaven, who bad him go to the Palace, for he should find the Gates open, and the Prince more mild and courteous. The Saint did what the Angel ordered him, and he found the Entrance so free, that without being stoppt by any one, he went to the very Chamber where the Emperor himself was; who was in Choler to see him, and with a severe Countenance reprehended his Servants who had permitted him to enter, and without shewing any Civility to the holy Bishop, he sate still without giving him any Answer. But on the sudden the Chair wherein he sate was surrounded with a Flame of Fire, and it began to approach near to the Body of *Valentinian*; and he understanding that this was no human Accident, rose up affrighted, and humbled himself and revered the Saint, and without any further Delay granted him whatsoever he desired, and afterwards treated him with all Familiarity, and invited him to his Table, and offered him diverse and rich Presents; which St. Martin (as a faithful Friend of Poverty) would not accept of, and with great Edification of the Emperor, and of his Court, returned to his Church.

As he did not permit himself to be overcome by the Difficulties and Affronts he met with in the Things he undertook for the Service of our Lord; so was he as little vainly puffed up with Prosperity and the Favour of Princes, but always kept one and the same Tenor of Life, joining religious Modesty with an apostolical Majesty; as appears by what happened to him with the Emperor *Maximus*. St. Martin going to treat with him about certain Businesses of great Charity, and for the Glory of our Lord, he was received by *Maximus* with all Respect and Reverence, and feasted and served as a Man come from Heaven. Amongst other Things which the Emperor did in Favour of St. Martin, he invited him to his Table, and at last after many Entreaties and much Earnestness having prevailed with him, they sat down

NOVEMBER down, first the Emperor, and then the holy Bishop by his Side, and three other great Lords, the one a Consul, and the other the Brother, and the third the Uncle of the Emperor; amongst whom did sit also a Clerick that accompanied St. *Martin*. In the Middle of the Feast according to the Custom of the Countrey they brought a great Cup of Wine, and set it before the Emperor that he might drink of it: He out of the Respect which he had to St. *Martin*, commanded the Cup to be given him that he might drink first, thinking afterwards to receive it from his Hand; but the great Prelate having tasted the Wine, forthwith gave the Cup to his Clerick, judging that there was no Person at the Table (although the Emperor himself was there) that ought to be preferred before a Priest. Which although it seemed a new Thing, and not used by other Bishops (who sometimes behave themselves unworthily in Courts, and to ingratiate themselves with the Favourites of Princes lessen and vilify their Dignity) and although it had the Semblance of a Contempt, yet it gave great Edification to the Emperor, and to the other Lords that were there, for they held St. *Martin* for a Man more divine than human. Nor was the Honour which the Empress, Wife to *Maximus*, did the Saint, less to be esteemed and admired. This Princess came oftentimes with her Husband to hear the Discourses of the blessed Bishop, and the Words of Life which he said to them, to incite them to the Contempt of the uncertain Things of this World, and to make them in Love with, and to inflame them with a Desire of eternal Things. And reverencing with a lively Faith, and a most chaste Affection, the Person of CHRIST in St. *Martin* (besides her sitting many Times at his Feet like another *Mary Magdalen* at the Feet of CHRIST) she would also Exercise towards him the Office of *Martha*. Wherefore she besought him, and importuned him, to permit her to serve him, and to take a sober Refection from her Hands; and the Saint having oftentimes denied her (for that he took no Gust in such like Entertainments of Women) she interposed the Authority of the Emperor, to whom the Saint submitted, the more to ingratiate himself with him, in Order to the obtaining of him the Things he pretended for the divine Service. The devout Empress herself made him sit down to Table, and gave him Water for his Hands, and brought in the Meat, which she herself had dressed, and served him with drink, and stood all the Time of his Refection, doing the Office of an humble Maid-Servant, with Eyes cast down, and with a Heart full of Joy, and intent upon the Service of the holy Bishop. Afterwards she took away the Table, and gathered up

the Remains, even to the very Crumbs of Bread, esteeming them as precious Relicks, and as a great Treasure. A rare Example is this in so great a Princess, of the Reverence we owe to the Saints, and of the Respect with which we ought to treat Priests and Prelates; and much to be taken Notice of in the degenerated and corrupt Age in which we live. Admirable was the Humility and Devotion of the Empress, in honouring our Lord in his Servant, and in testifying the Esteem she had of that most holy Prelate, whom she served and revered upon Earth, as if he had been come down from Heaven. But (although in a quite different Way) it is not less admirable that which a holy Virgin did to St. *Martin*, not in Contempt of him, but out of her Esteem of Chastity, and the Care she had to preserve it. There was a certain Virgin of Quality, and of an extraordinary Virtue, who that she might live more retiredly, and out of the Sight and Dangers of Men, had withdrawn herself to a certain House of her own in the Countrey, where she lived many Years with great Repute for Sanctity. St. *Martin* in a Journey passing near the Place where that Virgin dwelt, and desiring to honour her, and to encourage her in her holy Purposes, resolved to give her a Visit, and to do that for her which he was not wont to do for other Women, for he did not use to visit them. The Saint being come near to the Door of her House, they advertised the Virgin of the great Favour God had done her, that so eminent and worthy a Man should come to visit her; all believed she would lift up her Hands to Heaven in Thanksgiving, and receive him according to his Deserts, and take it as a Proof of her Devotion and Retirement to see St. *Martin* in her House: But such was her Recollection, that she sent to beseech the Saint, that he would not come to see her, to the End that the Door of her House might be shut to all other Men, seeing she had refused to open it to one that was more than a Man. The Saint accepted of her Excuse, and praised her, and understood how tender she was, and zealous of preserving her Chastity, who would not be seen by a Man, no not by St. *Martin* himself. Afterwards the holy Virgin sent him a certain Present by Way of a Refreshment, and the Saint accepted of it with a good Will, saying, it was not reasonable that a Priest should refuse what that holy Virgin sent him, seeing she deserved to be preferred before many Priests. But those who were in his Company, wondered that he did receive it; for he was never wont to receive any Present that was sent him. St. *Severus Sulpitius* having recounted the Example of this Virgin, says these Words: *Let Virgins bear this Example, and that bad Men*
may

NOVEMBER 11. *may not hover about their Doors, let them shut them even against the Good; and to the end the Scandalous may not have free Access to them, let them not fear modestly to exclude even Priests. Let all the World know, that a certain Virgin would not permit herself to be seen by St. Martin. She did not only reject some ordinary Priest, but she would not be seen even by him that gave Health to those who saw him. So Sulpitius.*

But what Wonder is it that St. Martin was so patient, so meek, so zealous of God's Glory, and of the propagating of his Religion; so courageous and constant in the Disgraces, and so humble and modest in the Favours of Princes, of so excellent and magnanimous a Spirit, superior to all Chances prosperous or adverse of this World; seeing that although he was in it with his Body, with his Heart he dwelt always in Heaven, and by Means of Prayer recreated himself, and entertained himself with our Lord, and with the blessed Spirits of his celestial Court? He was always present with God, and saw God in all Creatures, and they served him as a Book in which he read, and contemplated the infinite Perfections of their Creator; and out of all Things he drew delicate Conceits, and profitable Documents and Similitudes proper for the edifying of those who treated with him. In the Church he was with so great Devotion and Reverence, that no Body ever saw him sit in it, but was always upon his Knees or standing, and with a pale and fearful Countenance; and being asked the Reason of it, he said, *Would you not have me fear, when I am in the Presence of God?* He was often visited by the holy Angels, by St. Peter, by St. Paul, by St. Tecla, by St. Agnes, and by the Queen of Angels and our Lady the Virgin Mary. As he was offering the holy Sacrifice of Mass, his Hand was seen adorned with most rich precious Stones; and in all Things he was exceedingly comforted and favoured by our Lord. And he had so clear and sovereign a Light, by Means of his Prayer, that nothing was hid from him, and with a great Facility he distinguished Darkeness from Light, and the Deceits and Snares of Satan, from true and solid divine Visitations; as appears by what he once did. Not far from the Monastery of St. Martin there was a Place much frequented by the People; because they thought there were there certain Relicks of Martyrs, and for that some precedent Bishops had made an Altar there in their Honour: But St. Martin enquiring into the Origin of that Devotion, and finding no good Ground for it, suspected it, and resolved not to go to the Place, that he might not authorise it with his Presence, nor take away the People's Devotion. Yet one Day taking with him some few of his Religious, he went to it, and

TOM. II.

made his Prayer to God, beseeching him, that he would reveal to him what was in that Sepulchre. Presently he saw a horrid and dreadful Shadow; whom he commanded to tell him who he was? He answered, that he was the Soul of a Thief, who had been put to Death for his Offences, and was honoured as a Martyr through the Mistake of the People; but that he was far from the Condition of the Martyrs, for that they were in Glory, and he in the Pains of Hell. Upon this the Saint commanded the Altar to be thrown down, and freed the People from that Error. And for this Example, and some others which have happened, the holy Church makes so strict an Examen of the Life and Miracles of those that are to be canonized, that none may be propounded to the Faithful for Saints, but those that are most certain, and most assuredly such. The common Enemy endeavouring to deceive him, one Day when St. Martin was praying in his Cell, he came to him environed with Light, cloathed in Royal Robes, with a Crown of Gold and precious Stones upon his Head, and his Shoes rich and wonderfully gilt, with a gracious and pleasant Countenance, so that he appeared to be nothing less than what he was. St. Martin at the first Sight of him was somewhat in Suspence, until the Devil told him that he was CHRIST, who was come down from Heaven to Earth, and that his Pleasure was to visit him, and manifest himself first to him before he would shew himself to others. But the Saint understanding by divine Revelation that he was not CHRIST but Antichrist, and the Enemy of all Truth, answered him, *Our Lord Jesus CHRIST did not say, that he was to come cloathed with Purple, and crowned and adorned with a Diadem; nor will I ever believe that he is CHRIST, who shall not come in the Habit and Figure in which CHRIST suffered, and shall not bring the Signs of the Cross in his Body.* At these Words the Enemy of Mankind vanished away like Smoke, leaving in the Cell such a filthy and abominable Stink, that it alone was sufficient to declare who he was, and what he pretended. It is not easy to believe how much this Beast feared St. Martin, who despised and contemned him: Infomuch that having deceived a certain Monk, called *Anatolius*, with diverse Illusions, for which the poor Man gave to understand that Angels visited him; to prove that this was true, one Night he appeared amongst the other Monks very glorious, cloathed in a rich Robe wrought with extraordinary Art. But all suspecting, and fearing lest it should be (what indeed it was) a Deceit of the Enemy, and carrying the Monk so cloathed, as it were by Force to St. Martin, that Robe vanished, and the Devils discovered the Cheat, and dared not to appear before

NOVEMBER 11. before the Saint; knowing well that all that Obscurity must needs vanish in the Presence of so great Light. For St. *Martin* had so great Power over the Devils, that when they carried to the Church those that were tormented by them, that the Saint might cure them, he going forth of the Cell of his Monastery to come to the City, they would make such frightful Gestures, and such horrid Howlings, that instantly they knew for certain, that the holy Bishop was coming to the Church. He did not cast out the Devils with Threats, Clamours, and Terrors (as other Exorcists are wont to do) but clothed with rigid Hair-cloth, and covered with Ashes he prostrated himself upon the Ground, and with the Arms of holy Prayer subdued them and made them to yield.

So great were the Miracles which St. *Martin* wrought in this Kind, and in all others, for the Health of Souls and Bodies, and for the Remedy of all the Evils of those that recommended themselves to him, that they cannot be recounted in a few Words. Those that will, may see them in St. *Severus Sulpitius*, who although he wrote many, says they are but few, in respect of those which he omits; and in St. *Gregory of Tours*, who writ four whole Books of the Miracles of St. *Martin*. We shall content ourselves to say in brief, that this most holy Man was so miraculous, and so enriched with divine Prodigies, that God seems to have made him Lord over all Creatures; and to have given him Dominion over the Devils and over Men; over the Heavens and over the Elements; over all Diseases, and over Death itself; over the Birds, Fishes, and Beasts; and that by his Prayer, by his Word, by his Invocation, by Oil blest by him, and by the Bristles of his hair Shirt, and by the Dust of his Sepulchre, and by the Name only of *Martin* our Lord wrought innumerable Miracles in this Life, and after his Death, to make him glorious and venerable throughout the whole World. And our Lord did not only work Miracles through the Intercession of St. *Martin* for the Benefit of many others, but also to deliver him out of the Dangers in which he was. As it happened to him once, when being asleep upon the Ground, the Chamber was set on Fire in which he was, and the Saint awaking, and seeing himself surrounded on all Sides with the Flames, and endeavouring to open the Door which was shut, he could not: But turning himself to God he set himself to pray in the Middle of the Flames, which retired, and gathered themselves together, and fled away, and the Fire went out, and he remained free, and without any Harm. Afterwards he accused himself for his Slowness in recurring to Prayer, and in making the Sign of the Cross, and for having used other human Means first. He had also the Gift of Prophecy, and en-

lightened by the Spirit of Heaven, he told NOVEMBER 11. Things that were to happen, long before they did happen; amongst which he counselled *Maximus* the Emperor, not to go into *Italy*; for that if he went, although in the Beginning he should get the Victory over the Emperor *Valentinian*, yet afterwards he should be overcome and be ruined, as he was.

Although this most glorious Prelate was so admirable, and so great in the Eyes of God, yet did he permit him to fall into a Fault, for our Example and Admonition; and it was this; the Emperor *Maximus* having commanded the Heretick *Priscillian* to be killed, upon the Accusation and indiscreet Zeal of certain Bishops, who made him Judge in that ecclesiastical Cause: And they being for this excommunicated, and the other Bishops communicating with them, to flatter *Maximus*, St. *Martin* came to *Trevers* where the Emperor was, to treat with him about certain Affairs of great Importance for the Good of the Church. And he refusing at first to communicate, and converse with those Bishops, because he saw they were separated from the Communion of the Church, afterwards he permitted himself to be overcome, because the Emperor much repented his not doing of it, and he desired to gain his good Will, that he might obtain of him more easily a good Dispatch of the Businesses he came about. But afterwards he did so bewail his Fault, that to comfort him, it was necessary that God should send him an Angel, who told him, that with good Reason he was sorry, and bewailed that his Fault, although he was somewhat excusable, for that his End in it was the better to advance the Affairs of God; but that he should amend himself, and recover his former Constancy. And when afterwards he did not cast out Devils out of the Bodies they possessed, nor cured the Sick so easily as he was wont, he said with many Tears, that for having communicated with those Bishops, that were separated from the Church (although it was but for a short Time, and that he was compelled by Necessity) God had chastised him and diminished his Grace of working Miracles; and the sixteen Years, that he lived afterwards, he avoided with great Care the Assemblies of Bishops, that he might not fall into the like Danger.

Our holy Bishop had now attained to the Age of fourscore and six Years, very anxious to see himself free from the Miseries of this Life, and to enjoy in the other the Sight of our Lord, and he had a Revelation that God would accomplish his Desires, and that his End was at Hand; and he clearly told his Disciples as much: But he did not for this cease to watch over his Flock, and to do the Office of a vigilant, and careful Pastor. For there having happened at that Time a certain

NOVEMBER 11. ^{11.}tain Difference amongst the Clericks of a Place, called *Condatum*, he resolved to go in Person to accord them, judging, that he could not end his Life more happily, than by leaving all his Churches in good Peace and Concord. Having then gone and composed Things according to his Desire, when he was ready to return to his Monastery, he began to feel a great Weakness, and Want of Forces, and calling together his Disciples, he told them, that now his House of Clay was ready to fall, and that he must of Necessity leave them. They all presently made a great Cry to Heaven; and with sad Sighs, Sobs, and Tears, said to him; *Holy Father, why do you forsake us? To whom do you leave us disconsolate, and afflicted? The hungry Wolves will fall upon this your Flock; and the Shepherd being dead, who shall be able to defend it against them? We well know your anxious, and ardent Desires to see CHRIST, but your Reward is secure, and to have it delay'd for a little Time will not diminish it. Have Regard to our Necessity, who are in so manifest Danger.* The Servant of CHRIST could not but be toucht with Compassion, when he heard the sorrowful Words of his Disciples, nor could he hold from Weeping with those that wept, and lifting up his Eyes to Heaven, with great Affection he said; *O Lord if I be yet necessary to thy People, I do not fly the Labour, thy most holy Will be done in all Things.* By which Words he shewed that he was in Suspense; and that he knew not which of the two he ought to choose, whether to remain upon Earth for CHRIST, or to leave Earth for the same CHRIST; and he gave us an Example, that in all Things we ought to remit ourselves to the Will of our Lord, and to put ourselves into his blessed Hands, with Indifferency, that he may do with us in all Things what shall please him. And so St. Bernard speaking of this Resignation of St. Martin, says these Words; *Glorious Saint, you have offered your only Son Isaac, whom you so much loved, and on your Part have sacrificed him. You have immolated with a pious Devotion the singular Joy of your Heart, being ready to return once more to Dangers, and to fight again, and to undergo new Labours, to suffer Tribulations, to prolong Temptations, and to defer that so great Happiness, and desired Company of the blessed Spirits, being now at the Gate of your Glory, to return back to the Miseries of this Life; and that which is yet more difficult, to be a longer Time separated from CHRIST, if the same CHRIST would have had it so.* Thus St. Bernard. He was very sick of a violent Fever, but for all that he would not in the least remit the Rigour of his Prayers and Meditation, laid upon the Ground in a Bed of Ashes and Hair-cloth, sustaining the Weakness of his Body with the Fervour of his Spi-

rit, affirming that a Christian ought to die in that Manner, and a Soldier with his Arms in his Hand. And lying upon his Back and looking up to Heaven with great Attention, they besought him, that he would at least turn on one Side to give himself a little Ease: But the Saint answered, *Permit me Brethren, to look rather upon Heaven, than upon Earth, that my Soul may go its direct Way to its Creator.* After this he saw the Devil, who placed himself before him; and the Saint with great Courage and Confidence said to him, *What dost thou here O bloody Beast? Thou shalt not find in me, Traytor, any Thing that is thine; the Bosom of Abraham shall receive me.* And having said this he expired. Who can promise himself to be exempt in the Hour of his Death from so bad an Encounter, if St. Martin was not? Whom of us will not he assail, who set upon him that had so often, and so gloriously overcome him? The Body of the Saint remained beautiful; his Face shining, and all his mortified, wasted, and withered Members, so white, fresh, and soft, that they seemed already to be transformed into the State of Glory. And at the same Time were heard in the Air the Voices of Angels singing most melodiously; and they were heard not only where St. Martin died and in his Chamber, but also in the City of Cullen, the blessed St. Severin Bishop, and an Archdeacon of his, enjoy'd that celestial Harmony. And the same St. Severin had a Revelation; and the Musick lasted all the Time that those infernal Ministers of the eternal Justice expected at the Passage of St. Martin (although in vain) to detain and examine him. Whence we may gather, with what Rigour Sinners are treated in the other Life, seeing even the just are examined so minutely. The glorious Departure out of this Life of St. Martin being known, it is incredible how all the People repented it; for having lost such a Father, Pastor, Master; and only Refuge in all their Distresses. They came full of Grief and Sorrow, to celebrate the Funerals of their holy Bishop; at which were present two thousand Monks, all brought up with the Doctrine of so holy a Pastor, and a Choir of most chaste Virgins, and an innumerable Multitude of People, who seeing that Body, and remembering the Virtues of that Soul, which before governed it, but now enjoy'd God; on the one Side they wept for their own Loss, and on the other they rejoiced for his Gain; and with Hymns, Psalms, and ecclesiastical Canticles, they carried him with greater Pomp and Triumph, than ever any Emperor triumphed. There was a great Contest between the People of the Cities of Poitiers and of Tours, which of them ought to have the Body of St. Martin, and enjoy so precious a Treasure; each Party alledging their Reasons. But at last those of Tours (whose

NOVEMBER 11. (whose Bishop the Saint had been) their Adversaries sleeping, and they watching, carried the holy Body of their Bishop to their City, and buried it with great Honour, Devotion and Reverence. The Death of St. Martin was upon the eleventh of November, one Sunday Night, in the Year of our Lord ccccii, the two Brothers, and Sons, of the great Theodosius, Arcadius, and Honorius being Emperors. St. Martin lived fourscore and six Years; although there are diverse Opinions concerning his Age; for some give him only fourscore Years and one; but Cardinal Baronius proves, that St. Martin was born in the Year cccxvi, and began to be a Soldier at the Age of seventeen Years, and was baptized at thirty three, and at forty left the Wars, and died in the Year of our Lord ccccii. being fourscore and six Years old. As those that will, may see in his Annotations upon the Roman Martyrology, which are corrected in the last Edition, and in the third, fourth, and fifth Tome of his Annals. And from this Truth it follows, that that is false which some write, to wit, that St. Ambrose being at the Altar to say Mass, suffered a Rapt, and was present in Spirit at the Funerals of St. Martin; for St. Ambrose died five Years before St. Martin, and consequently could not be at his Burial.

The Life of St. Martin was written by St. Severus Sulpitius, who, as we have said, was his great Friend, and his Disciple, and a very eloquent Man: And St. Paulinus Bishop of Nola, who also knew St. Martin (and being almost blind of one Eye, by Reason of a Film that grew in it, St. Martin touching it with a Sponge, cured it) writ six Books of his Life in Verse; although others make another Paulinus to be the Author of these six Books, who lived in the Time of Perpetuus Bishop of Tours, sixty four Years after the Death of St. Martin. And St. Gregory of Tours, who himself also by the Intercession of St. Martin, received his Health sometimes miraculously, writ his Miracles in four Books. Venantius Fortunatus Bishop of Poitiers did the same, in other four Books in Verse, in Acknowledgment of God's having freed him from a most grievous Pain in his Eyes, by the Prayers of St. Martin, having anointed them with the Oil of his Lamp. St. Odo Abbot writ the History of the Translation of the Body of St. Martin into Burgundy, and a Treatise of his Praise; and many other very holy Men have exercised their Wits and Style, in writing the Life and Miracles of this blessed Saint; as Herbernus Bishop of Tours, Richerius of Mets, Gilbert of Gemblay, Honorius of Aushourgh: And of the Greeks, Sozomenus, and Nicephorus Calixtus.

The Memory of this Saint has been very renowned in all the World, and is so to this Day, and especially in France; where some

Writers that have written since the Death of NOVEMBER St. Martin, count the Years from his Death, as so signal and notable a Thing. All that speak of him highly extol his Virtues, Works, and Miracles. The great Patriarch St. Benedict had so great a Devotion to St. Martin, that he built an Oratory in his Honour in Mount Cassin; and St. Maurus Abbot his Disciple, following the Steps of his holy Father, close to his Monastery built him a Church, and retired himself into a little Cottage thereby, to prepare himself for Death, and to give himself with more Fervour to Contemplation, and there he was for two Years and a half; until he gave up his Soul to our Lord. And St. Willibrord Archbishop, and St. Swibert Bishop in the City of Utrecht consecrated the Cathedral Church in Honour of St. Martin. St. Gregory of Tours says of him: O blessed Man, at whose Departure the Saints sing, and the Angels rejoice, and all the celestial Court comes forth to receive him, and the Devil is confounded, and the Church strengthened, and the Priests have Revelations of his Glory. St. Michael with the Angels, and the most sacred Virgin with a Choir of innumerable Virgins received him, and all Paradise retains him in the Company of the Blessed. But what are we able to say of him? The Praise of Martin is that Lord whose Praises were never out of his Mouth. St. Bernard says of him, that he was oftentimes a Martyr by the Affection of a most devout Will, and highly extols his Virtues? Blessed Peter Damian calls him a noble Confessor, the Glory of Priests, the precious Pearl of Bishops, the Rule of Clergymen, and Light and Ornament of Monks, whose Fame filled the World; and his Virtue encreased so much, that it seemed to come near to equal that of the Apostles: Through all the Corners of the Earth (says he) has the Memory of so great a Bishop extended itself and whithersoever the Sound of the Faith of CHRIST has come, has also come the Sound of the Life of Martin. The Emperor is glorified in his Soldier, and the Soldier is praised in his Emperor: And the Church of Tours by having the Body of Martin, has been enriched by Kings and adorned by Princes, and exalted with Privileges and Prerogatives by Popes. And he adds that some Cathedral Churches have been founded in the Honour, and under the Name of St. Martin. But not only many Churches have been founded under the Name of St. Martin, but also many Towns have taken this Name, out of Devotion and in Honour of the Saint. Odo the first Abbot of Cluny, wrote a Treatise of the Praise of St. Martin, whose Title is, Quod beatissimus Martinus par dicitur Apostolis: That the most blessed St. Martin is said to be equal to the Apostles; and goes on proving it, by the Sanctity of his Life, by his episcopal Dignity, by his Zeal of Souls, and by

NOVEMBER 11. by the innumerable People that he converted, and by the Multitude of the Miracles which he wrought; keeping always a Respect for the sovereign Apostolical Majesty, which all the Saints acknowledge. Finally all Nations, Provinces, and Kingdoms have been illustrated by the renowned Life of this most holy Bishop, and favoured by his Miracles; and Princes both in Peace and War have experienced the Force of his In-

tercession before God. And especially the Kings of France, who when they went to War carried with them the Cloak of St Martin, thinking themselves sure of the Victory having such a Pledge and Defender. Of St. Martin, besides the Authors cited above, does write Cardinal Baronius in his Annotations upon the Roman Martyrology, and in the third, fourth, fifth, sixth, seventh, and eighth Tome of his Annals.



The Life of St. M E N N A S, Soldier and Martyr.

ST. Mennas was an Egyptian by Nation, a Soldier, and a most famous Martyr, who being in Garrison, in a City of the Province of Phrygia, or the lesser Asia, called Cotyæum, and at present (as they say) Cüte; and understanding that there was published a very rigorous Edict of the Emperors Dioclesian and Maximian, against the Christians, leaving his military Cincture and Dignity, and the Service of the Emperors, he retired himself into a Desert, where he was five Years, living a solitary Life, and in great Austerity; as it were making Proof of himself, by Fastings, Prayers, and Penances, to enter into the Battle which he expected, and to shed his Blood for our Lord. The five Years being ended, God inspiring him, he returned to the City upon a certain Festival Day, and when all the People were assembled in the Theatre, to see certain military Exercises, as Joustings or Runnings at Tilt. Mennas entered into the Middle of the Spectators, in poor and ragged Cloaths, as a contemptible Man, and with a loud Voice, and a chearful and grave Countenance, began to say those Words of the Prophet Esay, *I have been found by those who sought me not, and manifested to those who asked not after me*; to give to understand that he came not by Force, but of his own Accord, and voluntarily offered himself to Martyrdom. All that were present instantly cast their Eyes upon Mennas, wondering at his Habit, Boldness, and Freedom: They laid Hands on him, and carried him to Pyrrhus the President; and he confessing that heretofore he had been a Soldier of the Emperors, and that he was a Christian, Pyrrhus commanded him to be carried to Prison, and (that he might not interrupt their Feast which they kept) to be brought before his Tribunal the next Day. The Judge endeavoured by Flatteries and sweet Words, Offers, and Promises, to allure the holy Martyr, and to draw him to deny JESUS CHRIST, and to adore his false Gods; but when all his Arts and Deceits had no Success, and the holy Martyr answered him with great Courage and

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Freedom, he turned all that false Kindness into Cruelty, and commanded him to be stretched upon the Ground, and to be whipt with raw Sinews until he obeyed the Commands of the Emperors. They beat him most cruelly, and such Abundance of Blood flowed from his Wounds, that the Place did swim with it. They lifted him upon the Rack Equuleus, tore his Flesh with Hooks of Iron, burnt his Sides with flaming Torches, rubbed his Wounds with a rough Hair-cloth, dragged his Body upon the Ground strewed with Brambles, beat him afresh with Rods, and Whips plummeted with Lead, buffeted him sorely in the Face; and the valiant Soldier of CHRIST endured all with a courageous and quiet Heart, with a gracious and smiling Countenance (as if it had not been he, but some other that had suffered) scoffing at their Torments, and begged of the impious Executioners that they would encrease them, because he said, all he had suffered, and all he could suffer, was but little, in Comparison of what God deserved, and what he desired to suffer for him. Inasmuch that the Judge and his Officers and Executioners were amazed to see such a strange Constancy, and so great Joy amidst such grievous Pains. Some of his ancient Friends went about to persuade him to leave that (as they called it) Obstinacy and Folly, and that he would not lose his Life (which is so desirable) nor the Honours and Pleasures which he might enjoy. And he as if they had been the Bittings of some venomous Serpent, stopped his Ears against the Words they said to him, holding all those for deadly Enemies who with the Hopes of this frail and transitory Life went about to deprive him of the lasting and eternal Life. Finally the President seeing the Constancy of this Soldier of our Lord, pronounced the Sentence of Death against him, commanding he should be beheaded, and burnt. They carried him to a Place called Potemia, and a great Multitude of People flocked together to see him; and he in his poor Attire, as one that made little Account of all

NOVEMBER 11. Things here below, lifting up his Eyes to Heaven, and fixing his Heart upon God, made his Prayer, and besought our Lord with great Affection, that he would favour him in that Hour, and give him the Victory for his Son JESUS CHRIST'S Sake, that free from the Miseries of this Life, he might see and adore him, and for ever enjoy his glorious Presence. Having ended his Prayer he was beheaded, and his holy Body was cast into the Fire to be burnt. But it pleased our Lord that certain pious Men should use such Industry and Care, that they did gather out of the Fire some of his precious Relicks, and wrapped them in fine Linen, and sweet Ointments, and carried them into his own Countrey, as the Saint himself before he died had charged them to do. The Martyrdom of St. Mennas was upon the eleventh of November, in the Year of Christ cxcvi, in the Reign of Dioclesian and Maximian. God wrought many and very great Miracles by this Martyr after his Death; which are recounted by Timothy Archbishop of Alexandria, and by Metaphrastes, Lipoman, and Laurence Surius. One was, that a Gentleman going to Alexandria, to visit certain Relicks of the holy Martyr, which had been translated to a sumptuous Church that was there built in his Honour; and coming to a Town called Loxoneta he went into an Inn, and was killed by the Host of the House, that he might rob him of his Money. But instantly St. Mennas appeared, and raised the dead Man to Life, and converted the Murderer to Penance; and upon this Miracle many Pagans received the Light of the holy Gospel, and others Hereticks were reduced to the Catholick Faith. Another was of a wealthy and devout Man called Eutropius, who having resolved to offer to the Saint a very rich and curious Piece of Plate, afterwards repented himself, and resolved to give him another of the same Weight but not so artificially wrought. But a Slave of his carrying the Piece of Plate to wash it in a certain Lake, the Plate fell into it, and the Slave with it, whom the Saint so succoured that he delivered him out of the Waters with the Plate in his Hand; whereupon the Master acknowledging his Fault, and that he had done ill in changing his Purpose of giving the Saint the fairer Vessel, he offered him them both, and the Slave also whom St. Mennas had delivered out of that Danger, to serve perpetually in his Church. Timothy recounts also another Miracle of a virtuous, rich, and honourable Woman, who re-

NOVEMBER 11. solved to offer Part of her Wealth to the holy Martyr, because she had no Children; and having begun her Journey all alone, with this Intention and Devotion, she fell into the Hands of a lewd Fellow, who went about to violate her Chastity; and she not consenting, and that Snare of the Devil persevering in his wicked Attempt, St. Mennas presented himself before them both on Horseback, and taking the poor Woman upon his Horse who invoked him with many Tears, carried her to his Church, but dragged along the Ground the Soldier and wicked Fellow that would have abused her. And thus the Woman was freed, and the Man opened his Eyes and acknowledged his Fault, and asked Pardon of the Saint, and persevered all his Life in Prayer and Penance. That was likewise a notorious Miracle which God wrought for a Jew, through the Intercession of this holy Martyr: For a Jew having given a Christian, a great Friend of his, a Purse of Money sealed up for to keep, afterwards the Christian blinded with Covetousness denied it; for the Discovery of the Truth of the Thing, they agreed that the Christian should swear upon the Relicks of St. Mennas, whether he had received the Money or no; and the Christian did so, foolishly believing that he did not sin in it, because the other was a Jew, and not a Christian. But the Saint in a strange Manner restored the Jew his Purse shut up, and he with all his House and Family was converted to our holy Religion; and the Christian bewailed his Sin, and offered to the Saint half of his Estate, and dedicated himself to the Service of his Church, and persevered herein, bewailing his Sins, and doing Penance all his Life. Of St. Mennas do make Mention all the Martyrologies, the Roman, those of Bede, Ussuard and Ado, and the Greeks in their Menologe, and Metaphrastes, and the rest that write the Lives of the Saints. For (as we have said) St. Mennas was a very famous Martyr, and much honoured in the East. But we are to take Notice that there was another Mennas Martyr, who died at Alexandria in the Time of the Emperor Maximinus, with others his holy Companions, whose Feast is celebrated upon the tenth of December; and the Body of this Mennas of Alexandria was translated to Constantinople where the Emperor Justinian built him a Church, and some Authors confound them, and of the two Mennas's make but one.

*The Life of St. JAMES, of the Order of the Minorites,
Confessor.*

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THE humble and blessed Father Fryar *James*, a religious Man of the Order of the seraphical Father *St. Francis*, was born in a little Town of *Andaluzia*, called *St. Nicholas*, between *Cazalla* and *Constantina*. He lived some Time in his own Countrey, near a certain old and solitary Church, in the Company of a devout Priest an Hermit, wearing the same Habit with him, and employing himself in the holy Exercises of Prayer and Meditation. They had both one Garden, which they cultivated, as well to shun Idleness, as to sustain their poor Life: They also employed themselves in making Spoons, Dishes, and such like Things of Wood; which they either gave to the Poor, or else sold them, that they might give Alms with the Price of them, and so exercise Charity. He had from this very Time a very ardent, and great Desire to be truly poor, and a Franciscan Fryar; inso-much that when he would vehemently affirm any Thing, he would say; God so fulfil my Desires, that I may be a Fryar of *St. Francis*. With this Spirit returning one Day from the Town to his Retirement, he found near it a Purse full of Money, and holding it for a Temptation of the Enemy, he would not touch it, nor go nigh it, but sought for a Man to take it away thence, as a Snare of the Devil, who endeavoured by that Means to divert him from his holy Purpose; but he, favoured by our Lord, went forwards in it, and the better to put it in Execution, and to follow the Footsteps of CHRIST secretly, and without giving Account to any Body, stole out of his House, and left his Parents and Kindred, and went to receive the Habit of the Minorites in a retired and devout Monastery of Observance, called *St. Francis of Arrizafa*, a Mile and a half from *Cordova*. There he took the most humble Estate of Converses or Lay-Brothers, who belong not to the Choir but serve the Convent in humble Offices and corporal Labours. He made his Profession, went by Obedience into the *Canary Islands*, with a Priest of the same Order, called Fryar *John de Santorcaz*, a Man of great Zeal and Virtue, who went to plant the Catholick Faith in those idolatrous Islands, where the holy Fryar *James* built a Monastery, and was made Guardian of it, although he were but a Lay-Brother. He exercised himself in the Mortification of his Flesh, and of his own Will, in Prayer, Fasting, and Penan-

ces, sacrificing himself continually to our Lord; and preparing himself by that long and continual Martyrdom, to shed his Blood for the Catholick Faith amongst those Barbarians, as he desired to do. With this fervorous Desire he took Ship to pass into the Great *Canaria*, which was not yet conquered by the Christians, and was inhabited by Pagans, to illuminate it with the Light of the Gospel, and if it were necessary to die in that Expedition. But those that governed the Ship dared not to go a-shore, for Fear of that fierce and barbarous People, God keeping the holy Fryar *James* for other Things of his Service. Seeing that Entrance was denied him, leaving behind him many Examples of his Goodness and Virtue, and having converted many Idolaters to our Faith, by his holy and zealous Discourses, by the Order of his Superiours he returned into *Andaluzia*; and lived in the Convent of our Lady of *Loretto*, three Leagues from *Sevill*, and afterwards in *St. Lucar de Barrameda*. From thence in the Year MCCCC. (when the great Jubilee was celebrated at *Rome*, and *St. Bernardin of Siena* was canonized, and for that were assembled three thousand and eight hundred Religious of the Order of *St. Francis*) he was sent to *Rome* with a religious Man of the same Order, called *Alphon-sus de Castro*, and in this Journey suffered great Miseries, Poverty, Hunger, and Want; and his Companion falling sick, he attended him with great Charity. The same he did for many other Sick of his Order, that were come to *Rome* out of diverse Provinces and Nations, all the Time that he was in that holy City, which was thirteen Weeks, with such Fervour of Spirit, and such an ardent Charity, that it was easy to see that God aided him, and favoured him, in the Pains he took for his Love. From *Rome* the Servant of God returned back to *Sevill*, and from thence with Fryar *Rodriguez* of *Ocaya-na*, Vicar Provincial of *Castile*, he came to the Convent of *St. Mary of Jesus of Alcala* of *Henares*, which then was newly built by the Archbishop of *Toledo* *Alphonfus Carrill*. In it he dwelt the thirteen Years that he lived after he came from *Rome*, except some Days he was in our Lady's of *Salxeta*, a Monastery of the same Province of *Castile*. Here in *Alcala* he shone in admirable Works of the Service of God, and in all Kind of Virtues, going forward every Day in Perfection, and moving all that conversed with him,

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NOVEMBER 11. him, to the holy Fear of our Lord by his rare Example: For he did not content himself perfectly to keep the Rule of his seraphical Father St. Francis; but also like a good Child, endeavoured with all his Forces to imitate him, and to draw a most perfect Pourtrait of his heavenly Life. He was exceedingly humble, and as a good Fryar Minorite, he held himself for the least, and put himself under the Feet of all, and from hence was caused in him such an admirable Peace and Quiet of Mind, that no Body ever saw him troubled; or in any Affliction, or Misery that happened, heard from his Mouth an angry or unbecoming Word, nor was any Thing noted in him which did not favour of a perfect Man. For he having no other Will but that of our Lord, in whose Cross he gloried, whatsoever happened to him, he accepted it, and revered it as coming from his Hand; and with equal Chearfulness praised him in Prosperity and in Adversity. He treated his own Body very rigorously; he fasted, and oftentimes with Bread and Water, and his Fare was a perpetual Abstinence. His Disciplines were so rigorous, and his Watchings so continual, that they seemed to exceed the Forces of a Body of Flesh. He cast himself sometimes in the Winter Time into very cold, or freezing Water, by that Cold to extinguish the Fire of Concupiscence, which the Devil went about to kindle in him. His Cloathing was poor and coarse, his Feet always bare; and indeed his Habit, Attire, and exterior Comportment, was an Image of the interior Mortification, and Estate of his Soul. With this Penance he joined as her good Sister, continual Prayer and Elevation of his Mind to God. And he prayed with such Fervour of Affection, that many Times his Body was seen to be lifted up into the Air, by the Force of his Soul, which was ravished and absorpt in God. The Passion of our Lord was all his Entertainment and Delight, and to meditate upon it he oftentimes put himself in the Form of a Cross, and was so tenderly affected, and inflamed with the Memory of it, that very often he spoke Words of a wonderful Efficacy concerning the Dolours and Torments, which our Lord had suffered for us upon the Wood of the holy Cross. He carried always in his Hands a Cross of Wood, that the Cross of CHRIST might never be out of his Mind, and to awaken himself, and all others with whom he conversed, to consider the Passion of our Redeemer. He was also very devout to the most holy Sacrament of the Altar, and with singular Diligence prepared himself to receive it; and assisted at Mass with great Reverence, and Sweetness; feeling by the Presence of our Lord admirable Sweetnesses, and spiritual Gifts in his Soul. The same was to be seen

in him also in Time of the divine Office, especially upon festival Days, and when he gave Incense at which Time he was so visited, and comforted by God, that oftentimes there came from him a fragrant and sweet Odour, which greatly recreated the other Religious, and elevated them to heavenly Things. As for the most sacred Virgin Mary our Lady, he had a singular Devotion to her; he fasted all Saturdays, and all the Vigils of her Feasts with Bread and Water, and with great Confidence recurred to her in all his own Exigencies, and in those of his Neighbours. He was wont with the Oyl of her Lamp to anoint the Sick that came to him, making upon them the Sign of the Cross, whereby many were cured. What shall I say of his Charity towards God, and of that so inflamed Desire which he had of Martyrdom, and of the great Industry which he used to enter into the great *Canaria* to shed his Blood for God? What of the Compassion, greater than that of a Mother with which he attended the Sick? A Boy having his Face leprous, and his Body covered with Sores, he licked them with his Tongue, and his Companion seeing him, he said to him, *Brother, this Malady is cured thus.* He always gave to the Poor what he had; and if sometimes he wanted somewhat to give them, he never wanted Compassion, Tenderness, and Resentment of their Evils, nor kind and sweet Words with which he sent them away comforted. He had so great a Zeal of the Salvation of Souls, that he was dissolved into Tears, and could not be comforted, when he knew that any one was in mortal Sin. He reprehended those that spoke ill of their Neighbours, he clearing them from Fault, and excusing their Frailties, although they were manifest; but he did it with such Meekness and Benignity, that those that were reprehended were edified, and amended themselves. He was of such a candid Simplicity, and so prudent in all his Works and Words, that it could not be doubted but that he was taught and guided, in whatsoever he said or did, by the Spirit of our Lord; who gave him such a supernatural and sovereign Light, that to certain Questions and Difficulties of human Sciences, he gave such sublime Answers, that they clearly appeared to be derived from the Author and Master of all Wisdom. And it is no Wonder; for the humble and simple Soul is capable of being taught by God, and of being elevated to wonderful and sublime Things. As is to be seen in some Things which God did by St. James, even whilst he lived: For going once from *Cerrage* to *St. Lucar de Barrameda* with his Companion, and necessary Provision for that Journey which was long and desert sailing of them, and his Companion finding himself very weak

NOVEMBER 12. weak and spent, he comforted him, assuring him, that God would provide for them in that Necessity. And so it happened, for going a little farther, they found Bread and Wine, and Fish, and an Orange, all wrapped up in a clean Cloth, which our Lord sent them by the Hands of his Angels; and giving Thanks they eat with a good Appetite, and were much strengthened, and comforted in their Souls by that Benediction and Refreshment which God had sent them. Another Time being at *Sevill*, he met in the Streets a Woman pitifully crying out, as if she had been distracted and out of herself, for that her Son had hid himself in an Oven, and without knowing that he was there, they had heated or set on Fire the Oven; and the poor Mother seeing she could not help him, took on and lamented, and lost her Judgment. The charitable St. James was moved to Compassion by the Tears and Cries of the sad Mother; and he being as he was very devout to our Lady, with great Confidence he bad her go immediately to the great Church, and recommend herself to the most sacred Virgin before an Image of hers that was there, and hope in God that he would deliver her Child. The Woman did so, and our Lady succoured her Son, taking him out of the Oven without any Harm, whereas all the Wood was burnt. This Miracle was divulged throughout all the City of *Sevill*, and the Devotion was increased towards that Image, which they call the old Image, where afterwards many Miracles were wrought; our Lord taking as an Instrument for the Glory of his Mother, the Devotion which St. James had to her.

He having then lived so exemplarily as we have said, and being held by all that knew him for a Saint, and being respected and honoured as a great Servant and Friend of God, loaden with Years, and rich with Merits, and desirous to come to the Haven, and to see himself with God, he fell very sick of a mortal Imposthume, which bred in his Arm. He presently understood that God called him, and would deliver him out of the painful and dangerous Prison of this Life; and although he was always prepared for that Journey, he made himself more ready; he received with great Devotion all the Sacraments, and his Hour approaching, all the Religious being gathered together, he begged their Pardon with many Tears, and that they would give him a Habit, and a Cord of his Order, for the Love of JESUS CHRIST; the which he did to imitate his Father St. Francis, and to die with him, poor and humble. He took presently a Cross of Wood which he had at his Bed's Head, and kissed it, and put it to his Eyes, and with great Tenderness, although he were simple and unlearned, said in *Latin*: *Dulce*

lignum, dulces clavos, dulcia ferens pondera, quæ sola fuisti digna sustinere Regem cælorum & Dominum, to the great Admiration of those that were present, for none of the Religious had ever heard him say such like Words in *Latin*. Having ended these Words, he gave up his Spirit to our Lord who created it, upon a *Saturday* the twelfth of *November*, in the Year MCCCCLXIII. They buried him in a Chapel of the same Monastery of St. Mary of Jesus, and after his Death God wrought many Miracles through his Intercession, which are recited by Fryar Mark of *Lisbo* in the Chronicle of St. Francis, where he that will may see them. The last he there puts, was wrought upon the Person of Don Charles Prince of Spain, eldest Son to his Catholick Majesty Philip II, who being at *Alcala* the Year MDLXII. at the Point of Death, and given over by the Doctors, the Saint Fryar James appeared to him, and his Body being afterwards brought to him, and he touching it in such a Manner as he could, he obtained through his Merits Life and Health; and as soon as he was able, he went to visit the Chapel where the Body of the Saint was kept, and to give him Thanks for the Benefit which by his Means he had received from our Lord. For this so notorious a Miracle, and for many others which the Saint wrought, at the Instance of King Philip, his Holiness Sixtus V. canonized the holy Fryar James, upon the Visitation of our Lady, the second of July, in the Year of our Lord MDLXXXVIII. Fryar Mark of *Lisbo* writ his Life, in the Chronicle of his Order of St. Francis; and Peter Galefinus Protonotary Apostolical, and Francis Pegna Auditor of the Rota, by Order of the Pope, writ three Books of his Life, and Canonization. Who now does not see in the Life of this poor and rich, rustical and most noble, Idiot and most holy Man, Lay-Brother and exalted by God, the Wonders and Greatnesses of our Lord? And that he does not give his Grace for Nobility, nor for Riches, nor for Learning, nor for Estates and Dignities, but for his own mere Goodness: And that he elevates the Humble, and takes Pleasure in them, and converses with them and comforts them, and fills them with his divine Gifts, leaving the Wise and Powerful empty, who are puffed up with their Knowledge and Power, and attribute to themselves that which is proper to his sovereign Majesty? Hence it is that in religious Orders, and especially in that of the seraphical Father St. Francis, there have been so many Lay-Brothers that have flourished with extraordinary Sanctity. For this their State being more fit to exercise Humility, and Charity, and Prayer, which are the three principal Virtues of a religious Man, and as it were a brief Sum of all that he

NOVEMBER- he ought to do towards himself, and towards
 BER his Neighbour, and towards God; those that
 12. know how to make their Benefit of this State,
 with less Labour and Difficulty become eminent in these three Virtues. And the Lowness of their very State, and their Humiliation disposes and makes them more fit for Humility; and their Employments in serving and assisting others, help them to get Charity; and the same Occupations, for that they are rather manual, than such as require Study and Speculation, do not so distract the Mind; but they may together labour, and pray. In these three Virtues all good lay-religious Men do exercise themselves; and profit so much in the School of Religion that he that shall weigh their Lives in a just Balance, will rather envy their humble State, than those whom the World makes more Account of. And for this Regard many honourable Persons, and of good Parts, who might have shone, and appeared gloriously in the State of Priesthood, have chosen that of Lay-brothers, holding it for more Quiet, and more secure. Of these there have been many in the Order of St. Francis, especially in its Beginnings; whom the blessed Father called Mothers in his

Religion, that nourished the Children with NOVEMBER-
 the Milk of their Zeal of Poverty, and Charity. BER
 12. For they were like pious and tender Mothers, that served their Fathers, as if they had been their Children; and that they might be able to employ themselves in spiritual Ministeries, eased and discharged them of the Care of temporal Things. And on the one Side, the Fervour of their Charity was so intense towards all, that without having any Regard to themselves they presently went to any one that wanted their Help, and succoured him, although oftentimes they stood in Need of Help themselves; and on the other Side they were so zealous of the Good of their Religion, and so desirous that all should mould and square themselves according to their Rule, and keep it most exactly, that they could not endure the least Failing herein. Of these blessed Lay-brothers the good St. James was one, the Example of the religious Laity, and Mirror of simple, and pure Souls, and the Ornament of that humble State; which of the lesser Esteem it is in the Eyes of the World, the more precious it is in the Eyes of our Lord.



The Life of St. MARTIN, Pope, and Martyr.

ST. Martin Pope, the First of this Name, was born at *Todi*, a City of *Tuscany*, and Son to *Fabricius*, a very holy Man, and of heroical Virtues. He succeeded Pope *Theodore*, upon the first Day of the Month of *July*, in the Year of our Lord DCXLIX, *Constance II.* Nephew to the Emperor *Heraclius* being Emperor. The which *Constance* deceived by *Paul* the Patriarch of *Constantinople* drunk in the Poison and Heresy of the *Monothelites*, who put only one Will in CHRIST, and consequently denied in him the two Natures, divine and human. The unhappy Emperor was so perverted, that he took upon him the Protection of the Heretics, and endeavoured to make all follow that Belief which he had embraced, and by Craft and Force to amplify his false Religion. To this Purpose he caused to be written, a Confession of his Faith, and a *Formula* of what he believed, which he called *Typus*; and sent it to St. Martin in the Beginning of his Popedom to be approved by him and his Authority. But the holy Pope disallowed, and rejected it, as an accursed, and excommunicated Thing; answering with great Constancy, that although all the World should forsake the Apostolick Faith, and evangelical Doctrine, he would not leave one Point of it, nor would he be terrified with the Emperor's Threats, nor won by his flat-

tering Promises, but would lay down his Life, and shed the last Drop of his Blood for the Catholick Truth. And to prevent the Evils, which might be feared from the Violence and Indignation of the Emperor, he instantly dispatched Legates to *Constantinople*, with his Letters to *Paul* the Patriarch; lovingly requesting him, that he would not be obstinate in his Error, nor forsake that, which so many, and such holy Men, in many solemn Councils had determined. This Diligence and Respect of the holy Pope *Martin*, did not avail to reduce the Patriarch; but on the contrary he was enraged at it, and blinded with Pride and Obstinacy, persuaded the Emperor to apprehend the Pope's Legates, and to banish them into different Islands, where they suffered very great Miseries, and Calamities. St. Martin resented this Boldness and Injury (as he had Reason) and assembled a Council in *Rome* of a hundred and five Bishops, in which the Truths of our holy Faith were anew defined, and those Errors were condemned, and anathematized, with their Authors *Pyrrhus*, *Cyrus*, and *Sergius* Patriarchs, now dead, and *Paul* that was alive was excommunicated, and he and all his Followers (of what Condition soever they were) deprived of all their Dignities: And to the End that the Canons and Decrees of that holy Council might more easily

NOVEMBER 12. filly come to the Knowledge of all, St. Martin commanded many Copies of them to be transcribed, and sent them into diverse Parts of the World, to the Bishops, Priests, Deacons, Abbots, and to the whole Catholick Church: which received them with great Applause and Veneration, conforming themselves to their Head, as they ought. This was an admirable Act of the Spirit, and singular Valour, and Constancy of the holy Pope. For seeing that none of the Patriarchs of the East was Catholick, and that the Emperor himself was an Heretick, and a powerful and pertinacious Defender of Hereticks; and who, to propagate his Heresy and to infect Italy, had on purpose sent a Governour into it with his detestable Type, and Confession; and that Italy itself was oppressed by the Arms of the King of the Lombards, an Arian Heretick; notwithstanding all this the most holy Pope, in such dangerous and calamitous Conjunctions, doubted not, when he was but newly seated in his apostolical Chair, to oppose himself to the Emperor, and valiantly to resist him, even to the shedding of his Blood for the catholick Faith. By this Example he taught Princes, that they are not Judges of ecclesiastical Causes, nor of Matters of Faith: And he taught Priests and Prelates (to whom such Things belong) with what Vigilancy and Constancy they ought to defend and protect them.

When the Emperor *Constance* understood what the Pope *Martin* had done, he was in a Manner out of himself, and full of Rage and Fury, resolved either to apprehend, or kill him, in Revenge of the Injury which he imagined he had received from him. To this Purpose he conferred the Exarchy or Government of Italy upon *Olympius* his Chamberlain (who was an Heretick like himself) and commanded him as soon as he came there, to sow and spread his Heresy; and if the Pope went about to hinder him, that he should either apprehend him, or kill him. *Olympius* as soon as he was come to *Ravenna* (which at that Time was the Residence of the Exarchs) he gathered together as many Men as he could, and came to *Rome*, and endeavoured to persuade many principal Persons, to gratify the Emperor in this Matter. They all, as well those of the Clergy, as Seculars, answered him, that they could not understand how to believe, or confess more than that which the Pope had defined in the *Lateran* Council of a hundred and five Bishops. When the Exarch saw that fair Means would not work his Ends, and that the Pope was very well beloved in *Rome*, and that it would be very hard to get him out thence, he resolved to kill him. To do this more easily, he feigned that he would communicate from the Hand of the holy Pope himself; and one Day when he

NOVEMBER 12. said solemn Mass in the Church of St. Mary Major, he gave Order to one of his Guard, that at such Time as he was upon his Knees before the Altar to communicate; he should give him his Sword, that he might with it give Death to him that was giving him the Bread of Life. Whither does not the Malice of Man go! Into what an Abyss of Wickedness does not an ambitious Courtier throw himself to please his Prince? How does he take the Mask of Piety against Piety itself, and the Vizard of Religion even against Religion? But our Lord who is in Heaven, and sees the Heart of Man, mocks at him, and discovers him. At the very Time, that the cruel Villain went about to execute his Wickedness, and to give *Olympius* his Sword, he was in such a Manner struck blind, that he could not see nor know the Pope; who was not only at the Altar environed by Angels in his Defence, but also by the King of Angels, whom he had in his sacred Hands. Upon this the Soldier went out, without putting in Execution that which *Olympius* had commanded him, or committing that horrid Sacrilege; and the holy Pope for that Time was delivered out of his Hands. For *Olympius* having understood the Miracle which God had wrought, reconciled himself to St. *Martin*, and departed for *Sicily* (which fell under his Government) to resist the *Moors*, who did much Mischief in that Island, as well upon the Coasts, as within the Land. He joined Battle with them, and although he overcame them, yet his Army was so scattered, that he seemed rather to have been overcome, than to have got the Victory. And by the just Judgment of God, within a few Days he fell sick and died, that he might pay for that horrible Wickedness by which he went about to take away the Life of the holy Pope, and Vicar of the Emperor of Heaven, to please and serve an earthly Emperor. But *Constance* understanding that *Olympius* was dead, he sent into Italy for Exarch *Theodore Calliopa*, who had heretofore been in that Dignity, and had carried himself so well in it, that the holy Pope *Martin*, and all the discreet and peaceable People rejoiced much at his coming; believing he would be what he had been, and give good Content both in Matters of Peace and of War. But they were much mistaken, for the Emperor commanded him privately that he should seize upon the Pope, and send him to him with great Care to *Constantinople*; and not confiding in him, he gave him for Companion in this Business of apprehending the Pope, one *Paul Paladius* his Servant, concerning whom he was satisfied that he would faithfully perform what he commanded him. But that Provision was not necessary; for *Calliopa* came very much changed

NOVEMBER changed from what he was, and with a great Desire to please and content the Emperor. And so being come to *Rome*, although at first (that he might deceive the better, as Politicians are wont to do) he made a Shew of being very catholick, and a Friend of the *Roman Faith* (for he saw that the Clergy and People were very resolute in following their Pastor, and that he anathematized all those that forsook the Catholick Religion) one Day the holy Pope being sick at St. *John Lateran's*, and little suspecting the Treason, that *Theodore* machinated against him, and laid upon a little Couch before the Altar (where after his Night-Watchings he was wont to repose a While) there entered in armed Men, and with a great Noise and Tumult laid Hands on him, and loaded with Chains: *Theodore* delivered him up to *Paul Paladius*, to be carried to the Emperor. The holy Pastor would not resist the Violence of those ravenous Wolves, but as a meek Lamb gave himself into their Hands, to be misused by them according to their Pleasure. This so strange an Accident caused great Scandal and Trouble in *Rome*, and when it was known that they would carry their holy Master to *Constantinople*, many of the Clergy resolved to accompany him, and to serve him by the Way with their Persons and Means; but they were prohibited, and threatened as Enemies of the Emperor, and Friends of his Enemy. And so abandoned by all, they carried him to *Constantinople*, treating him very ill, and publishing against him great Calumnies all the Way as they passed. The wicked *Constance* rejoiced at this Booty; and cast him into a hard, and dark Prison, where he was fourscore and twelve Days without speaking to any Body. Afterwards they carried him to diverse Judges and Tribunals, with great Scorning, and Out-cries. Other-whiles they brought him back to Prison loaded with Irons, in the Company of Thieves; where he was many Days afflicted with Cold, and the Stench of a strait Prison. But the Emperor, and his Ministers seeing they could by no Means work upon the stout Heart of the holy Pope, and no more make a Breach in it, than if it had been of Steel or Adamant; and that he told them plainly, that although they should cut him in Pieces he would not communicate with the Church of *Constantinople*, nor leave one Point of that Faith which the *Roman Church* taught; they banished him into *Chersonesus*, in the End of the *Euxin Sea*, a very cold Countrey, and in a Manner uninhabitable, whither St. *Clement* Pope had been banished many Years before, and had there ended his Life. Here the blessed St. *Martin* was so ill treated and afflicted, and suffered so many Miseries, and was in such extreme Poverty, and Want of Necessaries to sustain the Life

of Man, that himself in a certain Epistle has these Words; *I praise our Lord for that he sends us Tribulations as he knows to be convenient; especially seeing that in this Countrey there is so great Hunger, and Want; that Bread is spoken of, but is not seen; and if from other Parts some Succour be not sent us, it is impossible to live here. The Spirit is ready, and the Flesh is weak.* And in another Epistle, after he had described his Poverty, and Necessity, he adds these Words; *Our Lord will take care of this my frail, and vile Body, and will govern it as he pleases; whether it be afflicting me with continual Tribulations, or whether it be giving me some Refreshment, and short Repose. Our Lord is near at Hand, and so there is no Need of being solicitous, for I confide in his Mercy, that he will lead me to that which shall be most pleasing to him, and will do his Will concerning me. Salute all in our Lord, especially those who for his Love have had Compassion of my Chains and Sufferings.* Thus St. *Martin* himself; who within a few Days after died with great Patience, like a glorious Martyr of CHRIST our Lord. His Death happened in the Year DCLIV, upon the twelfth Day of *November*, on which the Catholick Church celebrates his Feast, having sat in the Chair of St. *Peter*, according to Cardinal *Baronius*, six Years, three Months, and twelve Days. Our Lord illustrated this most holy Pope, and renowned Martyr, with many Miracles, which he wrought in his Life, and after his Death. For even whilst he was Prisoner at *Constantinople*, he gave Sight to a blind Man by his Prayers, as St. *Auden* Bishop of *Rouen* writes in the Life of St. *Eligius*. And after his Death, the Author, who writes his Banishment, and Martyrdom, and was his Companion, and an Eye-witness, says, that all those that were sick of diverse Diseases, coming to his holy Sepulchre were cured of them: The Blind received their Sight, the Deaf their Hearing, the Dumb their Speech, the Maimed and Lame were cured, possessed Persons were freed from the Devil, and no Body failed to obtain that which he asked of God through the Intercession of this his Saint. His sacred Body was translated afterwards to *Rome*, and was placed in the Title of *Equitius*, which is the Church of St. *Silvester* Pope, and of St. *Martin* Bishop, which was before built in the Honour of these two Saints: And after the Body of St. *Martin* Pope and Martyr was buried in it, some thought it had been built in his Honour, and not in the Honour of St. *Martin* Bishop. This was the End of this glorious Martyr of God, who died by a long and painful Martyrdom, for the Purity of our holy Faith, and for the Unity of the Catholick Church; our Lord permitting so great a Wickedness, and so detestable a Sacrilege,

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NOVEMBER 12. crilege, the more to try and refine the holy Pope, and to crown him in Heaven with a glorious Crown of Martyrdom; and severely to punish the Emperor *Constance* for this, and the other Crimes he committed. For to omit the other Calamities which he suffered, and the Diminution, and impairing of his Empire (which was very great) he in Person went into *Italy* with a powerful Army, and made War with *Grimoaldus* King of the *Lombards*; and was overcome and his Army defeated in the Kingdom of *Naples*. Afterwards he went to *Rome*, and having been received with great Solemnity by the Pope *Vitalian*, and by the other Inhabitants of that holy City in the twelve Days only that he stayed in it, he pillaged, and spoiled it, not as Emperor and Lord, but as an Enemy, and Tyrant. From thence he sailed into the Kingdom of *Sicily*, and imposing new and unjust Taxes and Tributes upon all the Pro-

vinces subject to him, he made himself so odious, and ill beloved, that it was the Cause of his Death; and accordingly he was killed as he was in a Bath, by the Command of one of his Captains. To the End we might understand, that although God our Lord sometimes permits so great Wickedness and Excesses, and for a Time dissembles them; yet in the End he punishes them, even in this Life, for the Examples, and Terror of others. Of St. *Martin* Pope and Martyr do make Mention the Martyrologies, the *Roman*, and the rest, although they do not all agree in the Day of his Martyrdom. The Authors also of the History of the Popes do write of him, and he whom we cited above, who accompanied him, and writ his Life, and Cardinal *Baronius* in his Annotations upon the Martyrology; and in the eighth Tome of his Annals.

The Life of St. EUGENIUS Martyr, and first Archbishop of Toledo.

NOVEMBER 15. THE first that we know to have brought the Light of the holy Gospel to the most noble City of *Toledo*, and to have illustrated it with the first Rays of the Doctrine of CHRIST, and to have founded in it a Church and Archiepiscopal See, which is the Primacy of all the Churches of *Spain*, was St. *Eugenius*, Martyr, the first Archbishop of this Name. Who being the Disciple of St. *Denis Areopagite*, at the Time that his holy Master went (By the Order of St. *Clement* Pope) to preach in *France*, he was sent by him into *Spain*, to cultivate it and to sow in it the Seed of Heaven. And accordingly St. *Eugenius* came into *Spain* and entered into the most *Mediterranean* Parts, and farthest from the Sea; and made his Seat in the City of *Toledo*, as in the Center, and Heart of all *Spain*. He began immediately to spread abroad the Beams of that Light which he brought with him; and to make tame and gentle the Hearts of those Pagans and Idolaters who lived like savage Beasts, and as a blinded People, and buried in the Shadow of Death, and in the Darkness of their Vices. He confirmed what he taught with many Miracles, and not less with his admirable Manners, and most holy Life. Many of *Toledo* were converted to the Faith of CHRIST, and received Baptism: And the holy Pastor had Care to instruct, and feed his Flock with the Food of Life, and to draw new Sheep to it, and to make Lambs of Wolves. Having been then some Years employed in this holy Ministry, with a Desire (as is to be believed) to promote and in-

crease the Work of our Lord, and to confer with his Master St. *Denis* about what he had done, and to take his Order and Advice about what remained to be done; leaving the Church of *Toledo* sufficiently provided, he departed for *France*, to seek out his blessed Master: And being come to a certain Place near *Paris*, called *Diolium*, he understood that St. *Denis* had now left this Valley of Tears, and by Martyrdom was gone to enjoy God in the eternal Habitations. And although he was much afflicted for the Loss of so good a Master; yet he exceedingly rejoiced for his Good; and moved by his Example, and confiding in his Prayers, he resolved to prosecute with greater Fervour, the Work which St. *Denis* had begun; and the Time he should stay there, to employ it wholly in amplifying the Glory of the true God, and in freeing the Souls of the Pagans out of the Captivity of *Satan*: And to animate and strengthen those that were already Christians, to be constant in the Faith, without Fear of the cruel Persecution, which *Fescennius Sifinius* Prefect of the *Roman* Emperor had raised against them in that Kingdom. What *Eugenius* did came to the Ears of the Prefect *Sifinius*; and he judging that he was another *Denis*, whom he had martyred, and the Pillar and Support of all the Christians of that Province, and a capital Enemy of his Religion and Government; he gave Order to one of his Captains, that with certain armed Men he should go to St. *Eugenius*, and ask him what God he adored, and whether he followed the Faction of the

NOVEM. Christians or of the Pagans. The Captain
 BER did so, and although at first for his venerable
 15. hoary Hairs, and grave Presence, he treated
 him with some Respect and Reverence, yet
 after he had spoken with him, and under-
 stood of him that he was a Christian, and
 that he was ready to lay down a thousand
 Lives if he had them for JESUS CHRIST; he
 commanded his Soldiers to fall upon him
 and kill him; and accordingly they did so,
 and thus this holy Prelate gave up his Soul
 to our Lord, upon the fifteenth of November
 about the Year of CHRIST one hundred
 and twenty. For St. Denys whom he came
 to seek, died in the Beginning of the Em-
 pire of Adrian, to wit in the Year CXXIX, as
 we have said in his Life.

There was near the Place where they
 martyred him a Lake, which was called
Marcafius, into which the Pagans cast the
 holy Body of St. *Eugenius*, that it might not
 be revered by the Christians. There it
 remained many Years, it not being known
 where it was; for the Persecution of *Sisin-
 nius* continuing, and being very sharp, at
 the first the Christians dared not to seek for
 the Body of the Saint, and to take it out of
 the Lake, and afterwards by little and little
 the Memory of it was lost, until the Storms
 and Persecutions of the Tyrants having ceas-
 ed, and the Heavens being cleared, and
 God having given a Calm and Peace to his
 Church, he was pleased to discover that
 Treasure which was hidden in the Lake, by
 a Revelation made to a principal and rich
 Man, called *Hercold*, in the Manner follow-
 ing: *Hercold* was sick, and grievously pain-
 ed in his Eyes, he lived in a Village called
Marcafius, which because it was near it,
 gave Name to the Lake into which the Body
 of *Eugenius* had been thrown. One Night
 as *Hercold* was asleep, St. *Denys* appeared to
 him in the Shape of a venerable old Man,
 and of great Authority; and with a loving
 and gracious Countenance said to him: Ar-
 rise, Brother *Hercold*, free from thy Infir-
 mity, and in the Lake which is here by,
 seek out the Body of our Brother, and con-
 disciple *Eugenius*, and bury it very honoura-
 bly, for God will do great Favours for this
 People through his Merits and Intercession.
Hercold awaked, found himself well, and
 overjoyed for his Health, and the divine Re-
 velation, went to the Lake, took out the
 Body as fresh and without Corruption, or a-
 ny Deformity, as if the Martyr had suffered
 only upon that very Day. He commanded
 it to be put in a new Coffin, well accom-
 modated, and with Canticles, Hymns and
 Praises, buried it in a Field of his own hard
 by, where was built a Church, to which the
 Faithful flocked from diverse Parts, and God
 wrought many Miracles for the Merits of
 the Saint. There the holy Body remained

many Years, until that the Normans entered
 into France, and with Wars, Robberies and
 Fires made great Havock in it; and then
 those of *Dirole*, to secure that precious Treas-
 ure, carried it to the Monastery of St. *De-
 nys*, near *Paris*, there to leave it in Trust,
 as in a stronger and more secure Place. Af-
 terwards they say, in Process of Time the
 People of *Dirole* seeing themselves free from
 the Fear and Danger of the Normans, re-
 turned for the holy Body, to carry it back,
 and to restore it to the Church where it was
 before; but they could not lift it up, for by
 the divine Will it was so heavy, that they
 could by no Force stir the Chest in which it
 was. Upon this Miracle those of *Dirole* went
 home very sad, leaving the Body of St. *Eu-
 genius* in a Chapel of the Church of St. *De-
 nys*, where also it was renowned for many
 Miracles, and was frequented by the Faith-
 ful, who came with great Devotion to re-
 commend themselves to the Saint. After-
 wards St. *Gerard* Abbot, and Founder of
 the Monastery of *Brone*, took thence a Re-
 lick of St. *Eugenius*, and put it in his new
 Monastery, and by Means of it God wrought
 many Miracles, and gave Health to many
 sick People, that were afflicted with diverse
 Infirmities. It happened afterwards that in
 the Time of *Raymond* Archbishop of *Toledo*,
 Successor to *Bernard* under *Alphonfus VII.*
 King of *Spain*, surnamed the Emperor, Pope
Eugenius III. commanded a General Coun-
 cil to be celebrated at *Rheims* in France, the
 Archbishop *Raymond* went to it, and passing
 by St. *Denys's*, and visiting that Church, he
 read in the Chapel of our Saint this Inscrip-
 tion: *Here lyes St. Eugenius Martyr, the first
 Bishop of Toledo.* He admired at the Title;
 for in *Spain*, by Reason of the Destruction
 which the Moors had made, there remained
 no Memory nor Knowledge of any such
 Thing. And informing himself more in par-
 ticular of all that was known in that Con-
 vent, and in other Places concerning this
 Saint, he found the Information and Story
 which we have here above recited. The
 Council being ended, the Archbishop *Ray-
 mond* returned into *Spain*, gave an Account
 to King *Alphonfus* of what he had found and
 seen in the Monastery of St. *Denys*; and be-
 sought him that he would endeavour to get
 some Relick of St. *Eugenius*, that in the
 Church of *Toledo* his Memory might be ce-
 lebrated, and he might be honoured and re-
 verenced by all the People and Inhabitants
 of that City, who had been their first Pastor
 and Prelate, and illuminated it with the
 Rays of Catholick Religion, and the Light
 of Heaven. King *Alphonfus* did it most wil-
 lingly, and had a good Occasion to do it:
 For at that Time came into *Spain*, to visit
 the Body of St. *James*, the King of France
Lewis VII. who was Son-in-law to King *Al-
 phonfus*;

The Life of St. EUGENIUS, Archbishop and Martyr. 427

NOVEMBER 15. *Alphonfus*; and came to *Toledo*, where the King his Father-in-law feasted him very magnificently, and afterwards besought him with great Earnestness, that he would send him some Part of the Body of St. *Eugenius* that was in the Monastery of St. *Denys*, for the holy Church of *Toledo*; and the King of *France* sent him the right Arm of St. *Eugenius*, which was received with very great Solemnity at *Toledo*, the King himself, *Alphonfus*, and his Sons with singular Devotion and Humility carrying it upon their Shoulders, and giving it as a most precious Gift to the Church of *Toledo*, where it is kept to this Day in the Sacristy. The Translation of this Arm was in the Year of our Lord MCLVI, upon the twelfth of *February*. But there was made another more glorious Translation to the same City of *Toledo* from the Church of St. *Denys*, in the Year MDLXV, upon the eighteenth Day of *November*, in the Time of *Philip II.* King of *Spain*, who requested of *Charles IX.* King of *France* his Brother-in-law, and of Queen *Catharine* his Mother (under whose Tuition the King was by Reason of his Minority) the Body of St. *Eugenius*, and they graciously delivered it unto Don *Peter Manrick*, Son to the Lord Deputy of *Castille* (who at that Time was Canon of the Church of *Toledo*, and afterwards was a religious Man of the Society of *Jesus*) whom the same Church sent into *France* for it. It was received in the City of *Toledo*, with extraordinary Pomp, Triumph, and Rejoicing; all that City and Church behaving themselves worthily, in making new Inventions and Feasts, to receive, honour, and reverence their ancient Pastor, and holy Prelate. But although there were many remarkable Things in that Reception, the most illustrious was, to see his Catholick Majesty King *Philip*, and Prince *Charles* his Son, and the Archdukes of *Austria*, *Rodolphus* (who is now Emperor) and *Ernestus* his Brother, Sons of the Emperor *Maximilian* the second, and Nephews of the same King *Philip*, to carry upon their Shoulders the Shrine in which was the Body of the holy Bishop. For what triumphant Chariot may be compared to the Shoulders of so great and powerful a King, and Monarch of so great a Part of the World? Who acknowledging, out of his Piety, how far the Grace and Glory which God gives his Saints, do surpass all the Majesty and Empire of this World, humbled and prostrated himself before the Bones and Ashes of St. *Eugenius*, reverencing God in his Servant, CHRIST in his Member, the holy Spirit in his Temple; and venerating that Body which had been the faithful Companion, and Instrument of his blessed Soul, for the so great Glory of him that created it. The Body of St. *Eugenius* was placed in a Chapel, under the great Altar of the Church, where it remains, and is revered with great Devotion, and Concourse of all the City. Of St. *Eugenius* do make Mention the Martyrologies, the *Roman*, and those of *Ussuard* and *Ado*, and the Breviary of *Toledo*; and in a certain Council it was commanded, that the History of this Saint should be read in the Church.

The Life of St. GREGORY THAUMATURGUS, Bishop and Confessor.

NOVEMBER 17. THE Life of St. *Theodore*, who afterwards was called *Gregory* Bishop of *Neocesarea*, was written by the most eloquent Doctor St. *Gregory Nyssen*, Brother to St. *Basil* the Great: And St. *Basil* himself highly praises him and calls him *Gregory* the Great. He was so renowned for Prodiges and Miracles, that they gave him the Name of *Thaumaturgus*, which is to say in *Greek*, Worker of Miracles and Wonders; and they compare him to *Moses* for the many and notable Miracles he has wrought; and his Life was such, that it may be held the greatest of all his Miracles. This most holy Man was born at *Neocesarea* in *Pontus*: His Parents were noble and rich, but Pagans. From his Youth he was very well inclined, and given to the moral Works of Virtue. And having gotten the first Rudiments of Learning, he was sent to *Alexandria* (where at that Time the Studies of good Arts flourished much) there to study Philosophy, and whatsoever else was necessary to cultivate his great Wit, and to get Honour and Gain. In this Study of Philosophy God enlightened him, and in the Darkness of the Books of the Pagans discovered to him the Light of the Truth. For seeing the Variety and Diversity of Opinions, which was amongst the Philosophers themselves (even in Things of greatest Importance, which touch the Nature, Providence, Government, and Majesty of God, and the Happiness and End of Man) he understood that Doctrine could not be true which was so full of Contrarieties and Fopperies; and that that was only certain and secure which our holy Religion taught, and so embraced it and made himself a Christian. He continued in his Studies, giving rare Example of Modesty and virtuous Behaviour: There was nothing disordered either in his Words

NOVEMBER 17. Words or Works. He was courteous, meek, and humble in his Carriage towards all, and a Mirror of Virtue to his Fellow-Pupils, and to all the other Students of that University, amongst whom some that were dissolute and debauched, could not endure such a Modesty and Composedness of Manners as shone in St. Gregory; for that it was a tacit Reprehension of their Vices. They resolved therefore to defame him, and to give out that he was not so chaste, nor so modest as he seemed to be. They compacted with a lascivious Woman, and of a bad Life, and promised her a good Reward, if when Gregory was in the Company of the grave Men and Philosophers, she would set upon him, and demand of him the Price of the Filthiness he had committed with her, but had not paid her for it. The lewd and shameless Woman did so. She entered one Day into the Place where the holy young Man was disputing a Question of Philosophy with certain Philosophers; and with great Boldness complaining, and crying out reviled him, for that having had to do with her, he had not paid her what he had promised her. Those that were present were troubled to hear what they had never before heard of Gregory, and understanding that it was a Slander, and that he was not guilty of that Wickedness, they went about to thrust her out thence as an infamous and lying Woman. But Gregory was not troubled nor changed in Mind or Countenance at what was falsely said of him; but very gravely and quietly turning himself to his Servant, he commanded him to give that Woman what she demanded, that she might be gone, and not hinder nor interrupt the Conference and Dispute they were in. His Servant gave the Woman all she demanded, and she had no sooner received it into her Hand, but by the just Judgment of God the Devil entered into her, and began most grievously to torment her; and did not cease, until that the holy young Man prayed for her and freed her, all admiring at the Modesty of Gregory, and at the Testimony which God had given of his Innocency, by visibly punishing the Woman, and by hearing the Prayers of the same Gregory, and delivering her through his Intercession. St. Gregory having ended the Studies of Philosophy and human Sciences, applied himself to Divinity, and to learn it the better, he resolved to make himself Origen's Scholar, who at that Time was held an Oracle for Knowledge, and a great Doctor of the Church. He came to him with his Brother called *Athenodore*, a learned Man, who afterwards was a Bishop, and a glorious Martyr of our Lord, in the Time of the Emperor *Aurelian*; and the *Roman Martyrology* makes Mention of him as such upon the eighteenth of *October*. The two Brothers re-

mained in the School of *Origen* five whole Years, and went out of it instructed in the divine Scriptures, and made very great Progress in the understanding of them. And St. *Hierome* writes, that it was *Origen*, who seeing the great Wit of St. Gregory, and of his Brother, exhorted them to the Study of Philosophy; and by little and little instructed them in the Faith of CHRIST, until he made them Imitators of himself. *Eusebius Casariensis* says the same; and adds, that they made so good Progress in Learning and Virtue, that even when they were young Men they were taken out of the School of *Origen* to be made Bishops. Gregory afterwards returned to *Neocesarea* his own City, which at that Time was all Pagan, and given to Idolatry, and there were but seventeen Christians in it. All presently set their Eyes upon Gregory, for his Nobility, Modesty, great Wit, and Learning. They all expected some Demonstration of that which he had learnt, but he would make no Shew of his Knowledge, but only of his Modesty, by his Silence and Solitude; retiring himself out of the Noise and Affairs of the City and treating with God by Prayer, begging his Favour, and with his Neighbours concerning their Profit, and the Means they were to take to get Heaven. But how much soever Gregory withdrew and hid himself, the Light that was shut up in his Breast, could not but manifest itself, and come forth. The Fame of his Virtue and Learning extended itself throughout all that Countrey; for which Cause those that knew him not, desired to know him, and those that conversed with him, to converse more with him, for the Profit they reaped out of his holy Conversation. Wherefore a holy Bishop of the Church of *Amasea*, called *Fedimus*, seeing how few Christians there were in the City of *Neocesarea*, and that the Pagans were many, and flourished and misused the Christians; inflamed with a Zeal of the Glory of God, and moved with his Spirit, greatly desired to make Gregory Bishop of *Neocesarea*, that by his great Virtue and Learning he might cultivate it, and animate the Christians, and convert the Heathens. For this Cause himself went to seek out St. Gregory, with Intention to lay his Hands upon him, and to consecrate him Bishop. Gregory understood it, and to exempt himself from that weighty Burden, which he judged to be above his Strength, retired himself, flying from one solitary Place to another, that he might not meet with *Fedimus*, nor accept of the Bishoprick. *Fedimus* sought Gregory to make him Bishop, and Gregory hid himself that he might not be Bishop. The one did fly, and the other followed him, but could not overtake him, until one Day *Fedimus* understanding that Gregory was three Days Journeys off, with great

NOVEMBER 17. great Confidence he converted himself to God, and besought him that he would look upon him and upon *Gregory*: And seeing that he could not now lay his Hands upon him to consecrate him Bishop, that he would make Use of his Words, with which being absent he dedicated him to him, and offered him to be Bishop of *Neocesarea*, for the Good of that Church. The Words of *Fedimus* were of so great Force, as spoken by the special Instinct and Inspiration of our Lord, that when *Gregory* knew of them, he dared not to resist them, but submitted his Neck to the Yoke, and undertook the Charge of the Church of *Neocesarea*, permitting himself to be consecrated Bishop with the Rites and Ceremonies of the Church.

St. *Gregory* now seeing himself to be Bishop, resolved to lay aside all Affairs of Flesh and Blood, and to attend only to those of his Pastoral Office, and before all Things to the teaching and instructing of his Flock; and desiring that the Doctrine he taught them might be pure and sincere, and without the Mixture of any of those many Errors, which in those Days the Devil sowed, like Cockle amongst the good Seed; he gave himself much to Prayer, beseeching our Lord through the Intercession of his most sacred Mother, that he would enlighten him, and discover to him what he was to preach to his Flock. As he was praying one Night with this Anxiety and Care, the most gracious Queen of Angels appeared to him, in great Splendor, and in the Shape of a Lady more divine than human; and turning herself to St. *John Evangelist* who accompanied her by her Side, she ordered him to declare to *Gregory* the Mysteries of Heaven, and to give him a Sum or Formula of what he was to believe and to teach, and the sacred Evangelist did so. And with this the Vision disappeared, and *Gregory* remained instructed and comforted, and writ down that Formula which had been revealed to him, by Means whereof the Christians of *Neocesarea* were instructed in his Time, and afterwards, without falling into any Error. St. *Gregory* then furnished with so good Arms, and favoured with the Succour of Heaven, went into the Field against the Hosts of Satan, to make War like a valiant Soldier against Idolatry and Hell, and to defend the Party of our Lord. All that Countrey was full of Temples dedicated to the Devils, and in the Woods, Groves and Mountains were offered up abominable Sacrifices; and the Worship of the true God was fallen down, and much decayed by Reason of the few Christians, that were in *Neocesarea*. But it happened that St. *Gregory* leaving his Solitude, and travelling towards the City with some of his familiar Friends, he came to a Temple of *Apollo* there by, and because it rained and was late, he stayed in it. This

Temple was very famous, and much frequented by the Pagans who came to the Devil that was worshipped in it, as to an Oracle; and by Means of the Priest propounded their Doubts and Petitions to the Devil, and with the Answers which he gave them returned home to their Houses. St. *Gregory* purified the Temple with the Sign of the Cross, and spent all the Night watching in Prayer, and praising our Lord as he was wont. In the Morning he departed, and went on in his Journey. St. *Gregory* being gone forth, the Priest of the Idols entered into the Temple, to offer his Sacrifices and Oblations: He heard great Clamours and lamentable Howlings of the Devils, who cried out and said to him, that they could not enter into that House, because *Gregory* had been in it. The Priest offered greater Sacrifices, and did all he could to appease them, and to make them return to the Temple; but seeing that all his Labour was to no Purpose, he went after St. *Gregory*, and overtook him, and in a great Rage and Fury told him, that he would accuse him to the Magistrates, and cause him to be severely punished; for that being a Christian, and an Enemy of the Gods, he had entered into their Temple, and cast them out of it, and stopped their Oracles. To which St. *Gregory* answered him with great Modesty, that he must know that he was the Servant of a Lord, in whose Name he could cast the Devils out of what Place he pleased, and carry them whither he pleased. The Priest admiring at this, said to him, make them then return to the Temple where they were, that I may understand that thou hast so great Power. *Gregory* opened a Book which he carried along with him, and tore out of it a little Part of a Leaf, and writ in it only these Words: *Gregory to Satan, enter.* The Priest took the Note, put it upon the Altar, offered his Sacrifice, and immediately the Devils answered him as they used to do. The Priest was astonished, and being a prudent Man, and God willing by this Means to illuminate him, he set himself to consider, that the God whom *Gregory* served must needs be more powerful than his Gods; seeing that in his Name *Gregory* had been able to cast them out of their Temple, and to make them return back again by the Command of one Word alone. And moved by this Consideration he went to St. *Gregory*, and recounted to him what had passed, and intreated him, that he would declare to him who that God was whom he served, and that gave him so great Power. And the Saint having answered him what was convenient for him to hear, and that the Mysteries of our holy Faith were not confirmed by Words but by Miracles, the Priest besought him that he would work a Miracle, that he might know what he said to be the Truth, and might submit

NOVEMBER submit himself, and hold for the true God
 BER him whom he preached. And St. Gregory
 17. answering him that he should chuse what
 Miracle he would have him work, the Priest
 said to him that he should make a very
 great Rock that was there, remove to another
 Place. St. Gregory immediately did so,
 and as if the Rock had been endowed with
 Reason, so he commanded it to remove to
 the Place which the other had assigned; and
 it obeyed and did what was commanded it.
 The Man was astonished and convinced, and
 with his Wife and Children, and Family,
 was converted to the Faith of CHRIST, and
 besought the Saint, that he would receive
 him into his Service and Company to be
 Partaker of his Labours and Merits. The
 Fame of these two so great Miracles was
 divulged in the City, that St. Gregory had
 cast their Gods out of their Temple, and given
 them Leave to return unto it, and transferred
 a huge Rock into another Place; and all the
 People confounded, and astonished to hear
 such new and wonderful Things, understanding
 that he was coming, went out to receive him
 with extraordinary Acclamations and Rejoicings.
 But it was a strange Thing, and yet a greater
 Miracle, that the Saint should go so recollected
 within himself, and so fixed upon God, that he
 passed through the Middle of all the People,
 as if he had been in the Desert, and saw no
 Body, being surrounded as he was on all Sides,
 and pressed with such a Multitude of People.
 He would not seek after a House in the City,
 nor have any Lands or Possessions, for that all
 his Care was God, and the Salvation of Souls;
 until a rich and principal Gentleman, called
Mausonius, lovingly entreated him and importuned
 him to take up his Lodging at his House. He did
 so, and much People began to flock thither to
 him, of all Estates, Ages, and Conditions, to
 see and converse with a Man that was more than
 a Man, and to get Instruction for their Souls,
 and Health for their Bodies. And accordingly
 the Saint did, teaching every one what he was
 to do to save himself, and healing the Infirm
 of all the Grievances they suffered. He comforted
 those that wanted Comfort; he persuaded Chastity
 to young Men, Patience to old Men, to Servants
 Obedience towards their Masters, and to Masters
 Clemency and Goodness towards their Servants,
 to the Rich Alms, and to the Poor Sufferance
 and Contentedness with their Estate. In fine,
 to all Men and Women, young and old, he imparted
 the Bread of heavenly Doctrine, and gave saving
 Documents. There were so many who were
 converted to our holy Faith, and so great was
 the Fire of the Love of God, which was kindled
 in them by the Words of St. Gregory, that
 presently they set upon the Building of a Church
 to the true God, every one offering his Labour,

and Means to advance the Work. The NOVEMBER
 which was perfected, the Saint giving it his BER
 Benediction; and it was so strong and firm, 17.
 and so well founded, that a great Earthquake
 happening afterwards (by which all the Buildings,
 Houses, and Temples of the City of *Neocesarea*
 fell to the Ground) only this Church which
 St. Gregory built, remained standing, by the
 special Grace and Providence of our Lord.
Eusebius Casariensis says, that by his Prayer
 he made a great Rock split itself, and give
 Way for the Building of this Church; of such
 Force were his Prayers, and so much did God
 honour his Saint, who was now held for such,
 and respected and revered as a divine Thing,
 and come from Heaven: And for this Cause
 those who had Suits in Law, and Controversies
 amongst themselves, put them into his Hands,
 to be decided and determined by him. The Truth
 is that all did not obey him in every Thing,
 but the Disobedient presently felt it to their
 Cost; as it happened to two Brothers, young
 and rich, that had newly entered into Possession
 of their Lands who went to Law about which
 of them should be Lord of a certain Lake in
 which there was much Fish, each of them striving
 to be sole Lord of it, without a Companion.
 The Difference betwixt the two Brothers by the
 Heat of their Blood, and by each ones Covetousness
 of his proper Interest grew to such a Height,
 that they resolved to come to Blows, and to
 decide the Matter by their Weapons. St. Gregory
 heard of it, and when they were upon the Point
 to fight, went to them and entreated them, that
 they would be pacified, and make more Account
 of natural Love, than of their Interest; and
 agree like good Brothers. The young Men
 heard him, and did not hear him, for they would
 not obey him: Whereupon the Saint converted
 himself to God, and made his Prayer one Night
 by the Side of the Lake, and in the Morning
 the Lake appeared no more; for it was all
 converted into fertile and fruitful Land. Upon
 the Sight of this Miracle the two Brothers made
 an Agreement, and left off their Suits and
 Wranglings, casting themselves at the Feet
 of the Saint, that by his Prayers had taken
 away the Cause and Ground of their Quarrel.
 Nor was that other Miracle less admirable
 which he wrought, putting a Bridle, and Limit
 to the River *Lycus*, a very great and furious
 Stream, which going out of its Channel, ruined
 and destroyed all the Country through which
 it passed. The People of that Territory came
 to St. Gregory, and told him of the great
 Damages they received from that River, when
 it broke its Bounds, and increased by the Fall
 of great Rains it overflowed the Fields, and
 carried away Trees, Herds of Cattle, and the
 very Houses, and the Inhabitants of their
 Towns; and that all the Remedies they had
 used, had profited

NOVEMBER 17. profited them Nothing; wherefore they besought him that he would succour them in that so extreme Necessity, that so many Villages and Towns thereabouts might not be wholly desolated. The Saint had Compassion of them; went thither, and having seen the Disposition of the Place, he set the Staff which he carried in his Hand in the Bank of the River, beseeching our Lord that his Staff might be the Limit and Bound of the River: And so it was; for the Staff took Root in the Earth, and became a great Tree: And when the River swelled much, and was most furious, approaching with its Waters and touching that Tree, it stopped and returned back again, without being able to pass any further; by Virtue of that Lord, who put Bounds to the Sea, and said to it; *Hitherto shalt thou come, and here thy furious Waters shall be broken.* Then what shall I say of another Miracle not less wonderful? For an universal Plague having overspread the whole World (which they say lasted ten Years) and being come to the City of *Neocesarea*, and seizing upon it like a devouring Fire, there was no other Remedy to extinguish it, but the Merits, and Prayers of St. Gregory, who into whatsoever House he entered, carried Health along with him. And by this Occasion many Pagans obtained the Health of their Souls, and were converted to our holy Religion, understanding that this Plague was a Punishment of their Idolatry.

Stupendous were the Prodigies which St. Gregory wrought, and wonderful the Things he did: But amongst others there was one, of no less Profit for Souls, than of Admiration, for the Novelty of the Accident, and the Manner that it happened. The Inhabitants of the City of *Comana* intreated him that he would come and visit them. He did so. They treated with him that he would give them a Bishop of his choosing. He commanded them that they should confer, and treat amongst themselves, who amongst them all was fittest for that Dignity. And they doing so, and setting their Eyes upon Persons that were honourable for their Parentage, Eloquence, and other Parts, which are looked upon, and esteemed much in the World, and proposing them to St. Gregory, he told them, that those Parts which they sought after, and required, were not the principal that were required in a Bishop, but Sanctity, Virtue, and Prudence; and that these were to be preferred before the others: And that he that excelled in these was to be chosen, whosoever he was. To this one made Answer: According to this Rule, we may well take *Alexander* the Collier for our Bishop. This *Alexander* was a very wise Man, and a great Philosopher, and not less holy, and a Contemner of the World; who that he might be unknown, and more abu-

fed amongst Men, leaving his Books, and the Studies of vain Wisdom, and inflamed with the Love and Light of true and heavenly Wisdom, had taken the Disguise of a vile and abject Man, and made himself a Collier in the City of *Comana*, where he lived by the Labour of his Hands. When St. Gregory heard the Name of *Alexander* the Collier, God inspired him, and revealed to him, that he was the Man who was fit to be Bishop. He commanded him to be brought before him. He came all smutted and smeared in his Collier's Weed; all that were present laughing to see him, and much more at the Reason and End of his Coming. The Saint asked him some Questions, and by his prudent Answers understood, that he was more than what he seemed to be; and that under that vile Cloathing was hidden great Wisdom, and Sanctity. He called him apart, and asked him in Private who he was, and so urged him that he could not deny the Truth. St. Gregory embrac'd him and cloathed him decently, and gave him for Bishop to that City declaring to them, who he was and the Esteem they ought to have of him; and that it was the Will of God that he should be their Pastor and Prelate; and he proved such an excellent good one, that he came to be a Martyr of our Lord, and ended his Life by the Fire, and the *Roman* Martyrology makes Mention of him on the eleventh of *August*. By this Fact St. Gregory declared what ought most to be regarded as the principal Thing in the Elections of Bishops; and his Courage in opposing those, who proposed to him Persons adorned with Parts and Talents which the World esteems and admires, rather than with Talents which are precious in the Eyes of our Lord; and which are more necessary for him that is to be Pastor, and as such, and not as a Mercenary, is to feed, and to defend from the Wolves those Sheep, which the supreme Pastor, and Prince of all Pastors JESUS CHRIST, bought with his Blood. And withal the Saint shewed the Light he had from Heaven, by which he discovered the Treasure that was hidden among the Coals, and under the humble Attire of *Alexander*. But who can recount all the other Miracles, which this most holy and miraculous Man wrought? St. Gregory Nyssen excuses himself from doing of it, for that it would be (as he says) a very long Business, and which would require much Leisure and Time. One I will not omit, which happened to him with the *Jews*; who partly out of Covetousness, and partly to scoff at the Saint, and to give to understand that it was an easy Matter to deceive him, agreed amongst themselves to ask an Alms of him in this Manner. St. Gregory returning to the City two *Jews* put themselves in the Way by which he was to pass, the

NOVEMBER the one lying stretched out upon the Ground as if he had been dead, and the other lamenting and bewailing of him; who at the Time that the Saint passed, raised his Voice, and groaning and sighing said to him, that the poor young Man that lay there upon the Ground, was dead suddenly, and was so poor that he had not a Sheet to wrap him in, nor any thing wherewith to bury him: Wherefore he besought him, that he would help him with something that he might be able to give him Burial. St. Gregory had Compassion of him, and instantly plucked off the Rochet which he wore, and cast it upon him that feigned himself dead; and passed on his Way leaving the two Jews alone. Then one of them, he who had begged the Alms began to laugh out aloud, and to say to his Companion, that he might rise now, their Plot had succeeded, and they had deceived him whom the Christians held for such a wise Man. And the other giving him no Answer, he raised his Voice higher, and plucking him with his Hand, and kicking him with his Foot, he bad him rise. But all this was not sufficient, for he lay still without any Sign of Sense or Life: And the Garment that St. Gregory gave him, as soon as it toucht him, served him for a Winding-sheet, which was what his Companion begged for him; and he who went about to deceive the Saint was himself deceived; and was struck dead indeed who feigned himself to be dead: God teaching us by this Miracle, the Respect we ought to have towards his Saints.

The Manner of our Lord's preserving St. Gregory from being killed, is not of less Admiration, than the Killing of the Jew who went about to scoff at him. The cruel and terrible Persecution of the Emperor Decius was raised in his Time against the Catholick Church. The Christians were afflicted with new and exquisite Torments, and destroy'd by Kinds of Deaths never heard of before. Some fled into Deserts, and did hide themselves in Caves under Ground. Others died constantly for the Faith. Many were dismay'd and apostatized; and all were scattered and terrified like Sheep surrounded on all Sides by a Flock of most cruel Wolves. St. Gregory judged it was more convenient, that the People at present should retire themselves, and that it was better they should fly that Tempest, and save themselves, than put themselves into it with Danger of being destroy'd; and to give them Example, and that he might be better able to assist them, himself fled and went to a Mountain taking in his Company him that had been a Priest of the Idols, and had been converted (as we have said) and was now a Deacon. The Pagans although they had great Hatred and Rage against all the Christians, and with

incredible Diligence sought and searcht after them, and drew them out from under the Earth; yet principally they directed their Darts, and Machines against St. Gregory; they judging, that this valiant Captain being overcome, all the rest would yield up themselves. The Judges and Ministers of the Emperor understood that St. Gregory was in the Mountain: And they sent Soldiers with a Guide or Spy to take him. They ascended the Mountain. St. Gregory and his Deacon set themselves to pray at some little Distance from one another. God so blinded the Soldiers, that they saw them not, but in Place of them they seemed to see two Trees: And so they returned back again, saying that Gregory was not in that Mountain, nor had they seen any Thing in it but two Trees. He that was their Spy knew that he was there, for he had seen him, and going into the Mountain again, found him with his Companion; and understanding that God had covered him that the Soldiers might not see him, and that Gregory was under his Wings and Protection, he cast himself at his Feet, and was converted, and of a Persecutor that he was before, he began to be one of those that were persecuted. Praying one Time in the Mountain, and lifting up his Hands (like another *Moses*) to Heaven for the Faithful that fought in their Torments for JESUS CHRIST, he saw by divine Revelation the Combat of one of his valorous Soldiers, called *Troadius*, who was put to most cruel Torments; and after St. Gregory had been for a While as it were transported and absorpt, he returned to his wonted Countenance, and with Joy said to his Companion that Verse of the *Psalms*: *Blessed be God that has not permitted us to fall, nor to be torn in Pieces by their Teeth.* And he declared to him, that a Christian called *Troadius*, at that Time had overcome the Torments, and been crowned with the Glory of Martyrdom. And the Deacon going secretly into the City, found that to be true which the Saint had told him. At another Time going out of Necessity to bathe himself in a Bath, he understood that there was a Devil in it, who killed all those that entered by Night into that Bath; and for this Cause no Body dared to enter into it at that Time. But the Saint without any Apprehension, or Fear entered into it, stayed in it, and came forth of it; and although the Devils to affright him made a great Noise, and caused the House to shake, and as it were Flames of Fire to come out of the very Water, and other terrible Things, which would have dismayed and terrified any Man though never so stout, and couragious; St. Gregory with only the Sign of the Cross mocked and scoffed at them, shewing how much more powerful the Servant of our Lord is than all the

NOVEMBER the Force of Hell, and that the Devils can do no more than what God permits them. 17. The Storm and Persecution, which the Devil had raised against the Christians being over, St. Gregory returned to the City; and like a good Pastor gathered together his Flock, and ordained, that every Year there should be Feasts kept in Honour of the Martyrs; and that those Days should be solemnly celebrated on which they had laid down their Lives for CHRIST, and had obtained the Crown of Martyrdom; and permitted the People upon those Days to rejoice, and to make themselves merry by some honest Entertainments. And knowing that his happy Departure out of this temporal Life to the eternal drew near, he visited his Diocese with extraordinary Diligence, desiring to know whether there was in it any one that was not a Christian: And he understood that in the City of *Neocesarea* (which was great and populous) there were only seventeen Pagans that were known, and he praised our Lord for it: For that when he took upon him the Charge of the Bishoprick, and entered into the City, there were (as we have said above) only seventeen Christians; and besought God, that he would keep the Faithful in his holy Religion, and convert to it those seventeen Infidels, and all the rest that were in the whole World. Then he besought those that were present, that they would not bury his Body in a Sepulchre proper to him, nor made on Purpose for him, but in the Sepulchre of some other Man: For that as in this Life he had no proper House to live in, so after his Death his Body might have no proper Grave. Having said this, he gave up his blessed Soul to our Lord in the Year of CHRIST CCLXVI, in the Reign of *Gallienus*, upon the seventeenth of November, on which the Church celebrates his Feast. The Body of the Saint was put in a Coffin, and placed in a certain Church; and our Lord wrought by him after his Death, many and great Miracles, amongst which *Theodore* Lector recounts one very remarkable. To wit, that God willing to send a great Earthquake in the City of *Neocesarea*, a Soldier that was entered into it, saw two other Soldiers going out of it, and a Man who followed them and cried out, and said to them; have a Care of the House, in which the Coffin, and Body of Gregory is. The Earthquake came, and the greatest Part of the City was thrown down; but the Church in which the Body of the Saint was, remained standing firm, and without any harm.

St. Gregory writ some Books which St. Hierom cites. One of them was an Interpretation of *Ecclesiastes*, which although it was short, St. Hierom saies it was very profitable. *Erasmus Roterodamus* says, that in his Time this Interpretation was found at *Basil*, in the Library of the *Dominicans*. Another Thing which he writ was, the Catholick Faith concerning the most holy Trinity, as it had been revealed to him; which is cited in the Beginning of the fifth Synod, with this Title: *The Exposition of the Faith, according to the Revelation of Gregory Bishop of Neocesarea*. The which (as St. Basil seems to signify) the Saint in another Treatise explicated more at large. In such Sort, that he did not only by his Preaching, Life, and Miracles illustrate the Church of our Lord, but also by his Writings. The Life of St. Gregory was written (as we have said) by another Gregory Bishop of *Nysse*, Brother to St. Basil, whom we have chiefly followed. And the same St. Basil (who was brought up at *Neocesarea*, with the Milk, and Instruction of St. *Macrina* his Grandmother, Disciple of St. Gregory *Thaumaturgus*, and boasts of it) highly praises, and extols him; and after having compared him with the Apostles, and Prophets, he says of him these Words: *He did shine in the Church like a great and glorious Light, and was by the Virtue of the Holy Ghost, a Terror, and Dread to the Devils; and with seventeen Christians only, that were in the City when he began to be Bishop, he made War against them; and converted to the Faith of CHRIST all that heathenish People, as well the Citizens, as the meaner Sort of People. He was the Man that in the Name of God changed the Course of Rivers, and dried up the Lake, that was an Occasion of Discord betwixt two covetous Brothers. Moreover the Things which he announced, and told before they happened are such, and so great, that he may well be compared with the other Prophets. But it would be a long Work to relate the Miracles of Gregory; it suffices to say, that for the Excellency of his divine Gifts, and of the Miracles and Prodigies which he wrought, the very Enemies of the Truth called him another Moyses*. So St. Basil. Of St. Gregory do write also the *Roman Martyrology*, and the rest, *Eusebius Caesariensis*, St. *Jerom*, St. Gregory Pope, *Nicephorus Calixtus*, *Suidas*, *Socrates*. *Usuard*, following *Ruffinus*, calls this Saint, Martyr, because some of the Ancients give this Name of Martyr, not only to those who died, but also to those who suffered much for the Faith of CHRIST.



The Feast of the Dedication of the Church of St. PETER and St. PAUL.

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ST. *John Chrysostom* writing upon the second Epistle of St. Paul to the Corinthians, and speaking of the Glory which God gives to his Servants even in this Life, and how he exalts them above Kings and Emperors, says these Words: *The Sepulchres of those that have served CHRIST Crucified, surpass the Palaces of Kings, not so much in the Greatness and Beauty of their Buildings (although in this also they go beyond them) as in another Thing of more Importance, to wit in the Multitude of those that with Devotion and Joy repair unto them. For the Emperor himself, who is clothed in purple, goes to the Sepulchres of the Saints and kisses them; and humbly prostrate upon the Ground beseeches the same Saints to pray to God for him; and he who wears a Royal Crown upon his Head, holds it for a great Favour of God, that Peter a Fisherman, and Paul who gained his Living by the Labour of his Hands, should be his Protectors and Defenders, and beseeches and begs it with much Earnestness.* Thus St. *Chrysostom*. And the glorious Father St. *Augustin* says: *Now at the Memory of the Fisherman the Knees of the Emperor are bowed, and the precious Stones of the imperial Crown shine most where the Benefits of the Fisherman are most felt. And in another Place: You see well how the Eminency, and supreme Majesty of the Roman Empire humbles itself before the Sepulchre of Peter the Fisherman, and lays the imperial Crown at his Feet.* How great a Truth that is which these two most holy and most wise Doctors say, is clearly seen to Day in the Feast which the holy Church celebrates of the Dedication of the Churches of St. Peter and St. Paul. For the Emperor *Constantine* after he was baptized, desiring to honour these Princes of the Apostles, and to build them Churches in that Place, which was called the Confession of St. Peter (for that his holy Body was buried there) taking from his Head his imperial Diadem, and prostrating himself upon the Ground, he prayed with many Tears; and then took a Pickaxe, and opened the Ground, and took out twelve Baskets full of Earth, which himself carried from thence in Honour of the twelve Apostles, and designed a Place, where a Church should be built to the Prince of them all St. Peter. The Church was finished, and St. *Sylvester* Pope consecrated it, upon the eighteenth of November, in the Year of CHRIST CCCXXIV, and put in it an Altar of Stone, commanding that from

thenceforwards the Altars should be of Stone. The same Emperor *Constantine* built also a Church to the Apostle St. Paul in the Way of *Ostia*, and enriched the one and the other with great Revenues, and adorned them with rich and precious Ornaments; and this is the Feast which to Day we celebrate, and with good Reason. For what more efficacious Argument can we have of the Power of CHRIST crucified, than to see the Emperor and Monarch of the World, prostrate at the Sepulchre of a Fisherman, who was also crucified for the same CHRIST? Or what Triumph can be imagined more illustrious and glorious, than to see *Constantine* the triumphant Conqueror of the World, carry upon his Shoulders Baskets of Earth, and serve like a Day-Labourer in the Building of the Church of a Fisherman? Or what greater Glory and Honour can be given to a mortal Man here upon Earth, than that which our Lord gave as upon this Day to St. Peter by this Act of *Constantine*? And than that which since he has given him, subjecting at his Feet the Top of Empires, and Kingdoms, and bringing to his sacred Tomb so many People and Nations, which came from so different Provinces and Lands to Rome, to reverence and adore his precious Bones and Ashes, and to recommend themselves to the Patronage of this glorious Prince of the Apostles, holding him for their principal Protector and Defender? And not only after that the Emperor *Constantine* built at Rome in the Vatican that most sumptuous Church to St. Peter, did the Faithful come in Pilgrimage (as we have said) but also before that pious Monument was erected, this Devotion was in the Catholick Church. And many even in the Time of the most cruel Persecutions of the Tyrants, came from very remote Countries to Rome, to visit *Limina Apostolorum*, the Thresholds of the Apostles, for so they then called the Churches of St. Peter and St. Paul; because at the Thresholds of the Doors of their Temples, they prostrated themselves, and cast themselves upon the Ground, kissing them with singular Piety and Devotion. And these sacred Places have always been had in great Veneration, and have been respected in so high a Degree, that the very Barbarians, who sacked and destroyed the City of Rome, dared not to touch any Thing belonging to them, nor to do any one any Damage that recurred to them, holding them for privileged

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ninth of this Month of November. The Roman Martyrology makes mention of the Dedication of the Church of St. Peter and St. Paul; and Cardinal *Baronius* in his Annotations, and in the third Tome of his Annals treats learnedly, and largely of it.

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The Life of St. PONTIAN Pope, and Martyr.

NOVEMBER 19. BY the Death of St. Urban, Pope and Martyr, St. Pontian was placed in the Chair of St. Peter, Native of Rome, Son to Calpurnius, a holy Man and very worthy of that holy Seat. He governed peaceably some Years, with great Approbation of all the Clergy and People of Rome. For at that Time did reign Alexander Severus, Son to *Mammaea*, who was a just Prince, and no Enemy of the Christians. But afterwards the Emperor being a Pagan, and having about him certain Counsellors very great Lawyers, and no less Enemies of our holy Religion, by the Inducement of some of them, or of the Pagan Priests, he commanded the holy Pope Pontian to be banished into the Island of *Sardinia*, together with a Priest called Philip, as the Roman Martyrology says, or with Hippolytus, as the old Breviary says, and the other Martyrologies. There he suffered very great Miseries and Calamities, not forgetting for all them to instruct the Church by his Precepts and Admonitions. For in his Banishment he wrote two Epistles to all the Faithful; one concerning the Respect and Reverence that ought to be had to Priests, for the most sacred Mysteries which they handle; and another of the Charity, and fraternal Love which we all ought to have. Some attribute to St. Pontian, the Saying of the Psalm, *Judica me Deus*, before the Beginning of Mass; and the Custom of singing in the

Hours the Psalter of David. In fine after this holy Pope had suffered great Afflictions and Miseries in his Banishment, he was apprehended by the Command of *Julius Maximinus*, a barbarous and cruel Man, who succeeded Alexander in the Empire, and they beat him so rudely, that amidst the Blows he gave up his Soul to our Lord, having presided in his Church, according to the Pontifical of St. Damasus and Platina, nine Years five Months and two Days, and according to the Roman Breviary five Years five Months and two Days, and according to Cardinal Baronius five Years. He gave Orders twice in the Month of December, and in them ordained six Priests; five Deacons, and in diverse Places six Bishops. His holy Body was buried in *Sardinia*, and some few Years after St. Fabian Pope commanded it to be translated with great Reverence to Rome, and to be put in the Church-yard of Calixtus amongst other Martyrs. The Church celebrates the Feast of St. Pontian upon the nineteenth of November, which was the Day of his Martyrdom, Maximinus being Emperor, in the Year of our Lord ccxxxvii. Of St. Pontian do make Mention the Roman Martyrology, and the rest, and those who write the Lives of the Popes; and Eusebius, Optatus Milevitanus, St. Augustine, Nicephorus Bishop of Constantinople, and Nicephorus Calixtus, and Cardinal Baronius.

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The Feast of the Presentation of our LADY in the Temple.

NOVEMBER 21. ONE of the Things in which we ought to take greatest Care and Diligence is, in performing our Vows, and giving speedily to God that which we have promised him. And so the Holy Ghost says by Solomon: *If thou hast promised any Thing to God, do not delay to pay it.* And one of the Things in which Parents ought to be most vigilant is, in bringing up their Children in the holy Fear, and Love of our Lord. And for this the same Spirit of our Lord says, *If thou hast Children, instruct them, and bend them in their tender Age.* Of both the one

and the other St. Joachim, and St. Anne, the Parents of the most sacred Virgin Mary, our Lady, have left us a great Example, presenting her as upon this Day in the Temple of Hierusalem, and leaving her in it, there to be brought up amongst the other young Virgins, as they had promised to God. Unto which (besides the Motive which they had from their Promise and Vow, and from the Incitement of their own proper Sanctity) the Life of the Child herself, and her Stayedness, and virginal Modesty, was a perpetual Admonitor to her Parents, that they should

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She being now three Years old, her Parents carried her to the Temple of *Hierusalem*, to offer her, and to present to the eternal Father, his Daughter; to the Son, his Mother; to the Holy Ghost, his Spouse; to the Angels their Queen; and to Men their Advocate. They declared to the Priests their Vow; intreated them that they would take Care of their Daughter, as of a Thing consecrated to God; and that they would bring her up amongst the other young Damsels that served God in a House adjoining to the Temple, and built for that Purpose; where the Virgins were maintained by the Rents of the same Temple, and could enter into it to pray, and to employ themselves in holy

and laudable Exercises, out of the Noise and Throng of the People. And indeed it was fitting, that the Virgin who was to be the Mother of God, should not defer to consecrate her Soul and Body to the Service of her Spouse, but that as soon as she was weaned from the Breasts of her Mother, she should make a solemn Sacrifice of herself. For as early Fruit, fresh and new gathered from the Tree, and with its Bloom upon it, is more gustful and pleasing, than the withered, handled, and fetched out of the Market; so the Service which is done our Lord in our tender Years, is more grateful to him, than that which is offered him in old Age. Although God is so good, that he receives the late Sacrifices, and pays with great Liberality and Bountifulness those that go to Labour in his Vineyard at the Setting of the Sun. But Parents ought to have a great Care to encline their Children from their tender Years to the holy Fear of God, and to offer them to him as a Thing that is his own; and if our Lord should do them so great a Favour, as to make Choice of them for himself, and to plant in them some Desire and Gust to serve him with Perfection, they must not oppose them, nor hinder them, for then they shall offend our Lord (whose they are, more than theirs) and shall be punished in that very Thing in which they offended; God permitting that their very Children shall be their Executioners and Tormenters, and the Knife by which their inordinate Love shall be killed. The holy Parents then, *Joachim* and *Anne*, delivered up the blessed Child into the Hands of the Priest, who only looking upon her, was struck with Admiration and Amazement at her singular Grace and Beauty. Take this Child, O Priest of God, and do not think that she is like those other Children which hitherto thou hast received, and dedicated to our Lord; but as his living Temple, and more venerable than the Temple itself in which she is offered. Take her as a Sanctuary of the Holy Ghost, as the true Ark of the Testament, as the true Manna with which Heaven and Earth are sustained, as a Holy of Holies, into which it is not lawful for any one to enter but the High Priest, according to the Order of *Melchisedech*. For she is the Gate of *Ezekiel* shut to all, but only to him; and the enclosed Garden and sealed Fountain, and she who by her Presence is to illustrate, and to make more noble this second Temple, than was that first which King *Solomon* built. The Priest took her, and set her (as some say) upon the first Step of a Pair of Stairs which had fifteen Steps to ascend up to the Altar; and she with an exceeding great Grace, Nimbleness and Alacrity (without any ones Help, or taking her by the Hand) by her self went up to the high-

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But what Tongue is sufficient to declare the Excellency of the Retirement and Virtues of this blessed Child, during the Time she remained amongst those sacred Virgins. Of which St. Hierom, or the Author of the Treatise of the Virgin's Nativity, which goes amongst his Works, speaking, says: *The Virgin endeavoured in the Watchings of the Night to be the first, in the Law of God the best instructed, in Humility the most humble, in singing the Psalms of David the most accurate, in Charity the most fervent, in Purity the most pure, and in all Virtues the most perfect. All her Words were full of Grace, for God was always in her Mouth. She prayed continually, and as the Prophet says, she meditated in the Law of our Lord, Day, and Night. She had also Care of her Companions, that none of them spoke an unbecoming Word, nor laughed aloud and immodestly, nor spoke an injurious, or arrogant Word to her Companion. She continually blessed God, and that she might not cease from this Office even when she was saluted, returning the Salutation, she answered, Thanks be to God. Hitherto this Author. And St. Ambrose says also. She who had the good Company of holy Thoughts did not desire the Conversation of the other Virgins; but then she was least alone, when she was alone: For how can it be said that she was alone, who had with her so many devout Books, so many Archangels, so many Prophets. And if she was troubled when the Angel St. Gabriel entered in unto her, it was not because she was not accustomed to converse with Angels, but because he appeared in the Shape of a beautiful young Man, and bearing his Name she knew him. So strange a Thing it was to her to see a Man in her Chamber, not wondering when she knew that it was an Angel; that we might understand the Wariness of her religious and chaste Ears, and of her venerable and chaste Eyes. So St. Ambrose.*

In the Temple she learnt very perfectly to spin Wool, Flax and Silk, and to sow and to work the Vestments of the Priests, and all that was necessary for the Ornament of the Temple; and for to serve afterwards, and cherish her dear Son, and to cloath him, and to make him that Seamless Coat which at the Foot of the Cross the Soldiers played for, because they would not divide it. She learnt also the Hebrew Letter, and read ve-

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ry often, and with great Attention the divine Scriptures, and ruminated, and meditated upon them, and perfectly understood them, by her sublime and delicate Wit, and by the sovereign Light which our Lord infused into her. She fasted much, and by Recollection, Solitude, Silence, and Quiet, disposed herself to Contemplation and Union with God; in which she was so absorpt and transported, and so visited and comforted by our Lord, and by the Angels, that she seemed rather a Child come down from Heaven, than created here upon Earth. And there are grave Authors who write, that the Angels brought her what she was to eat, all the Time she lived in the Temple, that being expedite and without all Care of her Sustenance, she might more freely attend to the most sweet Contemplation of her dear Spouse. For seeing this Privilege was granted for so many Years to St. Paul the first Hermit, it is no Wonder it should be granted to her who so far surpassed him, and was singularly chosen to so high a Dignity. In fine the Life of the Virgin in the Temple, was a most perfect Pattern and Model of the Life of all Virgins, who ought to imitate her in Prayer, in Humility, in Modesty, in Retirement, Silence and virginal Bashfulness, and in all other Virtues which are proper to Virgins, and are the Ornament and Grace of their State. But especially the Virgins who by a particular Inspiration, and by the Light of Heaven have consecrated their Virginity to JESUS CHRIST, and have taken him for their Spouse, ought always to have the Life of this most holy Virgin before their Eyes, as a Glass to mould themselves by, and to follow her Examples, seeing they fight under her Banner, and she is their Guide, Mistress and Leader. For amongst the Excellencies and Prerogatives of the Virgin it is not the least that she was the first that lifted up the Standard of Chastity, and consecrated her most pure Virginity by a perpetual Vow to our Lord, and opened the Way by her Example to all the Virgins who since have followed her. She was the first that knew and esteemed, according to its Deserts, the so rare and strange Virtue of virginal Purity; and who loved it so much, that she made a Vow to keep it perpetually, and with such an ardent and intense Love, and with such a hearty Desire of pleasing God, kept it so perfectly, that she seemed rather an Angel without a Body than a Virgin with mortal Flesh. For her having been a Mother did not make the Flower of her Virginity to fade; but rendered it more beautiful, and more flourishing, more high, and more divine, and joined the Flower of a Virgin with the Fruit of a Mother. All pure Souls, that acknowledging the Vanity of the World, give it a Bill of Divorce, and retire themselves,

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pairing of her angelical Purity. The Lot fell upon *Joseph* of the Tribe of *Juda*, Native of *Bethleem*, and a Carpenter by Trade, a holy Man, and of a mature Age, and a Virgin, and endowed with so many, and such excellent Virtues, as it was fitting the Spouse of such a Virgin should be; and the most sacred Virgin being thirteen Years and three Months old, they were espoused, and she was delivered up to her Spouse, to guard her, to serve her, and to take Care of her. Of the Feast of the Presentation of our Lady do make Mention the Martyrologies, the *Roman* and that of *Ufuard* upon the one and twentieth of *November*, which is the Day on which she was presented. *Molanus* says, that Pope *Pius II.* and Pope *Paul II.* instituted this Feast, and granted Indulgences to those that should celebrate it, and that it was received before in the Churches of *France*, by the Devotion of their King *Charles V.* as appears out of an Epistle of his which he writ to *Nicholas* Bishop of *Auxerre*, in the Year of our Lord MCCCCLXXV. But this Feast seems to have been celebrated more anciently; for the *Greeks* make Mention of it in their Menologe, and in an Institution of the Emperor *Emanuel*, which *Theodore Balsamon* cites; besides the many Orations of St. *Gregory Nyssen*, of German Bishop of *Constantinople*, and of *Gregory* Bishop of *Nicomedia*, which *Metaphrastes* brings, and *Lipoman* recounts, and *Surius* in his sixth Tome of the Lives of the Saints. Whereby it appears that this Feast was very famous in the Churches of the East. But it having fallen, and having grown out of Use in those of the West, his Holiness *Sixtus V.* commanded the Feast of the Presentation of our Lady upon the one and twentieth of *November* to be celebrated in the whole universal Church, by a Brief published in *Rome*, upon the first of *September* in the Year MDLXXXV, which was the first of his Popedom.



The Life of St. CECILY, Virgin and Martyr.

NOVEMBER 22. THE glorious Virgin and Martyr St. *Cecily* was born in *Rome*, of very noble and honourable Parents. And having been called by our Lord, she so heard him, and was so inflamed with divine Love, that Night and Day she thought and treated of no other Thing but how she might attain this perfect Love. And to this Purpose she carried always with her a Book of the Gospels, and read it very often, endeavouring to put in Practice the Words of our Lord, and to macerate her delicate and virginal Bo-

dy with Fasting and Haircloth, understanding that by this Means she should be more pleasing in the Sight of her sweet Spouse JESUS CHRIST. The blessed Virgin employing herself in these holy Exercises, her Parents espoused her, against her Will, to a young Gentleman called *Valerian*. The Day came on which the Wedding was to be celebrated; and all feasting and rejoicing, only *Cecily* was sad and pensive, and although without she was cloathed with rich Robes of Silk and Gold, suitable to her Quality

NOVEMBER 22. Quality, and that of her Spouse, next her Skin she wore a sharp Haircloth, and three Days before dissolving herself into Tears, fasting, and praying, she most humbly besought our Lord, that he would preserve her pure and entire, as his own, though unworthy, Spouse. And the better to obtain what she desired, she took for her Intercessors the Angels, the Apostles, and Martyrs, and above all, the Virgin of Virgins, and Queen of all the Saints, our Lady. In this Manner the holy Virgin prepared herself against the Day of her Marriage, confiding in our Lord, that she should be alone with her Spouse *Valerian*, without Detriment to her Virginity, as it happened. For the very Night of their Marriage, being alone with him in her Chamber, moved by the Spirit of God, she spoke to him in this Manner; *My most dear Spouse, I would gladly communicate a Secret unto thee, could I be assured that thou wouldest keep it so. Valerian* promised, and swore to her not to reveal it, then she said to him; *Thou must know, that I have an Angel of my God that accompanies me, and with great Care and Zeal guards my Body, and if thou shouldest approach unto me with a carnal Affection, I fear that it would cost thee thy Life; but if he see that thou lovest me with a pure and chaste Love, he will love thee as he loves me, and will do thee great Favours, as he does me. Valerian* was somewhat troubled hearing these Words of St. Cecily; and not without some Fear and Admiration answered her: *If thou my beloved Spouse, willest have me give Credit to thy Words, make me to see this Angel, which thou sayest is in thy Company; for if I do not see him, I shall think that thy Affection is set upon some other Man, and not upon me, and I shall take that so ill, that I shall kill both thee, and him.* To this the holy Virgin replied; *A resplendent Light cannot be seen by blind Eyes; nor canst thou see an Angel with a foul and infected Soul: If thou wilt see him, it is necessary for thee to believe in JESUS CHRIST, and first to receive Baptism, that so thou mayest be cleansed from thy Spots and Sins.* And *Valerian* out of the vehement Desire which he had to see the Angel, shewing a Willingness to do it, and asking her who was to instruct and baptize him? She sent him to St. Urban Pope, who was hidden three Miles from Rome, and gave him Signs to find him, and a Message to the holy Bishop. *Valerian* found him, and recounted to him what had passed betwixt him and Cecily; and the old Man, after he had heard him, prostrated himself upon the Ground, and lifting up his Hands to Heaven, and shedding many Tears for Joy, made his Prayer to our Lord, and said; *My most glorious Lord God, the Sower of chaste Counsels, gather now the Fruit of that Seed which thou hast sown in Cecily thy*

Spouse. For behold here Valerian her Husband, who before was like a fierce Lion, but now she sends him thee like a meek Lamb: Nor would he come to me with so great Affection, if it were not to embrace thy holy Law. Wherefore Lord, enlighten his Heart, and discover thyself unto him, that knowing thee more clearly, he may bid adieu to the Vanity, and unhappiness of this miserable Life. St. Urban having said these Words, instantly there appeared an old Man of a venerable Aspect, clothed in white Robes, who brought a Book in his Hand, written with Letters of Gold. *Valerian* seeing of him, affrighted and astonished fell to the Ground as if he had been dead. St. Urban lifted him up, and encouraged him, and bad him read what was written in the Book, which was these Words; *There is only one true God, one true Faith, and one true Baptism.* And *Valerian* having said that he believed all that was there written, the Angel disappeared, that had shewed himself to him in the Shape of an old Man; and he was instructed and baptized by St. Urban, and with unspeakable Content, and Joy returned to St. Cecily. He found her in her Closet recollected in Prayer, and by her Side in the Shape of a very beautiful young Man the Angel of our Lord, clothed with Brightness, and casting from his Countenance a wonderful Splendor. *Valerian* was amazed; and looking fixedly on the Angel, he observed that he had in his Hand two very beautiful Garlands of Roses and Lillies brought from Heaven. The Angel offered one of them to him, and the other to Cecily, and said to them; *These Garlands which I have given you are made of Flowers which are gathered in the odoriferous and pleasant Meadows of Heaven; the which JESUS CHRIST sends you, that you may henceforwards love one another with a pure and chaste Love. These Flowers shall never wither, nor lose the Sweetness of their fragrant Odour, but no Body can see them but those that love Chastity, as you love it.* And thou, *Valerian*, because thou hast believed the Words of thy Spouse, God has sent me to thee, to let thee know that he tenderly loves thee, and is ready to grant thee whatsoever thou shalt ask of him. The new Soldier of CHRIST hearing that large and gracious Offer, which the Angel made him in the Name of our Lord, with a profound Humility, casting himself upon the Ground, he gave Thanks to God for so great a Favour, and Grace; and afterwards said to the Angel; *There is nothing in this Life which I more desire, than to see a Brother I have, called Tiburtius, converted to the holy Faith of my Lord JESUS CHRIST, for I love him as my own Life, and would fain see him Partaker of the Grace which I have received.* And the Angel having told him that God had granted him what he desired,

NOVEMBER 22. fired, and that *Tiburtius* his Brother should come to the Knowledge of the true Light, and that they should both shortly be crowned with Martyrdom, leaving him much comforted in the Company of St. *Cecily*, he vanished out of their Sight. Presently *Tiburtius* came, and entering into the Chamber, where his Brother and Sister-in-law were, he smelt a most fragrant Odour, from those Garlands of Roses and Lillies, which the Angel had brought them from Heaven, although he did not see them. Admiring at so great a Novelty (for it was not the Time either of Roses, or Lillies) he asked the Cause of that most sweet Smell, and more heavenly than earthly Odour, which was there? Whence the two holy Spouses took Occasion to declare to *Tiburtius* the signal Favour they had received from God, and the Vanity of the Gods, whom the blind Pagans adored, and the Truth of Christian Religion, and to persuade him to embrace it, and to make himself a Christian: All which they said with so great Grace, Efficacy, and heavenly Spirit, that *Tiburtius* was convinced, and yielded, and cast himself at the Feet of St. *Cecily*, offering to obey her in all Things; and by her Counsel he went with his Brother *Valerian* to holy Pope *Urban*, from whom he received the Water of holy Baptism, and very great Graces from our Lord; and was martyred together with his Brother *Valerian*, and *Maximus*, as we have said in their Life upon the fourteenth of April, and we will not here repeat it, that we may treat of that which is proper to St. *Cecily*; although the Martyrdom of these two Brothers and brave Soldiers of CHRIST, was the Fruit of her Prayers, and as it were a Comb of Honey, which she, like a skilful and industrious Bee, made to present it at the Table of her heavenly Father.

After the two holy Brothers *Valerian*, and *Tiburtius*, were crowned with Martyrdom; for that they were Persons of great Quality, and very rich, the Prefect *Almachius*, who had given the Sentence of Death upon them, covetous of their great Wealth, commanded the glorious Virgin St. *Cecily* to be apprehended, who, as he was informed, was she that had deceived (as he thought) her Spouse, and Brother in Law; and she that knew where their great Treasures, and Riches were. She being brought before him, he asked her where were the Riches of *Valerian*, and *Tiburtius*? And the Virgin answering him that they were safe and out of Danger, for they were all distributed to the Poor; the Prefect was much troubled, and in a great Rage said to her, *Cecily*, if thou wilt not that immediately I take away thy Life, sacrifice to our Gods. But the Virgin made no Account of the Words, and Threats of the Prefect. Finally after some Reasonings had past be-

twixt them, *Almachius* endeavouring to persuade her to adore the Idols, and to obey his Commands, and the Saint offering herself to all Torments, and Deaths that she might not lose JESUS CHRIST; the Prefect commanded her to be carried to a certain Temple, to the End she should either offer Sacrifice, or else the Sentence of Death should be executed upon her. The wicked Ministers carried her, and seeing her so noble, so rich, so virtuous, and of such an extraordinary Beauty, and in the Flower of her Age, moved with a false Compassion, besought her that she would not cast away herself, nor deprive herself of the Contentments of this Life, for a vain Superstition, and Folly, but sacrificing to the Gods would enjoy her Beauty, Nobility, Riches, and all other Goods of this Life. But the Saint, whose Heart was in Heaven, and her Eyes clear to see the Things of Earth, and of Heaven, as they are, and not as they appear to be, turning to them, said, *Brethren, do not think that my dying for CHRIST will be any Loss unto me, but an inestimable Gain. For I confide in my Lord, and I am assured, that for this frail, and transitory Life, I shall obtain another happy, and everlasting Life. Do not you hold it for well done to forsake a vile Thing to gain another that is precious, and of infinite Worth? To leave Dirt for Gold, Sickneſs for Health, Death for Life, and that which is transitory for that which is eternal? Why would you not have me then deliver my Body to Torments, that soon pass, and to Death itself, seeing that by it I shall enter into the Palace of my sweet Spouse so rich, and abounding with so great Goods, and with a Felicity that never shall have an End?* The Words of the holy Virgin were so efficacious, and did so penetrate into the Hearts of those that heard them, that moved by the Spirit of God; they all began to cry out, that they believed JESUS CHRIST was the true God; and St. *Cecily* carried them to her House, and causing the glorious Pope *Urban* privately to be called, they were instructed by him in Matters of Faith, and baptized together with many others, to the Number of four hundred; and amongst them, was *Gordian* a Man of prime Note, and of great Authority. When *Almachius* understood what had pass'd, he was enraged beyond Measure; and after he had tempted the holy Virgin, and endeavoured to win her by fair Means, and to bring her to the Adoration of his Gods, seeing that all was in vain, he commanded her to be shut up in a dry Bath of her own House, and Fire to be put under it, that there drawing in that hot and inflamed Air, she might be choaked. But our Lord kept her a whole Day and a Night, without receiving any Harm at all, or that one Drop of Sweat came out of her Face; but she seemed to be

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NOVEMBER 22. be in a Place of great Refreshment, and Delight: Which being known by *Almachius*, he commanded they should there cut off her Head. The Executioner struck three Times, and could not cut it off. And those that were present gathered up the Blood that ran from the Saint's Wound, with Sponges, and Linens, to keep it as a Relique. The holy Virgin lived three Days in this Manner, and many Servants of our Lord went to visit her, and she comforted them with most sweet Words. Amongst others one was St. *Urban* Pope; and she told him, that she begged of our Lord he would prolong her Life for three Days that she might deliver her Goods to him, and intreat him that he would distribute them amongst the Poor, and consecrate that her House into a Church. The three Days being expired, her blessed Soul took its Flight towards her Spouse, upon the two and twentieth Day of *November*, on which the Catholick Church celebrates her Feast; in the Year of CHRIST CCXXXII, *Alexander Severus* being Emperor. The Pope *Urban* buried her holy Body in the Churchyard of *Calixtus*, and consecrated her House into a Church; and afterwards Pope *Paschalis* (by a Revelation which he had from the Virgin herself) found her Body wrapped in Cloth of Gold, dy'd with her Blood, and took it, and translated it together with the Bodies of *Tiburtius* and *Valerian*, and of holy Pope *Urban*, to the same Church, which is within the City, and at this very Day is called

St. *Cecily's* Church; as *Anastafius Bibliothecarius* writes in the Life of Pope *Paschalis*, which is in the *Vatican* Library. This Translation was made according to *Sigibert*, in the Year of our Lord DCCCXXI: But in the Year MDXCIX, digging by the Order of Cardinal *Sfondrato*, Titular of St. *Cecily*, and Nephew to *Gregory* XIV, of holy Memory, they found the Body of this glorious Virgin and Martyr, with a Coffin of *Cyprus* as intire and shining, as if it had been newly made. The sacred Body was wrapped in a Veil of Gold, and by it were found the Bodies of the other Saints we spoke of above, every one apart, and the Linens in which the Body of St. *Cecily* had been wrapped before; were found all red with her Blood; which caused great Rejoicing in *Rome*, and his Holiness Pope *Clement* VIII, who now presides in the Apostolical Chair, said Mass in his Pontifical Habit, and with great Solemnity placed anew the Body of St. *Cecily*, and of the other Martyrs, in the same Church. The Life of this most pure Virgin is written by *Simeon Metaphrastes*, and *Lipoman* relates it in his fifth Tome, and *Surius* in his sixth of the Lives of Saints; and of her do make Mention the Martyrologies, the *Roman*, those of *Bede*, *Ufuard*, and *Ado*, and Cardinal *Baronius* in his Annotations upon the Martyrology, and in the second Tome of his Annals; and the Notaries of the *Roman* Church (out of whom the rest took it) writ her Martyrdom.



The Life of St. CLEMENT, Pope and Martyr.

NOVEMBER 23. ST. Clement Pope and Martyr was a Roman, and very nobly born, and a near Kinsman to the Emperor *Domitian*. His Father was called *Fausstinus*. He was born in the Quarters, or Ward of Mount *Celius*, where at present stands the Church of St. *Stephen the Rotundo*, and that of St. *John Lateran*. St. *Clement* was Disciple to St. *Paul* the Apostle, and helped him in his Preaching, as the same Apostle testifies in the Epistle which he writ to the *Philippians*, when he says, Chap. iv. *I, and Clement, and the rest of my Companions, who labour with me in the Gospel, and whose Names are written in the Book of Life.* Afterwards he made himself the Disciple of the Prince of the Apostles St. *Peter*; and for his great Parts of Sanctity, Learning, and Prudence, the same Apostle appointed him his Successor in his Pontifical Chair, and Vicar of CHRIST upon Earth. But so great was his Humility, that St. *Peter* being dead by a glorious Martyrdom, he would not sit down in that Chair, as holding himself unworthy of it; as also

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judging it not convenient to open a Door NOVEMBER 23. by that Example, that this supreme Dignity, and the others of the Church should be left by Way of Inheritance, and not be conferred upon the best deserving. And so St. *Clement* gave his Place, first to *Linus*, and afterwards to *Cletus*, who immediately succeeded St. *Peter* in the Popedom; and *Cletus* being dead, he took the Government of the Church, and was the fourth supreme Pastor of it. Of him St. *Bernard* says these Words; *St. Clement was of noble Parentage, had great Possessions and Riches, and not less Wisdom, for he was held to be a very excellent Philosopher. All these Things he had received from God (whose Gifts they are) and he for his Love despised them all esteeming them as a little Dung, and Dust, that he might gain JESUS CHRIST.* Being then Pope, he took great Care that the Acts of the Martyrs should be written, who with their Blood founded the Church, and gave us Example of what we ought to do and suffer, to obtain the other Life, which we hope for. To this Purpose he appointed

NOVEMBER 23. appointed seven Notaries, and distributed them in seven Quarters of *Rome*, to enquire after, and to write down the Combats and Triumphs of the Martyrs. He commanded that after Baptism the Christians should receive the Sacrament of Confirmation. He ordained that the Episcopal Chair should be set in a publick and eminent Place. He preached the Word of God with so great Fervour and Spirit, that many Pagans were converted to our holy Faith; and some did not content themselves to keep the Precepts of CHRIST, but they went on further, and gave themselves to all Perfection, and followed the Evangelical Councils, and lived in Chastity: For St. *Clement* was always a Virgin, and a Lover of Virgins, and ever praised and exalted that celestial Virtue. And he consecrated to our Lord *Flavia Domitilla*, Niece to the Emperor *Domitian*, Daughter to one of his Sisters, and to *Flavius Clement*, who was espoused to a Gentleman of prime Quality, called *Aurelian*; although he knew this Act would cost him many and great Troubles. He converted also to the Faith *Theodora* Wife to *Sisinnius*, a powerful Man in *Rome*, who desiring to see what the Christians did in their Oratories where they met together (to know whether his Wife was there) he went privately to them; but by the Will of God he was deprived of his corporal Sight, that he might get the Sight of his Soul. For the Prayers of St. *Clement* restored to *Sisinnius* his corporal Sight; and his Word so enlightened and pierced his Heart, that he made himself a Christian, and was baptized, and by the Example of a Person of such Quality many others received the Faith of our Lord. Every Day the Number of the Faithful encreased by the Preaching of the holy Pope *Clement*, and by the many and great Miracles which he continually wrought. The Devil envied this Good, and moved certain of his Ministers, Priests of the Idols, and other vicious People to persecute St. *Clement*, and to stir up the People against him as a cruel Enemy of their Gods. They accused him before *Mamertin* Prefect of *Rome*, who was a moderate and prudent Man. He commanded him to be called, and treated him with much Civility, knowing that he was of very noble Blood; and with good Words exhorted him that he would adore the Gods of the *Roman* Empire, and not introduce a new Religion; but St. *Clement* answered him with that Resolution and Integrity which became his Person. *Mamertin* perceived that the City was troubled, and divided into Factions; for that some accused the Saint as an Impostor, as Sacrilegious and an Enemy of their Gods, and the Author of a new Superstition, preaching that one who was crucified was God; others on the contrary praised and defended him,

as a sober, wise, and prudent Man, a Friend NOVEMBER 23. of doing good to all, and that had given Health to many Sick, and relieved the Poor, without having ever done any Thing which had the Appearance of Evil. The Prefect then being doubtful, he consulted the Matter with the Emperor *Trajan*; and he commanded that *Clement* should either sacrifice to the Gods, or else be banished into the Solitude of the City of *Chersona*, in the most remote Parts of the *Euxine* Sea. Upon this Answer of the Emperor, *Mamertin* endeavoured to persuade St. *Clement* to adore the Gods, and St. *Clement* him to be a Christian; giving him to understand, that Banishment suffered for CHRIST, would be very pleasing to him. Our Lord gave so great Force to his Words that *Mamertin* shedding Abundance of Tears of Compassion, said to St. *Clement*: *The God whom thou worshippest will favour thee in this Affliction which thou sufferest for him*; and commanded a Ship to be made ready, and to be furnished with all Things necessary, in which the Saint was carried into his Banishment. Many followed him of their own Accord, leaving their Countrey, Houses, and Goods, to accompany their holy Master and Pastor. He found there two thousand Christians, who had been banished by the same Emperor, and condemned to cut, and carry Stones, who were comforted by the Coming of the holy Pope, as having in him, a Father, a Doctor, an Ease of their Burdens, and all Comfort. Amongst the other Afflictions that the holy Martyrs endured in that Solitude, one was, the Want of Water which they suffered, which was so great that they were forced to fetch it two Leagues off upon their Shoulders; and this Labour made the other more painful and intolerable of hewing and carrying Stone. The holy Pope moved with Compassion to see the Misery and Toil which those Christians suffered, bad them all make their Prayer, and beseech our Lord JESUS CHRIST, that he would discover to them some Vein of fresh Water, for the Relief of their so grievous Necessity. Having ended their Prayer, the Saint lifted up his Eyes, and saw a Lamb, which held up its right Foot, as it were pointing where Water was. None of those that were present saw the Lamb, but only St. *Clement*; and he understood that it was JESUS CHRIST who appeared to him in that Shape, and that he heard him and would comfort them. He went to the Place, and said, *In the Name of the Father, and of the Son, and of the Holy Ghost, dig here*. They began some in one Place, and others in another, to dig the Earth; and the Saint himself took a Mattock, and giving a little Stroke in the Place where he had seen the Lamb, immediately there broke forth a Fountain of clear and most

NOVEMBER 23. most sweet Water, and in such Abundance, and with such a Violence, that presently it made a River, to the great Comfort and Joy of the Saint, and of all that were present. The Fame of this Miracle was divulged throughout all that Countrey, and much People flocked to see St. *Clement*, and hearing his Words and heavenly Doctrine, the Faithful were confirmed in the Faith, and the Pagans were converted in so great a Number, that every Day were baptized five hundred Persons and more; and within the Space of one Year were built seventy and five Churches, and were dedicated to CHRIST our Saviour; and the Temples built to the Gods were thrown down, and all the Idols of that Countrey, and a hundred Leagues round about, broken in Pieces. The Number of the Faithful increased much by the Preaching of the holy Pope *Clement*. The Emperor *Trajan* coming to know of it, was highly incensed, and in a Rage sent into those Parts a President called *Aufidian*, who made a great Slaughter amongst the Christians, and by diverse Kinds of Torments, and Deaths martyred many. But seeing that they were all constant in the Faith, and died cheerfully, judging it was better to spare the Multitude, and to punish the Head and Master of them all, that was *Clement*, he commanded him to be brought before him, and finding him firm and constant in the Confession of JESUS CHRIST, and that he could by no Means persuade him to adore the Gods, he commanded the Executioners to carry him into the deep Sea, and with a heavy Anchor tied to his Neck to cast him into it, that the Christians might not reverence him as a Saint. Great were the Sighs, Cries, and Lamentations of all those Christians, when they understood the Sentence given against the holy Pope, for they had in him a Father, a Master, a Brother, and a faithful Friend, and in so uncomfortable a Life, an universal Comfort to them all. The holy Pope also seeing them grieve, grieved and wept with them, and comforted them as well as he could. He being now upon the Point to be thrown into the Sea, the People that were upon the Shore to see him, made a great Cry, saying, *Lord JESUS CHRIST save him*; and St. *Clement* said, *Eternal Father receive my Soul*; and so he was cast into the Sea, and received the Crown of Martyrdom. The Christians lamented, and were very sad: There were amongst them two Disciples of St. *Clement*, called *Cornelius* and *Phebus*; these two spoke to the Multitude, and said, *Brethren, let us pray to God that he would be pleased to shew us the Relicks of this holy Martyr*. They made their Prayer, and immediately the Sea retired for the Space of three Miles, or a League, in such Sort that they could go into it for all

that Space, as upon the dry Land. They found (O powerful God, Worker of Wonders, and Honourer of thy Saints) in it a Chapel, or little Church made by the Hands of Angels; and within the Church a Chest of Stone, in which was the Body of St. *Clement*, and by it the Anchor with which he had been cast into the Sea. This Miracle did not happen only that Year in which the holy Pope died, but it happened also every Year, and the Sea retired itself three Miles (as was said) leaving the Way dry for seven Days, the Day of his Martyrdom, and the other six following Days. For the Novelty of so new and great a Miracle, the Faithful came from diverse Parts in Pilgrimage to the Sepulchre of the Saint at the Time that it was to be seen. One Time there came a Woman with her little Child, and entering into the Chapel where the Body of the holy Martyr was, the Child fell asleep. The seven Days being now past, the Sea returned to its Chancel as it was wont to do, and every one retiring, the Mother of the Child that was asleep (for that God by this Means would honour St. *Clement*, and discover the Power of his holy Intercession) forgetting of it, left it in the Chapel. When she was now come forth she bethought herself of her Child, but at a Time when she could not succour him (for the Waters were now returned, and had covered the Chapel.) She did the utmost that in such a Case could be thought of; and believing that her Child was drowned, she sought his Body throughout all that Coast, to comfort herself as she could with it; but she found it not, and so she returned home sad and afflicted, and passed all that Year in a strange Discomfort. The next Year she omitted not to make her Pilgrimage, altho' (in Appearance) the last had succeeded so ill with her. She entered into the Church, made her Prayer at the Sepulchre of the Saint, and turning her Eyes towards the Place where she had left her Child, she saw him sleeping in the same Posture she had left him; and like one distracted and out of her self for Joy, she ran to him, and took him in her Arms, and gave him many a Kiss, and shedding many Tears of Joy, she asked him what had become of him all that Year? And the Child answered, that he had been asleep, and knew not that a Year, or what Space of Time had passed. This so stupendous a Miracle is written by St. *Ephraim*, Martyr Bishop of *Chersona*, and by St. *Gregory of Tours*, and Pope *John III.* makes Mention of it in a decretal Epistle, and other Authors. *Metaphrastes* says, that upon the Day of the Feast of the Saint, those that came to his Sepulchre, obtained of God whatsoever they asked him, through the Intercession of St. *Clement*; and that there the Blind received Sight, the Lame and Maimed their

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NOVEMBER 23. their Hands and Feet, and all the Sick Health, and those that were possessed by the Devil were freed, by only touching the Relicks of the Saint, and drinking a little holy Water. And who now does not admire at the Liberality of our Lord towards his Servants, and at his Benignity with which he magnifies them, exalts them, and subjects all Creatures to their Command? For if the People of *Israel* so admired to see the Sea once open it self, that they might pass through it with a dry Foot, when the Army of *Pharaoh* pursued them, how ought not we to wonder seeing the Sea to retire it self every Year upon the Day of the Martyrdom of St. *Clement*, and to leave the Earth dry, that all the People might go through it, and reverence his holy Body? What Sepulchre can be more glorious, than that which was made by the Hands of Angels, in the Honour of this Saint? What Sleep more sweet, than that which the little Child had for a whole Year? And what greater Marvel than to restore him alive to his Mother whom she held and bewailed as dead? These are the Miracles and Prodigies which God works to glorify those that glorify him, and to exalt those that humble and despise themselves for his Love. And if he do this here upon Earth, what think we will he do for them in Heaven? To the End that we all should be animated to serve so good a Lord, and to imitate St. *Clement*, who did and suffered so much to imitate him. In the Place where the Fountain sprung forth by the Prayers of St. *Clement*, Pope *Nicholas I.* commanded a Church to be built in the Honour, and under the Name of the Saint, and in the same Pope's Time, one *Cyril* a holy Man, carried the Body of St. *Clement* to *Rome*, and it was placed with great Solemnity in a Church of his Name, which had been built before, as the *Roman Martyrology* says. St. *Clement* was Pope nine Years. He gave Orders twice in the Month of *December*, and made eleven Bishops, ten Priests, and two Deacons. His Martyrdom was upon the 23^d of *November*, in the Year of our

Lord CII, in the Reign of *Trajan*.

St. *Clement* writ some admirable Works, by which he taught, and enriched the Church of our Lord, although some of them are lost, and concerning the others that remain there is a great Variety of Opinions amongst Authors. For some affirm that they are his Works, others deny it, and others say they have been corrupted and depraved by the Hereticks. St. *Hierom*, in his Book concerning Ecclesiastical Writers, says, that St. *Clement* writ in the Name of the *Roman Church* an admirable Epistle to the Church of *Corinth*, which was read publicly in some Churches, and that it was very like to the Epistle which St. *Paul* writes to the *Hebrews*. And this holy Doctor adds, that also there was found a second Epistle under the Name of St. *Clement*; but that the ancient Fathers did not admit of it for such, nor of the Dispute of St. *Peter* with *Appion*. Thus St. *Hierom*, speaking of St. *Clement*, and he cites *Eusebius Cesariensis*. *Gelasius* Pope censures as Apocryphal the Acts that go under the Name of St. *Peter* Apostle, and the Book of the Canons of the Apostles, and of both these Books some do make St. *Clement* Pope to be Author. But because to examine, and aver which are the true and legitimate Works of St. *Clement*, and which are falsely attributed to him, is not proper for this Place, but to treat of his Life and Virtues, we will leave this Matter, remitting those that desire more particularly to be informed about it to Cardinal *Baronius*, and *Sixtus Senensis*, who treat this Matter more copiously, and with great Erudition; as does also Father Doctor *Francis Turrian* of the Society of *Jesus*; who has written two Books, one in Defence of the Constitutions and Apostolical Canons of St. *Clement*, and the other in Defence of his Epistles, and of the other Epistles of the Popes. Of St. *Clement* have written, St. *Irenæus*, St. *Epiphanius*, St. *Augustine*, St. *Hierome*, *Optatus Milevitanus*, and *Eucherius*, and all the Martyrologies, and Writers of the Lives of the Popes.

NOVEMBER 23.



The Life of St. FELICITAS, Martyr.

ONE of the Affections which those that have Children ought to moderate and overcome, is the Love of the same Children. For although naturally they love them, and ought to love them, yet they ought to do it with Stint and Measure, and in such a Manner, that for the Love of their Children they do not lose the Love of God, which ought to be preferred before all Things. Also it is diligently to be consider-

ed wherein the true Love of Children does consist; for many Parents desire and provide for their Children the perishable and frail Goods of this Life, with so great Anxiety, and with such an insatiable Thirst, that all seems little and short to them in Comparison of what they would do for their Children, and in this they put the Form and Essence of their Love, without taking Care to adorn them with Virtues, and to make them worthy

The Life of St. CHRYSOGONUS, Martyr.

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NOVEMBER 23. thy of the Goods which they procure them, and to teach them how they are to get the eternal and immense Goods of Glory, which we hope for, in Comparison whereof all earthly Goods are but counterfeit and painted Goods? To teach Parents this Truth, and to give them a Rule, and an Example what they ought to do with their Children, the holy Church to Day makes a Commemoration of blessed Saint *Felicitas*; a noble Roman Matron, who was a Widow, and had seven Children, and lived irreprehensibly, endeavouring to serve God, and to make her Children serve him. And by her Example, and holy Instructions, animated them and so grounded them in the Love of God, that all the seven Sons were martyred before the Eyes of their blessed Mother in the Time of the Emperor *Antoninus*, and were made an End of by diverse Kinds of Torments and Deaths; as we have said upon the Day of their Martyrdom, which was the tenth of *July*. But after that the glorious Champions of JESUS CHRIST, and Sons of St. *Felicitas*, had fought valiantly and obtained the Victory, all the Rage and Fury of the Emperor was turned against their holy Mother; because she had by her Words given Strength and Arms to her Sons to fight. For this Cause the Tyrant commanded her to be cast into Prison, and would not have her die immediately, to the End that living she might every Day more and more resent the Death of her Children; for although as she saw them already Citizens of Heaven she was content and rejoiced, yet as a Mother, she could not but feel her having lost them as to herself, although she had gained them to God. He kept her four Months in Prison, the more to afflict and torment her; and in the End, seeing she persevered constantly in the Faith of CHRIST, he commanded her to be beheaded. Of this blessed Mother and Pattern of Christian Mothers, and, as St. Gregory says, more than a Martyr, for that

she was a Martyr eight Times in her Children, and once in herself, the same St. Gregory says these Words: *Brethren, let us consider this Woman, and be confounded, that being Men, she should so far surpass us. For oftentimes only one Word spoken against us troubles us, and makes us leave our good Purposes; but neither Torments nor Death itself were able to shake St. Felicitas. We at the least Blast of Contradiction are dismayed and fall; but she broke through Iron, and Rocks to obtain the Crown. We give not to the Poor our Goods, which we have superfluous, for the Love of CHRIST, and she offered him her own Flesh in Sacrifice. We, when God requires of us the Children which he has lent us, weep without ceasing, and there is no comforting of us; and she bewailed her Children, because they did not die for CHRIST, but when she saw them dead she rejoiced. Thus St. Gregory. And St. Peter Archbishop of Ravenna says: Behold here a Woman, whom the Life of her Children made solicitous, and their Death made secure. Happy she, who has so many Lights in Heaven, as she had Children upon Earth. Happy she was in bringing them forth, and most happy in sending them to Heaven. She went more delightfully amongst their dead Bodies, when the Tyrant commanded them to be killed, than when she suckled them in their Cradles. For she considered with the Eyes of her Soul that as many as their Wounds were, so many were to be the Jewels of their Victory, as many Torments, so many Rewards, and the harder their Combats were, the more glorious were to be their Crowns. What shall I say of this valiant Woman? but that, she is not a true Mother, who knows not how to love her Children, as this Mother loved hers. Hitherto are the Words of St. Peter of Ravenna. The Martyrdom of St. *Felicitas* was upon the three and twentieth of November, in the Year of our Lord CLXXV. The Roman Martyrology and the rest make Mention of her.*

The Life of St. CHRYSOGONUS, Martyr.

NOVEMBER 24. Amongst the holy Martyrs that by the Command of the Emperor *Dioclesian* died for CHRIST, one was *Chrysogonus*, a Roman Gentleman, and of great Renown; who was kept in Prison two Years in Rome, and was there assisted and provided of all Things necessary for his Sustenance by a holy Woman called *Anastasia*, who was married to *Publius*, a Man of prime Note, and powerful, but no less cruel, and an Enemy of Christians. Who knowing what *Anastasia*

was, and what she did for *Chrysogonus*, shut her up in a Chamber of his own House with strict Guards upon her, that she might not be able to exercise her Religion, nor to provide *Chrysogonus* of Meat and Sustenance, nor even have it for herself, but that by little and little she might come to perish with Hunger. When the Saint saw that she was shut up, she found out Means to write a Letter to *Chrysogonus*, in this Form.

NOVEM-
BER
24.

To the holy Confessor of CHRIST Chryso-
gonus, Anastasia.

Although my Father who begot me was a Pagan, Fausta (others read Flavina) my Mother was a Christian, and a very chaste Woman, and from a Child she made me a Christian; after her Death I was married to a cruel and sacrilegious Man, whose Company and Bed I have shunned by the Mercy of God, under the Pretext of being sick. I employed my self Day and Night in praying to JESUS CHRIST, and in following his holy Footsteps. This most cruel Man wasting my Patrimony (with which he puts himself in Esteem) with wicked and lewd People, as for me he keeps me as a Sorceress and a sacrilegious Person in so hard a Prison, that I think I shall end my Life in it; for I want nothing to end it, but only to give up the Ghost. And although it be sweet and savoury unto me to lose my Life for CHRIST, yet I cannot but much resent it, that my Goods (all which I had offered unto God) should be spent in Filthiness, and in the Service of false Gods. Wherefore I intreat thee, O Servant of God, that thou wouldst beseech our Lord, that either he would give Life to this Man, if he be to acknowledge him, and to convert himself unto him, or else that he would take him away, if he be to persevere in his Hardness and Obstinacy: For it were better for him to lose his Life, than to deny the Son of God, and torment those that confess him. I call to witness, and promise the omnipotent God, that if he please to give me my Liberty, I will employ my self wholly in his Service, as I was wont to do, in relieving and providing for the Necessities of the holy Confessors. God be with thee, Man of God, and be mindful of me.

Chrysogonus received this Letter, being in Prison with many other holy Confessors, and after he had with them prayed to our Lord for St. Anastasia, he answered her in this Manner:

Amidst the Storms and Tempests of this World in which you are floating, hold for certain, Madam, that JESUS CHRIST will favour you, and with one Word will sink to the Bottom the Devil that torments you, and makes War against you. Have Patience amidst your Sufferings, and make Account that you are in the Middle of the Sea, combated by a furious Tempest, and confide that JESUS CHRIST will come upon those Waves, and deliver you out of them: And cry out with the Prophet saying: Why art thou sad, O my Soul, and why art thou troubled? Hope in God, who how much soever he tries and exercises thee, does not for this cease to be thy Salvation. Think, Lady, that God will give

you the Goods of Heaven, seeing that he takes from you those of Earth. And if it seem to you that he tarries long, know that he does it, that you may more esteem his Gifts. Be not troubled, nor afflicted, because that living well, Evils, and Afflictions do beset you. God proves, but does not deceive. Man is deceitful, and he who confides and puts his Hope in him, is cursed; and he who puts his Hope in God is blessed. Fly all Sins with great Care and Diligence, and desire to be comforted by God alone, whose Commandments you do keep. For when you least think of it, he will be pleased to comfort you, and will send you after the Darkness of the Night, the joyful Light of Day, and after the troublesome Frost and Cold of Winter, will come the delightful Spring, and after the Tempest a clear and fair Heaven, that you may be able to favour and to do good to those that suffer Persecutions for CHRIST, and relieving their temporal Necessities, may obtain of our Lord eternal Rewards. God be with you, and pray for me.

By this Epistle St. Anastasia was greatly comforted, and so animated, that from thenceforward she endeavoured to have as great Patience in her Affliction, as she had made Complaints against her cruel Husband. Her Sufferings increased, insomuch that they gave her every Day to eat, only the fourth Part of an ordinary Loaf of Bread; and thinking that the Hour of her Death approached, she writ another Letter in this Form:

Anastasia, to the blessed Martyr and Confessor of CHRIST Chrysogonus.

THE End of my Days is at Hand, pray to God to receive my Soul when it shall go forth of my Body, since for his Love I endure the Torments, which the old Woman the Bearer of this Letter will relate.

The Saint answered:

Chrysogonus to Anastasia.

Darkness always goes before Light, and after Sickness comes Health, and Life is promised after Death. All the Prosperities, and Adversities of this Life have their End; that neither the Sad and Afflicted should despair, nor the Joyful and Contented forget themselves. We all sail in the same Sea, and our Bodies are as the Ships that cut the Waves, and our Souls the Pilots that govern them. But some of these Ships are so strong and so well built, that they break the Waves, and pass through them without any Harm; and others are so frail, that at every turn they run great Hazard. Take Comfort, Servant of CHRIST, for thy Navigation, although it has been full of Storms and Tempests, will end prosperously and happily, and thou shalt

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NOVEMBER 24. *Thou shalt arrive at the desired Haven, enjoying CHRIST with the Palm of Martyrdom.*

These Epistles were written by St. *Anastasia*, and St. *Chryfogonus*; the which are related by *Nicephorus*, *Suidas*, and *Ado*. That which happened to *Anastasia*, we will recount upon the Day of her Martyrdom, which is the five and twentieth of *December*. But to return to St. *Chryfogonus*. After he had been two Years a Prisoner in *Rome* (as we have said) the Emperor *Dioclesian* being in *Aquileia*, and making great Slaughter of the Christians, he commanded *Chryfogonus* to be brought before him, and being come into his Presence, he offered him the Dignity of Prefect, and to make him Consul, as becoming his noble Blood and Race, and other Favours, upon Condition that he would adore the Gods, the Protectors of his Empire. *Chryfogonus* answered with great Constancy: *I adore only one God with my Soul, and reverence him with my Heart, and with exterior Sign confess him to be God, who is JESUS CHRIST; and curse and abhor these thy Idols, which are the Habitations of De-*

vils. The Tyrant enraged at this Answer, commanded him to be beheaded, and his Body to be cast into the Sea. Afterwards a holy old Man called *Zoilus*, a Priest, found it, and buried it honourably, and by divine Revelation he found also his holy Head; which was as fresh as if it had been cut off that very Day, and he joined it to the Body of the Martyr. And *Chryfogonus* in Recompense of this Service which *Zoilus* did him, appeared to him thirty Days after his Martyrdom, and he died in our Lord, and went to enjoy him eternally in the Company of St. *Chryfogonus*; whose Martyrdom was upon the four and twentieth of *November*, in the Year of our Lord cccxi, in the Reign of *Dioclesian*. Of St. *Chryfogonus* write *Suidas*, and the Martyrologies, the *Roman*, those of *Bede*, *Ussuard*, and *Ado*. St. *Chryfogonus* has an ancient Church in *Rome*, which is the Title of a Cardinal, and of it Mention is made in the first Council, which was celebrated in the Time of Pope *Symmachus*, and in the Register of St. *Gregory* Pope; and *Gregory* III. adorned and enriched it with Gifts, as is said in the Book of the Popes.

The Life of St. CATHARINE, Virgin and Martyr.

NOVEMBER 25. **T**HE most illustrious Virgin and Martyr St. *Catharine* was born in *Alexandria* of *Egypt*, of the Blood Royal, and was endowed with all the Graces which can be desired in a Woman. She was extremely beautiful, and together most modest. She was discreet, and of a sublime Wit, and well instructed in all human Literature and Philosophy which at that Time flourished in the City of *Alexandria*. *Petrus de Natalibus* says, that before she was baptized, she had a Dream and Revelation, in which the sacred Virgin *Mary* our Lady appeared to her with her dear Son, a Child of extraordinary Beauty in her Arms, and that the Mother offered *Catharine* her Son, but the blessed Child thrust her away, and turned his Face from her, saying, that in his Eyes that Damsel was not beautiful, because she was not baptized. *Catharine* awaked, and understanding what she wanted, and that she was not worthy to see the beautiful Face of CHRIST, she made herself a Christian, and was baptized. CHRIST appeared to her again in the same Manner as before, and lovingly cherishing her, and doing her great Favours, in the Presence of his most sacred Mother, and of many Angels and Saints of Heaven, he took her for his Spouse, and as to his true Spouse gave her a Ring. The glorious Virgin awaked out of her Sleep, and she found the Ring upon her Finger. All this is re-

lated by this Author. And so some are wont to paint St. *Catharine* with CHRIST in the Arms of his Mother, putting a Ring upon her Finger, and taking her for his Spouse. The rest of the Life and Martyrdom of this glorious Virgin, must be taken out of *Simeon Metaphrastes*, who writ it at large, and *Lipoman*, and *Laurence Surius* relate it in this Manner. *Maximinus*, a cruel and barbarous Man, who retained nothing in him of a Man but his Name, being in *Alexandria*, commanded an Edict to be published of this Tenor.

The Emperor *Maximinus* to all those that are under our Empire, Health.

HAVING received great Benefits from the Benignity of our Gods, we do judge, that in Acknowledgment of their great Liberality we ought to offer them Sacrifices: Wherefore we exhort and command you that you come into our Presence, to the End that you may shew by Deeds the Love and Reverence that you have to our great Gods. Adverting you, that he who shall not obey this our Command, but follow another Religion contrary to ours, besides his losing the Favour of the immortal Gods, shall incur our Indignation, and pay for it with his Life.

This

NOVEMBER 25. This Edict being published, all the City of *Alexandria* was filled with People, which came from diverse Parts to offer Sacrifices, and all the Altars and Temples were bathed in the Blood of the Beasts that were killed, and sacrificed to the Devils, which caused great Content and Joy to the Emperor. St. *Catharine* understood this, and moved by the Love of her sweet Spouse *JESUS CHRIST*, resolved in her own Person to speak to the Emperor, and to reprehend his rash and inconsiderate Folly with which he deceived that blind People, and carried them to Hell after him. Accompanied then by many Servants she went to the Temple, where the Emperor was at that Time; and with his Leave entered into it, and signified to him that she desired to speak with him. All admired to see the Angelical Countenance of St. *Catharine*, accompanied with so strange and rare a Modesty. She approached near to *Maximinus*, and with great Freedom told him of the Blindness in which he was, to offer Sacrifice to Idols, and Statues of vicious and sinful Men, and to carry after him all that ignorant People, whom as their Head and Prince he was obliged to undeceive, and to put in the right Way. That which concerned him was, to acknowledge the true God, who had created him, and given him his Empire; who being God and immortal, had made himself Man for us, and by his own free Will died upon a Cross, to deliver us from the Death we deserved for our Sins. The Emperor was troubled hearing the Discourse of St. *Catharine*, and stayed some Time without being able to give her an Answer, but at last told her, that she should expect until he had made an End of his Sacrifice, for afterwards he would answer her. He commanded her to be carried to his Palace, and the Solemnity being ended, he went to see her, and having her in his Presence, he said to her: *Tell us now who thou art, and the Words which to Day thou speakest.* The holy Virgin answered: *My Lineage is well known in this City; my Name is Catharine, I have spent my Time in the Studies of Rhetorick and Philosophy; but that which I most glory in, is, that I am a Christian, and have for my Spouse JESUS CHRIST, true God, and true Man.* Then she began to give an Account of herself, and of her Faith with such singular Wisdom, Eloquence and Grace, that the Emperor was amazed at her, and admired to see her incomparable Beauty, and to hear the Force and Weight of her Reasons, which he knew not how to answer. And understanding that to convince *Catharine* a greater Knowledge was necessary than that which himself had, he commanded to be called out of all the Parts of his Empire, the most learned and most eloquent Men that were in it, that disputing

with the holy Virgin they might convince her; and in the mean Time commanded her to be kept under Guard in his own Palace. There came fifty very learned Men, great Philosophers and Orators, by the Command of *Maximinus* to enter into Dispute with the holy Virgin. And although when they understood the Cause of their Calling and Coming, they were ashamed, for that they thought it was against their Reputation to make so great Account of a Woman, who, how great soever her Understanding might be, and how much soever she might know, had in Fine the Understanding and Knowledge of a Woman, and they gave the Emperor to understand as much; yet after they had disputed, and had been convinced by St. *Catharine*, without knowing what to answer, they were much more ashamed and confounded, and understood that human Science was not able to resist divine Wisdom, nor the Understanding of Man the Spirit of God. The fifty Philosophers met together in one Place, and all the City flocked thither to see so new and so strange a Spectacle, in which fifty Men held for the Flower of all the Universities, and as so many Oracles of Wisdom, were to dispute with a Virgin of eighteen Years of Age, about a Matter of Learning, and of Religion, in the Presence of the Emperor himself. But an Angel of our Lord appeared to the holy Virgin, and bad her not fear, for God would give her a divine Knowledge, besides that which she had gotten by her own Study and Diligence; and that she should get the Victory over the fifty Philosophers, and should make them believe what she pleased; and convert them and many others to the Knowledge of God, for whom they should die, and she afterwards should be crowned with Martyrdom. The Angel said this to her, and disappeared. The holy Virgin was much animated by this Grace and Favour of our Lord. She entered into the Place where all that Assembly was; and one of the Philosophers of greatest Fame, and who was held for the most learned amongst them all, with some Disdain and Scorn, wresting his Countenance said to her: Art thou she that with malapert and bold Words, revilest our Gods? I am she, says *Catharine*, altho' not with malapert and bold Words, as thou sayest, but with certain and true Reasons. The Philosopher began presently to propose his Arguments in Favour of his Gods, founded in the magnificent Titles and Names which the Poets give them; and to endeavour to prove, that *CHRIST* was not God, because he had been crucified, and none of their Poets nor Philosophers held him for such, nor made Mention of him in their Writings. But the most wise Virgin refuted all the Arguments of the Philosopher, proving by good Philosophy and

NOVEMBER 25. and natural Reason, that there could be no more than one God, the Author and sovereign Maker of all Things created; and that the Gods whom they adored could not be Gods, for that they had been vicious and abominable Men; and of whom the very Poets themselves oftentimes recount great Wickednesses. And although the Poets, being vain and fabulous, did not speak of CHRIST; yet the Sybils, whom they themselves revered as Women enlightened by the Spirit of Heaven had spoken most sublimely of him; and long before it happened, had written, that he was out of Envy to be taken, and put to Death by his own People, and that he was to rise again, and to ascend up to Heaven, and to judge the Living and the Dead; citing the Places of each one of the Sybils so clearly and apparently, that the Philosopher before proud, and swelled, became confounded, and persuaded of the Truth of all that the holy Virgin said. For she spoke with such Majesty, and with that rare Eloquence, Grace, Gravity, and Ferour of Spirit, that it clearly appeared, it was the Work of God, and that the Learning of St. Catharine was not human, but divine, which could not be resisted. The Emperor was astonished; and when he saw the Philosopher was at a Stand, he commanded the other Philosophers to help him, and to dispute against the holy Virgin; but they refused to do it, as well because that Philosopher was the most famous and eminent amongst them all, as also for that the Reasons of the Saint had convinced them, and so satisfied them, that they had not what to reply against them. And so they all with one Voice answered the Emperor, that in that Philosopher, and their Companion (who was the most learned) they were all overcome, and all with him confessed, that the Virgin said the Truth; and that they until that Moment had been blind in adoring for Gods those that were not Gods; and that there was only one God, which was JESUS CHRIST, whom Catharine confessed and adored, and they all with her confessed and adored. It is not easy to believe the Fury and Rage of Maximinus at the hearing of this; and as he was naturally rash, and furious, he instantly commanded that a great Fire should be made, and all the fifty Philosophers to be burnt in it. The Fire was kindled, and the Philosophers seeing it, they cast themselves at the Feet of the holy Virgin, beseeching her with Tears, that she would pray to God, that he would pardon them the Sins, which in their Blindness they had committed against him; for being now illuminated by his Light, they were ready to receive Baptism, and to die for him. The glorious Saint rejoiced in God exceedingly, to see the Truth triumph over False-

hood, and Christian Wisdom over vain Philosophy; and the true and only God over the Rout of false Gods; and that those Men, who before had the Name of wise Men, and now were so indeed, had submitted themselves to CHRIST (who is the eternal Wisdom of the Father) and like good Soldiers had not doubted to enter into the Battle, and to give their Lives for him. And so with a loving and gracious Countenance she comforted, and encouraged them, saying to them, they might be assured that God had pardoned them, seeing that for his Love they made more Account of the heavenly King than of an earthly one; and that the Fire should serve them for Baptism; and would purify their Souls, that so clean and pure, they might immediately be presented before the Face of the Divine Majesty, where they should receive the Reward of that Punishment, and the immortal Crown of so glorious a Victory. With these Words they were comforted, and making oftentimes upon themselves the Sign of the Cross, and invoking the Name of JESUS CHRIST, they were put into the Fire, and gave up their Souls to God. Afterwards certain Christians went secretly to gather their holy Reliques, and they found their Bodies so entire and without Harm, that not a Hair of them was wanting. By this Miracle God shewed, how acceptable to him that Sacrifice was, which those learned Men made him of themselves, and many Pagans were converted to that Faith, for which they had given their Lives. And who now does not see in this Act the Wisdom, Power, and Greatness of our God? And how by a weak Woman he humbled the Proud, confounded the Emperor, threw down the Haughtiness of the World, enlightened the Blind, and made those that were Persecutors of the Truth, to be persecuted, and to die with Joy and Content for the same Truth? Maximinus was much troubled, and enraged at this Success, and very desirous to draw St. Catharine to his Will, and either by fair Means, or by foul to make her sacrifice to his Gods. He thought good first to try her by Sweetness, and to see if by Cherishings and kind Offers he could soften the constant Breast of the Virgin. He made her great Promises, spake to her with the feigned Affection of a Father; and used all the Art he could possibly to persuade her to that which he pretended. But all this making no Impression in the Heart of the blessed Virgin, for that it was wounded with the Love of her sweet Spouse, he converted his Courtings and Flatteries into Terrors and Threats, telling her, that he would cause her to be put to most cruel Torments. To which St. Catharine answered: *Do thy Pleasure, for thy Torments how cruel soever they may be, shall have an End, but the Reward of them shall*

NOVEMBER 25. *last for ever: And I hope in God, that many of thy House and Palace are to be saved through my Means.* This the Saint said, and God freely granted her it. Upon this the Emperor dissiding in his Arts and Crafts as not like to avail him, commanded her to be stript naked, and to be scourged with raw Sinews of Beasts. They stripped the most pure Virgin, which to her was a most grievous Torment, and the cruel Executioners began to discharge Blows upon that tender and delicate Body, and were two Hours wounding her Flesh, whiter than Alabaster, leaving it covered with her Blood, and causing in those that were present so great Grief, that they shed many Tears. The Virgin was as courageous, as if her Body had been of Stone, although the Streams of Blood that issued out of it shewed it was of Flesh. After this Torment they put her into a dark Prison with many Guards upon her, and with Order that nothing should be given her to eat; but for twelve Days which she remained there, our Lord provided for her, sending his Angels to visit, cure, and comfort her, and a Dove, which brought her every Day what was necessary for her Sustenance.

The Empress came to the Prison to visit St. Catharine, admiring at what she had heard say of her extreme Beauty, Learning, Fortitude and Constancy in her Torments. She came by Night accompanied by a Captain of the Emperor called *Porphyry*, and by other Soldiers. The Empress entered into the Prison, spake with the holy Damsel, and by her Discourse and Conversation took such an Affection to her, and was so wounded with the Love of God, that she received the Faith, and was baptized, and *Porphyry* did the same with two hundred other Soldiers, offering themselves to die for CHRIST whensoever they should have Occasion. And the Empress fearing she was not strong enough to endure Torments, the holy Virgin animated her to suffer them (if it were necessary) with Joy; telling her, that CHRIST would be in her Heart, and would give her Strength and Courage to pass through them, and afterwards reward her with the Crown of immortal Glory. Here in Prison JESUS CHRIST appeared to his dear Spouse St. Catharine, and said to her, that she should not fear, for that he was with her, and her Torments should not hurt her: And that after she had brought many by her Example to the Knowledge of him, she should receive the Wages of an eternal Retribution. The twelve Days being past, *Maximinus* understanding that the Saint was yet alive, and that the Want of Sustenance had not taken away her Life in so many Days, he commanded her to be brought once more before him; and seeing her not only alive, but also well and in good Health, and with the same Beauty and Grace which

she had before she was tormented, he was amazed and astonished, and spoke gently to her to deceive her, saying: He knew, that for her great Parts she was worthy of the the Empire; and for her extreme Beauty to be Queen of the World. The wise Virgin presently understood the Snare of Satan, and said to the Emperor, *that he should make no Account of the Beauty of the Body, which like a Flower withers, and dries away, but of that of the Soul, which always flourishes and endures, and is that which the Saints have in Heaven.* Finally after other Discourses betwixt the glorious Virgin and the Emperor, the Tyrant assailing the Saint with his Craft, and she resisting with incredible Courage and Spirit, the Tyrant seeing nothing would prevail, he commanded an Engine to be made of four Wheels, stuck with sharp-pointed Nails, and so joined together, that the Virgin being put upon one of them, and that Wheel being moved, her Body should be torn in Pieces with those horrid Instruments. They tied the valiant Virgin to the Wheel, and the Executioners began to move it, but her dear Spouse did not abandon her in this Torment. For suddenly an Angel of our Lord untied her, breaking the Cords with which she was tied, and tore asunder that cruel Engine, separating one Wheel from another, with so great Violence, that by its speedy Motion many of the Pagans who were there, and had come to see that Spectacle, were killed; and those that escaped cried out, saying, *Great is the God of the Christians.* What Heart so hard as would not mollify with this Miracle? And what Tyger so fierce, that would not be tamed with these Wonders? But *Maximinus* was more fierce than any Tyger, and more hard than any Stone or Diamond, and so was not moved; but thinking it a Disparagement to his Person, and his imperial Dignity, to be overcome by a tender Virgin, and a weak Woman, began to invent new, and terrible Torments to make an End of her. The Empress understood this, and not being able any longer to conceal the Flame which burnt in her Breast, went to the Emperor, reprehending him with severe and grave Words, for the Cruelties he had used against Catharine, and against the other Christians: Confessing that she herself was one, and was ready to die for the Confession of CHRIST. The Tyrant went out of him himself, and immediately commanded his Wife to be taken out of his Presence, and that they should behead her, and together with her *Porphyry* and the other two hundred Soldiers, for that he knew they had made themselves Christians; fulfilling what the holy Virgin had said, that some of the House of the Emperor by her Means would obtain eternal Salvation. The Empress accepted with

The Life of St. CATHARINE Virgin, and Martyr. 451

NOVEMBER 25. with Joy the Sentence of her Death, and spake with the holy Virgin St. *Catharine*, and with great Devotion, and Tenderness besought her, that she would pray to God for her, that he would favour her in that Conflict; and the Saint said to her: *Do not fear, but go, for God is with you, and you shall reign with him for ever.* The Empress having heard these Words took her Leave, and the Sentence of the Tyrant was executed against her, and against *Porphyry* and his Soldiers. The Emperor who had not spared the Blood of his own Wife nor of his Domesticks, seeing the Perseverance of St. *Catharine*, and that there was no Hope to persuade her to what he desired, commanded her also to be beheaded. As soon as the cruel Sentence of the Tyrant was published against the glorious Virgin, all the City, Men and Women, Lords and Ladies, young and old flocked to the Place of Execution. When the holy Damsel came thither, and they saw her graceful Comportment, many tenderly wept for Grief; but she was glad at Heart, and in her Countenance seemed to be a Seraphim, and lifting up her gracious Eyes, and holy Hands to Heaven, she made her Prayers to God, giving him Thanks for all his Mercies towards her, and especially for having vouchsafed to receive her in a Holocaust and Sacrifice, offering him the Blood which she shed for him, as a Pledge of her pure and true Love. She besought him that he would receive her Spirit pure and clean, and would not permit her Body to come into the Hands of those wicked Miscreants. Moreover she begged of him that all Devotes and those that would remember her, and invoke her in their Necessities, might be favoured by him, and that he would grant them what they asked, if it were convenient for their Salvation; and that he would enlighten all that People there present, and bring them to his Knowledge and Love. When she had said this, one of the Soldiers struck her, and cut off her Head, Milk instead of Blood running out of the Wound. And that her sacred Body might not come into the Hands of those Wretches (as she had desired) the Angels carried it into Mount *Sinai*, and there buried it, from which flows a sweet Liquor, sovereign against all Diseases. And afterwards the Emperor *Justin* built there a magnificent Church and Monastery, where her holy Body is revered. O glorious Virgin, *Catharine*, and sweet Spouse of JESUS CHRIST, Disciple of the heavenly Master, and Mistress of the Philosophers, and Doctors of the World, who didst overcome Torments, and triumph over the Tyrant, Pattern of Virgins, Strength of Martyrs, and living, and dead singularly favoured by our Lord! How equitable was it that Milk instead of Blood should come from your Neck, to declare the Whiteness and Purity of your Soul? And that the Angels should come down from Heaven to celebrate your Funerals, and with their own Hands bury your Body in the same Mountain where God had appeared, and given his Law? Now you enjoy the chaste Embraces, and Cherishings of your most sweet Spouse; now you have obtained the Crown of your Victory, and are secure that no Body shall take it away from you. Remember us your devoted Servants, who are still fighting, and beg your Favour; that by the Means of your Intercession we may imitate your Virtues, resist the Allurements of our Flesh, and the false Promises of the World, and the Frights and Terrors of the Devil; and by a glorious Victory over ourselves, may arrive where you are arrived, and enjoy what you enjoy. The Martyrdom of St. *Catharine* was upon the five and twentieth of November, in the Year of our Lord cccvii, under the Emperor *Maximinus*. They commonly paint her with a Sword in her Hand, and the Head of an Emperor under her Feet; to signify, that by the Sword she obtained the Crown of Martyrdom, and Victory over the Tyrant who martyred her. Of St. *Catharine*, besides *Metaphrastes*, who writ her Martyrdom, do make Mention the Martyrologies, the *Roman*, those of *Bede*, and *Ado*; and *Molanus* in the Additions to *Ussuard*, and Cardinal *Baronius* in his Annotations upon the Martyrology, and in the third Tome of his Annals; and the *Grecians* honour her much, and call her the great *Catharine*, for the great Benefits which through her Prayers they received from our Lord in the Conquest of the Holy Land.

The Life of St. PETER, of Alexandria, Bishop and Martyr.

NOVEMBER 26. ST. Peter of Alexandria was born in the City of *Alexandria*, and a most worthy Patriarch of it. He succeeded in that Seat (which was the Head of all the Churches in *Egypt*, and of many other Provinces) a holy Man called *Theonas*, who was the sixteenth Prelate after St. Mark the Evangelist. In his Time was the most bloody and cruel Persecution of the Emperor *Dioclesian* and *Maximian*, against the Church of our Lord; in which the holy Prelate did what he could to alleviate that most grievous Tempest, and for

NOVEMBER 26. for the Comfort of the Christians. And that he might better do it, and that his Sheep, their Shepherd being dead, might not be terrified, and fall into the Jaws of the Wolves that sought to devour them, he retired himself to solitary and desert Places, to fly the Hands of the impious Ministers of the Emperors who sought after him. But being hidden he did not lay aside his Pastoral Care, nor cease to write to more than six Hundred and sixty Christians that were in Prison, exhorting them to Patience, and Perseverance; and when he understood, they had fought valiantly and had obtained the Crown of Martyrdom, the holy Bishop rejoiced exceedingly, as if himself had received that so signal Favour of God. Afterwards St. Peter returned to Alexandria, where he had sharp Encounters with the Schismatics, Hereticks and Pagans. For a Bishop of Lycopolis in Egypt, called Meletius, having committed grievous Crimes, and sacrificed to the Gods, he was deprived of his Chair, and deposed by St. Peter in a Council. Meletius was so ashamed and disgraced, that to revenge himself of St. Peter, and of those that had justly chastised him, he began to trouble the Church, and to make a Schism in it; for he was a learned, crafty and cunning Man, and found those that would follow him, and amongst them the unfortunate Arius, who being naturally turbulent and furious, took the Part of Meletius against St. Peter of Alexandria his own Bishop; and for it was excommunicated, and separated from the Church. The Scepter of the East came into the Hand of Maximinus, a no less cruel Persecutor of the Christians than had been Dioclesian and Maximian. He commanded St. Peter to be apprehended and to be put to Death. The Ministers of Maximinus laid hold of him, and cast him into Prison, which being known in the City, great Multitudes of the Inhabitants resorted thither, to free their holy Pastor, (and if Need were) to lay down their Lives in his Defence. At this Time the wicked Arius, understanding that St. Peter was to be martyred, he sent certain Priests to him, to beseech him that he would pardon him, and admit him to the Communion of the Church; thinking by this Means to gain the good Will of the Clergy and of the People, and that St. Peter being dead, they would make him Bishop. Two Priests, called Achilles, and Alexander went with this Embassy: They entered into the Prison where St. Peter was, and proposed to him what they came about, intreating him that he would be reconciled to Arius, and absolve him, seeing he submitted himself to his Judgment and Correction. The holy Bishop fetching a great Sigh, answered them in these Words: *My Brethren, do not hold me inhuman and rigorous, for I know myself to be a Man, and to be subject*

to Miseries and Sins; but believe me, Arius is crafty, and a hidden Deceiver, and his Wickedness exceeds all Wickednesses; and this I say not of myself, nor of my own Head. I command that he be not admitted into the Church: For this very Night making my accustomed Prayer unto our Lord, a Child of about twelve Years old appeared before me, of an immense Splendor covered with a linen Robe, torn from the Top to the Bottom, and with his Hands took the Parts of that Garment, and applied them to his Body, as if with them he would cover his Nakedness. I was astonished at this Vision, and remained for some Time mute, and without Sense. Afterwards being returned to myself, I spake, saying; Lord, who is it that has torn your Garment? And he answered me; Arius has torn it. Take Heed, and see that thou dost not admit him to the Communion of the Faithful, for in the Morning they will come to intreat thee in his Behalf, but do not yield to them, nor permit thyself to be overcome by them, but give Order to thy Priests Achilles, and Alexander (who are to succeed thee in thy Bishoprick, one after the other) by no Means to admit him; and thou shalt shortly end thy Course, and shalt be crowned with Martyrdom. All this St. Peter related to the two Priests, who came to intreat him to pardon Arius, commanding them in the Name of God, when they should be Bishops, not to pardon him, nor to admit him to the Participation of the Sacraments, for that he was an infernal Minister of Satan, who was to tear the Garment of CHRIST (which is the holy Church) with the Heresies which he was to sow in it. For altho' at that Time he had not sown them, but only as a Schismatick followed the Faction of Meletius, yet our Lord, who knew what was to happen, and the Spoil which that pestilent Man was to make, and the Obstinacy in which he would persevere, thought good so long before to admonish the holy Bishop Peter, that he might be advertised, and might advertise his immediate Successors, what they were to do with him, to the End that the Catholick Church might not receive so great Damages from his Wickedness, as she would have received, had she not been advertised and forewarned thereof. In such Sort that the Vision which St. Peter had, of the Garment of JESUS CHRIST which Arius had torn, was not because he had already done it, as some say (for this happened afterwards when Alexander was Bishop) but because in Process of Time he was to do it; nor was it a Declaration of what was past, but a Prophecy of what was to come. All that God revealed to St. Peter, and which he recounted to his two Priests, happened in the same Manner he had said it. For Arius tore the Garment of CHRIST, severing, and dividing the Church, and Achilles

NOVEMBER 26. *chillas*, and *Alexander* were Bishops of *Alexandria*, and *Alexander* separated him as an Heretick, and cast him out of the Church; and *St. Peter* within a few Days after that he had received the Revelation, died constantly being beheaded for our Lord, in the Manner which I shall here recount.

The Tribune, who had Charge to see the Execution of the Sentence of Death given against the holy Prelate, when he saw the City was in Arms, and much People was round about the Prison to defend him, fearing a Tumult, he resolved to expect the Night, that the People returning home to their Houses to rest, he might securely and quietly execute what he was commanded to do. But it happened not as he imagined. For the People did so love their holy Pastor, that they would not depart from the Place where he was. *St. Peter* understood this, and out of the ardent Desire he had to die for CHRIST, and fearing least for his Sake the Citizens and Soldiers might come to fight, he secretly advertised the Tribune what he was to do, to execute the Sentence without Noise or Tumult. And as the Saint himself had advised, they secretly took him out of the Prison, and carried him to the same Place, where *St. Mark* the Evangelist, Founder and first Bishop of the Church of *Alexandria*, had been martyred. There he made his Prayer, and recommended himself most earnestly to *St. Mark*, taking him for Intercessor, that he might shed his Blood courageously for our Lord, and that the Church of *Alexandria* might be protected, and the Catholick Church restored to its ancient Peace and Union. At the same Time that the Saint made this Prayer, a holy Virgin heard a Voice from Heaven, which said: *Peter first of the Apostles; and Peter last of the Bishops Martyrs of Alexandria.* And so it happened, for *St. Peter* was the last Bishop that died there in the Persecution of the Pagans. But having ended his Prayer, with great Constancy and Joy he offered his Neck to the Sword; and so great was the Respect and Reverence which the Soldiers bore him, that they hardly found one amongst them

that had the Boldness and Cruelty to do the Execution, who for five Crowns cut off his Head upon the six and twentieth of *November*, at Break of Day; he having been Bishop twelve Years, three of which the Church had Peace, and the other nine it was afflicted in the Persecution of *Dioclesian*. But behold a strange Thing, his Head being cut off, and falling upon the Ground, his holy Body remained upon the Knees as it was, upright, firm, and without falling down; and so the Christians found him, who with many Tears and Sighs took him, and having cloathed him in the Vestments of a Priest, just as if he had been alive, they first seated him in the Chair of *St. Mark*, and afterwards with Palms, in Sign of Victory, and with lighted Tapers in their Hands, and with most sweet Perfumes, singing Hymns, they carried him to a burying Place, which the Saint himself had built. There with great Pomp and Honour they interred him; and our Lord wrought great Miracles in that Place, and did many Favours to those who recommended themselves to him. One particular Thing is recounted concerning this glorious Bishop and Martyr of our Lord, that when he was present at the divine Office in his Church, he would not sit in the Episcopal Chair, but in a little one that was beneath it; because he judged himself unworthy to sit where so many Saints his Predecessors had sat; and it seemed to him, that there came out of that Seat so great a Splendor, that it struck him with a sacred Horror. And for this Cause the People put him when he was dead in the Chair of *St. Mark*, in which out of Humility he would not sit whilst he was alive. The Martyrdom of *St. Peter* of *Alexandria* was in the Year cccx, *Maximinus* reigning in the East. Of this Saint do make Mention the Council of *Ephesus*, and the seventh General Synod, *St. Gregory Nazianzen*, *Eusebius*, *Nicephorus Calixtus*, the *Tripartite History*, *Bede*, *Ussuard*, and *Ado*; and the *Roman Martyrology*, and Cardinal *Baronius* in the third Tome of his Annals.

NOVEMBER 26.



The Lives of St. SATURNINUS and St. SISINNIIUS, Martyrs.

NOVEMBER 29. **T**HE Emperors *Dioclesian* and *Maximian* seeing they could not by Torments and Deaths extirpate the Christians, and that the Blood they shed of them, was as it were Seed, which rendered a hundred for one; they found out another Way to afflict the Christians by a long and painful Martyrdom, condemning them to dig and carry Stone and Sand, and all that was ne-

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cessary for the publick Buildings. And although noble Men and Soldiers, according to the Laws, could not be condemned to such low and base Offices, yet notwithstanding for the greater Contempt, and Ignominy of Christian Religion, without having Respect to Nobility, Dignity, or any Degree whatsoever, they condemned all the Christians without any Distinction, to labour in these

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NOVEMBER 29. these publick Works, making use of them as of Slaves. Amongst those who were condemned in Rome to labour in the Baths, which Maximian built in the Honour of the Emperor Dioclesian (for having made him his Colleague in the Empire) was one Saturninus, a holy old Man; who (by Reason of his many Years, and little Strength, being not able to carry the heavy Burden which the Overseers of that sumptuous Edifice laid upon him) was helped by the other Christians, and particularly by Sifinnius Deacon; who with great Charity and Fervour of Spirit, over and above his own Burden took that of St. Saturninus, and carried both the one, and the other upon his Shoulders; with great Courage and Joy, singing Psalms and Hymns to our Lord. The Officers of the Emperor were astonished at the Charity of Sifinnius, and at the Content he shewed in that painful Labour: They acquainted a certain Tribune with it, called Spurius, and he communicated it with the Emperor Maximian; who commanded Saturninus, and Sifinnius to be brought before him; and after he had in vain by Promises and Threats endeavoured to bring them to sacrifice to his Gods, he delivered them up to a Prefect called Lauditius, that either they should sacrifice to the Gods, or else be put to Death. The Prefect cast them into Prison, where they remained some Days, and converted to the Faith of CHRIST many Pagans that came to them. Two and thirty Days after the Prefect commanded them to be brought before him, loaded with Chains and barefooted; and finding them constant and resolved rather to die a thousand Deaths, than to deny JESUS CHRIST, he caused an Idol to be brought for them to adore, and putting it before them, St. Saturninus lifted up his Voice and said, *Our Lord confound the Gods of the Gentiles.* At this Voice the Idol fell to the Ground broken in Pieces, and two Soldiers called Papias and Maurus, began to cry out, saying, that JESUS CHRIST, whom Saturninus and Sifinnius adored, was the true God. The Prefect

commanded the two Saints to be put upon the Rack Equuleus, and lifted up on high, to be scourged with most cruel Whips, and their Bodies to be torn with Scorpions; and they with great Joy and Gladness sung: *Glorry be to thee, O Lord JESUS CHRIST, because thou hast made us Partakers of the Sufferings of thy Servants.* When the two Soldiers, Papias and Maurus, who were converted when the Idol fell to the Ground, saw this, desirous of the Crown of Martyrdom, and filled with a holy Indignation against the Executioners, they said to them with a loud Voice; *Is it possible that the Devil should have so great Power over you, as to make you so cruel against these Servants of God?* Which the Prefect Lauditius hearing, enraged against them, he commanded many Blows to be given them upon their Mouths with Stones, and that they should be carried to Prison, and afterwards they were martyred. He commanded burning Torches to be brought, and to be applied to the Sides of Saturninus and Sifinnius; and seeing that all this would not suffice, but that they remained in that Torment with much Peace and Joy, praising our Lord, he commanded them to be beheaded two Miles from Rome, in the Way Numentana. A rich, powerful, and very devout Man, called Trassus (who spent his Means in sustaining, and succouring those Christians that laboured in those Baths) took their Bodies, and buried them in his own Inheritance, upon the nine and twentieth Day of the Month of November, and upon the same Day the Catholick Church makes Commemoration of St. Saturninus. The Martyrdom of these two Saints was in the Year ccciii, in the Reign of Dioclesian, and Maximian, five Years after the Beginning of the stately Building of the Baths. Of them do make Mention the Martyrologies, the Roman, those of Bede, Usuard, and Ado, and the Acts of St. Marcellinus, or St. Marcellus Pope, and Cardinal Baronius in his Annotations upon the Roman Martyrology, and in the second Tome of his Annals.



The Life of St. ANDREW, Apostle.

NOVEMBER 30. ST. Andrew Apostle, and elder Brother to St. Peter, was born at Bethsaida, in the Province of Galilee. He was the first of all the Apostles that knew and conversed with our Saviour JESUS CHRIST. For he being a Disciple of the great Baptist (which is no small Sign of his good Inclinations, and Piety) one Day St. John said to him seeing our Lord: *Behold the Lamb of God;* and immediately St. Andrew with another his

Fellow-Disciple, followed CHRIST; who turning his divine Face towards them, and seeing that they followed him, asked them what they sought? They answered him, that they desired to know where he dwelt. He took them along with him, kept them a Day in his Company, they discoursed and spoke with him at large, and understood that he was the true Messiah. St. Andrew acquainted his Brother Peter with the Good he had

NOVEMBER 30. had found, and carried him along with him to CHRIST, and our Lord seeing him, said to him: *Thou art Simon the Son of Jona, thou shalt be called Cephas, which is interpreted Peter.* This is the first Knowledge that St. Andrew had of CHRIST, and this is the first good Work which we read he did after that Knowledge, communicating to his Brother the Good he had discovered, and carrying him to our Lord, that he might also know him. After this, the two Brothers being a fishing, and casting their Nets into the Sea of Galilee (for they lived by this Employment) CHRIST passed by, and had them follow him, for he would make them Fishers of Men; and they leaving their Nets and their Fishing, followed him, and accompanied him, and he made them his Apostles. When our Lord being in the Mountain would work the Miracle of the five Loaves and the two Fishes, with which he fed five thousand Men; after that St. Philip being asked by the same Lord, where they might buy Bread for so great a Multitude, had answered a Word of Diffidence and little Faith; St. Andrew said, there was a Boy with five Barley Loaves and two Fishes; although also he shewed his Weakness, adding, But what is this for so many People? Another Time certain Gentiles came with a Desire to see our Saviour, they spoke to St. Philip, and intreated him to shew them him. St. Philip communicated the Matter with St. Andrew, and they both acquainted our Saviour that there were People that desired to see him; which is a Sign of the particular Familiarity, St. Andrew had with our Lord. And this is what we find written in the holy Gospel concerning St. Andrew; and that he was chosen to be one of the twelve Apostles, and St. Luke names him in the first Place after St. Peter. And in his Book of the Acts of the Apostles, he reckons him amongst the other Apostles, who in the Chamber of the last Supper continued in Prayer expecting the Coming of the Holy Ghost. The rest of his Life, Preaching and Martyrdom, we must gather out of grave and holy Authors; and especially out of that which the Priests and Deacons of the Church of Achaia (as Eye-Witnesses) have written concerning his glorious Death, to all the Churches of Christendom; for that it is certain, and we cannot reasonably doubt of it.

After the holy Apostles were endowed with the Holy Ghost, and had received Light, Love and Courage from Heaven, to conquer the World, and to subject it to the Gospel of our Lord, and had preached for some Years in Judea, they dispersed themselves into all the Provinces of the World, each one into that which was allotted him by God. To St. Andrew fell the Province

of Scythia, as Origen says; and Sophronius adds, that he did not only preach to the Scythians, but also to the Sogdians, Sacians, and Ethiopians; and Dorotheus, and St. Isidore say the same. The Roman Martyrology says he preached in Thracia, and in Scythia; and Nicephorus says the same, and that he illuminated with the Light of the Gospel, Cappadocia, Galatia and Bitynia to the Euxine Sea. And St. Gregory Nazianzen says he excurred into Epirus, which is now called Albania; and St. John Chrysostom, that he preach'd to the Grecians. This is what we find in holy and grave Authors concerning the Preaching of St. Andrew: And there is no doubt but it was accompanied with many and great Miracles, and that he converted many People to the Faith of CHRIST our Saviour, illuminating with the Light of Heaven those that were in Darkness and the Shadow of Death. Abdias of Babylon, and other Authors write many Miracles in particular, which our Lord wrought by the holy Apostle; of which I will only recount here some which seem to me to be of Edification. St. Andrew being at Corinth, an old Man called Nicholas came to him, and told him that for threescore and fourteen Years he had lived in Impurities, letting loose the Reins to his inordinate Appetites, and giving himself up to all kind of Filthiness; and that entering a little before into a publick House to offend God, and carrying with him the Gospel, a wicked Woman of that Place with whom he desired to sin, in a great Fright thrust him from her, and besought him not to touch her, nor to come near the Place where she was, for she saw in him wonderful and mysterious Things. After this he intreated St. Andrew that he would give him a Remedy against that his so great Weakness, and inveterate Custom of sinning. The Saint set himself to pray, and fasted five Days, beseeching our Lord that he would pardon that miserable old Man, and grant him the Gift of Chastity. At the End of the five Days, the holy Apostle persevering in Prayer, he heard a Voice from Heaven which said to him, *I grant thee what thou askest me for the old Man; but my Will is, that as thou hast fasted for him, so be fast and afflict himself for himself, if he desire to be saved.* The holy Apostle commanded Nicholas to fast, and all the Christians to pray; and to beg Mercy of our Lord for him. God so heard them, that Nicholas returned home to his House, and gave all he had to the Poor, and macerated his Flesh with great Rigour, and for the Space of six Months he eat nothing but dry Bread, and drunk only a little cold Water. And having accomplished this Penance he departed out of this Life, and God revealed to St. Andrew (who at that Time was absent) that

NOVEMBER 30. that he was saved. To the End we might understand that we ought not to despair of the Salvation of any Sinner, how great soever he may be, if he truly turn to God; and that the Prayers of the Saints are very efficacious to obtain Pardon of our Lord, but that it is necessary that they may profit us, that they praying we pray also, and they fasting for us we fast also: For so their Fasting and Prayers will be fruitful to us. They say also, that there came to the holy Apostle a young Man called *Softratus*, and declared to him, that his Mother had solicited him to commit a great Wickedness, and that he would by no Means consent to her, and that his Mother was so enraged hereat, that she had accused him before the Proconsul, and that he was resolved not to speak a Word in his own Defence, that he might not discover the Wickedness of his Mother, and to suffer any Torment rather than defame her; and he besought the holy Apostle that he would vouchsafe to pray to God for him to deliver him out of the Hands of the Proconsul, and not permit him to suffer and die, seeing he was not in Fault. The holy Apostle prayed for the young Man, and the good Son, upon the Accusation of his bad Mother was condemned to be sowed up in a Sack, and St. *Andrew* was taken and cast into Prison for defending of him. The holy Apostle fell to his Prayers, and suddenly the Earth began to tremble, and the Heaven to thunder and lighten, and the Proconsul fell out of his Chair, and the People affrighted and amazed, prostrated themselves upon the Ground, and the unhappy Mother who had solicited her Son to Wickedness, and accused and persecuted him, because he would not offend God, was struck dead; and the Innocency of the young Man was known, and the Efficacy of St. *Andrew's* Prayers, and that God our Lord, although sometimes he permit his Servants to suffer, yet in the End he stands for them. St. *Andrew* making his Prayer again, our Lord allayed the Tempest, and raised those that were fallen, and gave Courage to the dismayed, and upon this Occasion many were converted, and embraced the Faith of JESUS CHRIST. Another Time they say, that in the City of *Philippi* in *Macedonia*, there were two Brothers, noble and rich, one of which had two Sons, and the other two Daughters; they agreed between themselves that the two Sons should marry the two Daughters, who were first Cousins, that the Riches and Memory of their Family might better be conserved. But when they were now ready to celebrate the Espousals, the Parents were advertised by God, that they should not marry their Children until his Servant *Andrew* came; for he would tell them what they were to do. Three Days after the holy Apostle came,

and was received by them with great Joy and Rejoicing; and they saw such a Splendor to come from his Face, that it seemed to be a Sun of a wonderful Brightness. They told him what they had resolved to do with their Children, and that they had deferred their Marriage Feast to expect him; for that God had so commanded them. He answered them, that such Marriages ought not to be, the Parties that were to marry being so near allied; that they should do Penance for what they had thought to have done, not that he did blame Marriage, which was instituted by God, but the Deformities that are committed in it. This served for the Instruction of all, and those first Cousins did not marry, following the Advice of the holy Apostle; which is conformable to what St. *Gregory* says, that although a *Roman Law* did permit first Cousins to marry together, yet Experience taught that Children were not born of such Marriages. I omit the other Miracles which are recounted in that Life which *Abdias* wrote, as well because they are not so certain and authentical, as because they are common and ordinary. These I have thought fit to relate, because they contain Instruction and Doctrine. Let us now see what happened betwixt the holy Apostle and *Egeas* the Proconsul of *Achaia*, and how he was martyred; summing up in Brief what is more largely related by the Priests and Deacons of the Church of *Achaia*, who writ (as we have said) the History of his Martyrdom. After the glorious Apostle had enlightened the other Provinces and Countries we have spoken of above, by Preaching the Doctrine of Heaven, he came to *Patras*, a City of the Province of *Achaia*; and there began to scatter abroad the Rays of the Gospel, and to draw the Souls of many Pagans out of the Slavery of Satan. This came to the Knowledge of the Proconsul *Egeas*, who endeavoured by diverse Arts, Torments, and Deaths to persuade the Christians (who were now many) to adore his false Gods. St. *Andrew* went to him, and spake to him thus: *It were all Reason, O Egeas, that thou who art a Judge of Men shouldst know thy Judge, who is in Heaven, and knowing him, shouldst honour him for true God, as he is, and cease to honour those that are not Gods.* *Egeas* said to him: *Art thou Andrew, he who destroys the Temples of the Gods, and persuades Men to receive that superstitious Sect, which the Roman Princes command to be banished out of their Empire?* Then the holy Apostle began to declare to the Proconsul the ineffable Mystery of our Redemption, and the immense Charity with which JESUS CHRIST had clothed himself with our mortal Flesh, and of his own free Will had died upon a Cross for our Sins, extolling and magnifying the sovereign Greatness

NOVEMBER 30. nefs of the same Cross, and explicating the Congruity of that hidden Mystery, and covered from the Eyes of the blind Pagans. After Egeas had heard him, he said to the holy Apostle: *Recount these Things to those that will believe them; and do thou believe me, that if thou wilt not sacrifice to the Gods, I will command thee to be put upon the Cross which thou so praisest.* St. Andrew answered, *I sacrifice every Day to the only, omnipotent, and true God, not the Smoke of Incense, nor the Flesh of Bulls, nor the Blood of Goats, but the immaculate Lamb, who being received by the Faithful, and his Blood drunken, remains as entire as before.* The End of this Discourse was, that Egeas commanded St. Andrew to be put in Prison, and the People began to raise a Tumult, and would have laid Hands upon the Proconsul, if the Saint himself had not hindered them; exhorting them out of the Prison, that they would not rebel against the Tyrant, but imitate the Patience and Meekness of JESUS CHRIST, who had sent him that they might have Occasion of meriting; and that they ought rather to entertain him courteously, and to honour him, seeing they were to receive a little Evil, and much Good from him; and intreated them that they would by no Means hinder his Martyrdom, for the Torments would pass presently, but the Reward of them would last for ever. Another Day Egeas commanded him to be brought into his Presence; and being come before him he said to him: *I presume thou hast better considered with thy self, and that thou wilt give over the Folly thou hast been in, that thou mayest enjoy the Sweetness of Life, and deliver thy self from a bitter and sad Death, which I will give thee, if thou still persist to hold CHRIST for God.* Here the Apostle answered: *He that does not believe in CHRIST, can neither have Content nor Life; as I have always preached in this Province. And even for this Reason (said Egeas) I will force thee to sacrifice to the Gods, that all the People who have been deceived by thee, may leave the Vanity of thy Doctrine, and return to acknowledge their ancient Gods. For I see that there is not a City in Achaia, where their Temples are not become desert through thy false Preaching, and seeing thou hast deceived them, it is fitting thou shouldest undeceive them; and if thou dost otherwise, prepare thyself to suffer great Torments, and at last Death upon a Cross.* To this St. Andrew answered and said: *Son of Death, and dry Wood ready for the Fire, hear me. Hitherto I have spoken gently to thee, thinking, that as a Man of Reason thou wouldst have taken Profit by it, leaving the vain Adoration of thy Gods; but seeing thou art so hardened and obstinate, I tell thee that thou must not think to move me with thy Threats and Terrors. Lo here I am,*

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NOVEMBER 30. *do what thou wilt with me; the greater the Torments are which thou shalt inflict upon me, the greater shall the Reward be which JESUS CHRIST shall give me for having suffered them for his Love, and the greater shall the Hell be, which is prepared for thee.* Egeas enraged at this, commanded him to be stript and to be scourged by seven Men, who were changed three Times. The Blows they discharged upon him were so many, that all the Flesh of the Saint was bared, and poured forth Blood. Finally Egeas seeing his Constancy, commanded him to be put upon a Cross, and not to be nailed, but to be tied to it with Cords, that his Martyrdom might be the longer. When they carried him to his Martyrdom, the People flocked about him, crying out and saying: *What has this just Man and Friend of God done, that they should crucify him?* But the holy Apostle intreated them that they would not hinder that his so great Good. And glad and rejoicing to see the Cross on which he was to die, and inflamed with the Love of his Master, and desirous to imitate him, being yet afar off, he raised his Voice, and with great Fervour of Spirit, said, *Hail, O precious Cross, that wast consecrated by the Body of my Lord, and adorned with his Members, as with precious Gems; before that JESUS CHRIST was put upon thee, thou didst terrify Men, but now thou rejoicest them, and makest them glad. I come to thee glad and rejoicing, receive me into thy Arms with Joy and Gladness. O good Cross! so beautified by the Members of CHRIST, it is long that I have desired thee; with Solicitude and Diligence I have sought for thee, now that I have found thee, receive me into thy Arms, and taking me from amongst Men, present me to my Master, that he may receive me by thee, who by thee redeemed me.* The Countenance of the holy Apostle did not change (says St. Bernard) as human Frailty is wont to do, when he saw the Cross, nor did his Blood freeze in his Veins, nor did his Hair stand on end, nor did he lose his Voice, nor did his Body tremble, nor was his Soul troubled, nor did his Judgment fail him, but the Fire of Charity which burnt in his Breast, cast forth Flames by his Mouth. How great was that Sweetness which St. Andrew felt when he saw the Cross, seeing that it sweetened the Bitterness of Death it self? What Thing can be so Unsavoury, and full of Gall, that it cannot be made sweet with that Sweetness which sweetened Death? St. Andrew was a Man like to us, and passible: But so great was his Thirst after the Cross, and with a Joy never heard of was he so rejoiced, and as it were out of himself, that he broke forth into those so sweet Words, and so full of Love. His Tongue was not a Tongue of Flesh, but a Fire which cast forth Flames; and if it was a Tongue, it was a Tongue of Fire,

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Fire,

NOVEMBER 30. Fire, and his Words were Coals burning with that Fire which CHRIST had kindled in his Bones. But it is no Wonder that our Lord who made the Fire sweet to St. Laurence, should make the Cross sweet to St. Andrew. Hitherto St. Bernard. The holy Apostle being now come to the Cross, himself pulled off his Clothes, and gave them to the Executioners; who lifted him up, and tied him to the Cross so as they had been commanded. There stood round about the Cross near twenty thousand People lamenting to see the holy Apostle, and reverencing of him; and he comforted them, and animated them to suffer like Torments for CHRIST. He remained alive two Days upon the Cross; and the People took it very ill, and cried out, and said, *There was no Reason that a Man so holy, so merciful, so modest, of so good Manners, and who taught so good Doctrine should suffer Death.* Egeas understanding that the People were incensed against him, to prevent a Tumult, and the Damage which he might fear, resolved to take the holy Apostle down from the Cross; and going himself in Person, and commanding the Executioners to take him down, and they going about to do it, were not able to come near the Body of the glorious Apostle, and stretching forth their Arms to untie him, they became stupid, and fainted, and lost their Strength, and Vigour; because the Saint raising his Voice said, *My Lord JESUS CHRIST, I beseech thee, that thou wouldest not permit this thy Servant, who for thy Love is fastened to this Cross to be taken from it; nor that he who by the Cross has known thy Greatness, be buried by a corruptible and miserable Man as is Egeas.* But thou, my Lord and Master, whom I have loved, and known, and at present confess, and desire to see, and in whom I am all that I am, receive my Spirit in Peace; for it is now Time that I go to see thee, seeing that I have so long desired thee. He having said this, a great Splendor came down from Heaven, like Lightning, and environed the Body of the Apostle, covering it from the Eyes of those that were there, which could not endure so unaccustomed a Clarity; which lasted about half an Hour, and at the Time that it vanished, the holy Apostle gave up his Soul to our Lord, upon the thirtieth Day of November, in the Year of CHRIST LXII, in the Reign of Nero.

A holy Woman, rich, and of great Quality, called *Maximilla*, took his Body, and buried it in a Sepulchre, anointing it with precious Ointment. Egeas knew of it, but dared not to punish her, because she was a powerful Woman, and he saw the People were irritated by the Death of the holy Apostle, but as he was treating about the sending of an Accusation to the Emperor against *Maximilla*, and was in publick Consistory making Information about the Case, the Devil in the

Sight of all took Possession of him, and dole-NOVEMBER fully shrieking, and crying out, he expired, and his unfortunate Death was the Occasion that many were converted to the Faith of our Lord. St. Gregory of Tours says, that on the Day of his Martyrdom was wont to flow out of the Sepulchre of St. Andrew a Kind of Manna, or most sweet Oil, some Years in a greater, and other Years in a lesser Quantity; and when the Quantity which came forth of it was little, it signified that it would be a barren Year, and when it was great, that it would be a fertile and plentiful Year. And he adds, that it sent forth such a rare and strange Fragrancy, as if it had been an aromatical Confection, and compounded of all the odoriferous, and sweet Things of the Earth; and that many Sick were cured, either anointing themselves with that Oil, or drinking of it; and that God wrought great Miracles in *Achaia*, through the Intercession of his glorious Apostle. Afterwards the Body of St. Andrew was translated to Constantinople; and of this Translation the Roman Martyrology makes Mention upon the ninth of May, joining it with the Translation of the Body of St. Luke the Evangelist, which was also made out of *Achaia*, and of St. Timothy Disciple to the Apostle St. Paul, whose Body was carried from *Ephesus*, where he died, to Constantinople. About the Time in which this Translation was made, Authors do not agree; for some refer it to the Time of Constantine the Great, and others to the Time of Constantius, his Son; as Cardinal Baronius has observed in his Annotations upon the Martyrology, and in the third Tome of his Annals. But in whatsoever Time it was, St. Hierom says, the Devils roared before his precious Reliques, and by their Howlings confessed the Virtue of his Presence. We know not how long this precious Treasure remained in Constantinople, but we know that afterwards it was translated to the City of *Amalfi*, in the Kingdom of *Naples*, and not far from the very City of *Naples*, where at present it is revered, and visited by the Faithful with great Devotion and Concourse. Out of his Sepulchre flows continually a very delicate and sweet Liquor, and sovereign for many Diseases, which are cured by it for the Merits of the holy Apostle. The blessed St. Gregory Pope, when he went to Constantinople as Legate of Pope Pelagius, sent to the Emperor *Tiberius*, obtained of him as a most rich Gift, an Arm of the Apostle St. Andrew, and an Arm of the Evangelist St. Luke, and carried them to Rome; and in the second Year of his Popedom dedicated the Church of St. Andrew, where at present is kept the Arm of the glorious Apostle; and the Head of the same Apostle is in the Church of St. Peter, which was brought to Rome, Pius II. being

NOVEM- being Pope, who went to receive it about
BER two Miles out of *Rome*, and prostrate upon
30- the Ground, and shedding many Tears,
reverenced it, and praised it with a most ele-
gant Oration. Our Lord wrought innume-
rable Miracles by his glorious Apostle, and
St. Gregory the Great writing to a Lady cal-
led *Rusticana* (who had sent him an Alms
for the Monastery of St. *Andrew*, which the
same holy Pope had built in *Rome*) speaks
thus to her: *I let you know that the Miracles*
are so many, and the Care so great that the
holy Apostle has of the Monks in his Monastery,
as if he were the particular and proper Ab-
bot of the same Monastery. And St. Gregory
of *Tours* recounts many Miracles of St. *An-*
drew, which are to be seen in the Book he
writ of the Glory of the Martyrs. I will
here only relate one, because it teaches us
the Care we ought to have of the Things
of the Church, and the Severity with which
God punishes those that violently usurp the
Goods that are consecrated to him. This
Saint says then, that a Count called *Goma-*
charius usurped an Inheritance of a certain
Church of St. *Andrew* in the City of *Aix* in
France; and that the Bishop, who was cal-
led *Leo* admonished him not to do it, for
that he should be grievously punished by God,
who would hear the Sighs and Sobs of the
Poor, that were sustained with the Rents of
that Inheritance. The Count was an Heretick,
and made no Account of the Words of the
Bishop. He fell grievously sick; and ac-
knowledgeed that it was in Punishment of his
Fault, and besought the Bishop that he would
pray to God for him, promising that God
giving him his Health, he would restore the
Goods to the Church which he had taken a-
way from it. The Bishop pray'd, and the
Count recover'd, but he scoffed at the Bi-
shop, saying, he had not recovered his Health
by his Prayers, and still retained the Inheri-
tance which belonged to the Church. The
Bishop made his Recourse to God, praying

Day and Night with many Tears, and be- NOVEM-
seeching him he would tame that unruly BER
Beast; and moved with Zeal, and the Spi- 30.
rit of our Lord, he broke all the Lamps of
the Church, saying: *No Lamp shall be light-*
ed in this Church until God had taken Ven-
geance of his Enemies. God heard him, and
sent the Count a violent and mortal Sickness;
and the unfortunate Man knowing from
whence the Evil came, sent to intreat the
Bishop to pray for him, promising to re-
store to the Church its Inheritance, and to
give it another as good as that. The Bi-
shop would not do it, notwithstanding the
Count intreated him three Times by the Mes-
sengers he sent to him: And the Count see-
ing this caused himself to be carried as well
as he could to the Bishop, and besought him,
that he would have Compassion of him, for
he would restore to the Church twice as
much as he had taken from it: And in fine,
he compelled him to enter into the Church;
but the Bishop entering into it, the Count ex-
pired, and the Church of St. *Andrew* reco-
vered its Means, which the miserable Man
had usurped. Amongst the Excellencies of
St. *Andrew* one also is, and of great Glory to
the Saint, the Order of the *Golden Fleece*,
which under his Name, Tuition, and Pro-
tection, *Philip the Good*, Duke of *Burgundy*,
and Count of *Flanders* instituted, in the Year
MCCCCXXIX, upon the tenth of *January*.
And afterwards those Estates coming to be
united to the Crown of the Kingdom of *Spain*,
the Order of the *Fleece* of St. *Andrew* was e-
steemed amongst all military Orders; and
the greatest, and most powerful Princes of
Christendom, esteemed it an Honour to be
Soldiers of St. *Andrew*, and to wear about
their Necks the Ensigns of his renowned Or-
der. Of St. *Andrew* do write, St. *Augustin*,
St. *Chrysostom*, *Peter Damian*, St. *Bernard*,
and Cardinal *Baronius*, who cites *Sopbronius*
of *Hierusalem*, affirming that St. *Andrew* was
not married.



The Month of *DECEMBER*.

The Life of St. BIBIANA Virgin, and Martyr.

DECEM-
BER.
2.

THE blessed and glorious Virgin *St. Bibiana*, was a Native of *Rome*, and very noble; the Daughter of *Flavian* and *Dafrosa*, who were Christians and Martyrs of *JESUS CHRIST*. Her Father *St. Flavian* was a Roman Knight, and Prefect of the City of *Rome*, and exercised that Office with great Praise in the Time of *Constantine the Great*; but the wicked *Julian* having obtained the supreme Power, he gave the Governments of all the Provinces subject to his Empire to Idolaters, and the most deadly Enemies of Christian Religion; and so *St. Flavian* was deprived of the Dignity of Prefect; yet for all that he did not keep his Talent idle, but employed it with great Fruit in Works of Charity. He relieved the Christians that were afflicted, and ill used by the Tyrants; visited the Needy by Day and by Night, and provided them Food and Clothes. He animated the timorous to suffer Martyrdom, and took particular Care to give honourable Burial to those who by shedding their Blood had born Witness to the Faith; and complained openly of the Injustice used against the Christians, and of the Cruelty of the Governours, and of those who took the Liberty to take away the Lives of innocent Men, to the Offence of the Laws of the *Romans*, of the Majesty of the Emperor, and of God the Lord of Emperors. This free speaking of *St. Flavian* came to the Ears of *Apronian* Prefect of the City, and he thinking himself injured, caused *St. Flavian* to be brought before him, and finding him together with all his Family to be a Christian, he commanded him, without having the least Regard to his Nobility, to be stigmatized or branded in the Face with red hot Irons (which was a Punishment only used to Slaves and Persons of a base Condition) and confiscating all his Riches, he sent him into Banishment threescore Miles out of *Rome* to the *Taurine Waters*. But the said ignominious Torment was inflicted upon *St. Fla-*

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vian with so much Cruelty by the Executioners, that in the third Day of his Banishment, whilst in Prayer he was giving Thanks to *JESUS CHRIST* for having been signed for his Servant by those Marks of his Face, he went to take Possession of the Kingdom of Heaven. *Dafrosa*, and her Daughters *Demetria* and *Bibiana*, were much confirmed in the Faith of *CHRIST*, by the Example of *St. Flavian*; and although hearing the News of his Death they were much afflicted, and accompanied it with many Tears, yet considering that by Martyrdom was opened to him the Gate of Heaven, they tempered the Bitterness of their just Grief with the Assurance of the Glory that his blessed Soul enjoyed. Only *Apronian*, with the Heart of a Tyger, rejoiced at the Death of *St. Flavian*, and persuaded himself that he should be able forthwith to make *Dafrosa*, and her Daughters, to condescend to worship the Gods of the *Romans*; and by having despoiled them of all the Goods of their Father, he held for certain that he should necessitate them to change their Mind and Religion. But the holy Women, feeling themselves eased of the Weight of earthly Riches, and by how much they saw themselves deprived of all human Help, by so much the more confiding in God, rejoiced that they had no other Refuge but the Wings of his Providence. *Apronian* then commanded them to be called to him, and with many Reasons endeavoured to persuade them to sacrifice to the Gods; but they upon the Encounter freely detesting such a Wickedness, he resolved to make them be imprisoned within their own House, having first taken away from them all Sort of Meat and Drink, and by an Edict prohibited any to be brought to them, to the End that by the Want thereof they might miserably end their Life, or else overcome by the Torment of Hunger and Thirst, they might resolve to do what he required of them: But the Design of *Apronian* had not Effect; for God miraculously nourishing

DECEM-
BER.
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DECEMBER 2. nourishing them, they were sustained in Health, and cheerful for the Space of twelve Days. The Prefect himself, and all the City were astonished hereat, and *Apronian* held for certain that some Body secretly brought them some Meat, and other Pagans attributed the Miracle to the Work of the Devil, or to Magick-Art. But the Prefect, seeing he could not overcome them this Way, resolved to set upon them by their Kinsman *Faustus*, giving him strict Charge to use his utmost Endeavour to induce *Dafrosa* and her Daughters to offer incense to the Gods. *Faustus* went presently to the House of *Dafrosa*, and asked for *Demetria* and *Bibiana*, who called by their Mother came to him; but he was amazed to see them with such fresh Countenances, as if they had been always fed amidst Delicacies and Feastings, and confessed that he had never seen them in so good Health. I believe (said he) you know very well that by the Favour of our immortal Gods, you have been kept alive until this present, within these Walls, which ought to have been your Prison and Grave, and that this Favour has been done you by them, to give you the Opportunity of coming to their Worship. Then *Dafrosa*, who was infinitely displeased that only *Faustus* of their Blood should be involved in the Darkness of Idolatry, replied, You are much mistaken, O *Faustus*, if you persuade yourself that the Idols, who have neither Sense nor Life, can give them to others. Every one knows they are the Works of Mens Hands; and therefore, if it could be done without the Offence of the Majesty of the true God, it would be a less Error to worship the Workmen, who of Brass and Marble knew how artificially to make the Images of your Gods. Temples, Priests and Sacrifices were attributed to them for no other End than to keep under Command the furious People of *Rome* with the Bridle of Religion: Nor was there ever any wise Man amongst the *Romans*, who has not looked upon as a great Folly the infinite Multitude of the Gods, who were mortal Men, and which is worse, Murderers and Adulterers, and defiled with all sorts of Vices. The God whom we adore is the Creator of Heaven and Earth, who with supreme Wisdom and Providence governs the Universe: And if he have Care even of the little Birds, and other Animals, who with Death end all their Being; much more does he take Care of Creatures endowed with Reason, and made according to his own Likeness. From him we acknowledge that we have received the Benefit of Life, and not from cold and dumb Marble-stones; who sometimes by giving lying and deceitful Answers, have made a Shew of having some Sense in them, but the Voices were formed by the Devils dwelling

in them, and by the Apostate-Angels of our God; who when he vouchsafed to send JESUS CHRIST his only Son to take human Flesh, and to clothe himself with our Nature, instantly he made them hold their Peace, and they were compelled to confess the Cause of their Silence. This Case happened to our Emperor *Augustus*, who having sacrificed a hundred Bulls to *Apollo*, at length with much Labour extorted from the Idol this last Answer: 'Tis the Will of an Hebrew Infant who is the most high God, that I leave this Seat, and return to the Centre. Wherefore from henceforward every one shall depart from our Altars without an Answer. In fine, St. *Dafrosa* so urged him with strong Arguments and Reasons for the Truth of the Christian Faith, that shedding Abundance of Tears he cast himself at her Feet, and most earnestly begged Baptism; and accordingly a holy Man, one *John* a Priest, after he had instructed him, baptized him. Shortly after, as he was giving an Account to *Apronian* of what had past betwixt him and *Dafrosa*, and of his Conversion to the Christian Religion, falling upon his Knees, and lifting up his Hands and Eyes to Heaven, he devoutly rendered up his Soul to his Creator. *Apronian* still more incensed against *Dafrosa*, for that she had converted *Faustus* to the Christian Faith, he caused her to be brought before him, and used all Art to draw her to Gentilism; but seeing he was not able to take the Name of JESUS CHRIST out of her Mouth, but by cutting off her Head, he caused her to be killed. The Death of *Dafrosa* so transpierced with Grief the Hearts of her two Daughters, that they remained as it were dead, for most tenderly loving their holy Mother, they lived rather by her Soul, than by their own. Afterwards reflecting upon themselves, with weeping Eyes they said to one another: Behold how our holy Parents, by fighting courageously, have with their Blood acquir'd to themselves a heavenly Crown, and like Soldiers of great Valour, opposing themselves in the Front to the Enemy, have rendered the Battel more easy, and more secure to us who are to follow them. O dear and holy Father, O holy and loving Mother, you see from the high Heavens our Necessities, obtain for us such Grace of God, whose Presence you happily enjoy; that living and dying worthy Children of you, and Heirs of your Virtues, we may be made Partakers of your Glory. With these, and such like affectionate Prayers the generous young Virgins prepared themselves against the furious Cruelty of *Apronian*; and about five Months after the Death of St. *Dafrosa*, *Apronian* commanded the holy Damselfs to be presented before his Tribunal. The wicked Ministers of the cruel Judge ran speedily to the House of the holy Virgins;

DECEMBER 2. gins; and they knowing very well the End for which they were come, said to them before they declared the Command of the Prefect, Behold we come whither we are called by *Apronian*: Afterwards lifting up their Eyes and Hearts to Heaven, they subjoyned, Help O Lord our Weakness, that thy Enemies may be confounded; and so going out of their House they put themselves in the Way to the Tribunal of *Apronian*. No Body had the Boldness to touch them, for they went freely of themselves; and although they were surrounded on all Sides with a great Band of Soldiers, and like innocent Lambs in the middle of a Troop of Mastiff Dogs, cheerful, and without all Fear of Danger, they went forward, feeding their Souls with holy Thoughts. Men and Women came out of their Houses to see this lovely Couple, and admiring at their so comely Comportment, and the great Serenity of their Countenances, they said, If these noble Ladies were going to be married with the prime Gentlemen of this City, they could not shew themselves more cheerful and contented. It must needs be, that either they do not understand what it is to die, or else to die for their God must be a Thing very desirable. Moreover they have seen their Parents, *Flavian* and *Dafrosa*, end their Life miserably, and they young tender Maids think they shall be able to resist Torments, and to look Death in the Face, the only Memory whereof makes the stoutest of Men to tremble. On the contrary, the good Christians secretly mingled with the Pagans, made other Discourses upon the innocent Damsels, esteeming them most happy, for going to offer themselves up to God, by the Sacrifice of Martyrdom, and with one Moment of Time to make all Eternity sure. The noble Virgins being come into the Presence of *Apronian*, he observed, not without Admiration, in their Countenances the Tranquillity of their Mind, and could not understand how a Woman's Breast could be capable of so much Generosity; and amongst other Things demanded of them in what Manner they had been sustained without Meat, the Time they were shut up in their House; or who had been so bold, that despising his Command, had secretly provided them of Food. God (answered *Demetria*) who made all Things out of nothing, and who by his wonderful Providence feeds the Birds of the Air, and the Fishes of the Sea, does not permit those to die of Hunger who serve him with their Heart. Do not suspect, O *Apronian*, that for that Space of Time was brought us any Sustenance by any living Man. Our God truly good, truly great, for the Relief of his Friends, is pleased sometimes by the Means of the Angels, otherwhiles by himself to do something to which

Nature cannot arrive, and above our Understanding Leave, O *Demetria*, (replied the Prefect) the lying Toys of the Christians, and learn of *Julian* our most happy Emperor, of the Senate, and of all the People to worship the Gods, if thou wilt not die. This our Life (subjoyned *Demetria*) which in so short Revolution of Time is ended, if it be spent for God, who has given it, it is not lost, as thou imaginest, but is exchanged for an eternal Felicity; in Comparison whereof whatsoever Pain or Torments the Cruelty of Tyrants has been able to invent, is most light and easy. And these were the last Words of *Demetria*, who knowing that the End of her Life was at Hand, bowing her Knees to the Ground, and holding her Hands strait before her Breast, and fixing her Eyes upon Heaven, with a Sigh she rendered up her Soul into the Hands of her Creator. *Bibiana* presently thought whither *Demetria* was going, and with her Eyes big with Tears she broke forth into these Words: Where dost thou leave me, most dear Sister, alone and abandoned? And how wilt thou that I live without thee? Death which separates me from thee, may it joyn me with thee, and may this Day be the last of my Life also, if I be worthy to die with thee: But if it be the Will of God that I must remain, and thou go, go in Peace happy Soul where our holy Progenitors expect thee. Embrace thou them for me, enjoy their Presence, and there redouble the Love which thou hast born me upon Earth. Hardly had *Bibiana* ended these Words, but *Demetria* falling to the Ground, in a short Time her Body remained without all Motion and Heat. *Apronian* much grieved that he had not been able to draw so much as only one of this Family to the Worship of the Gods, he resolved to use the utmost Diligence with *Bibiana*: And it seemed to him, that overcoming her, he should recover all the Reputation and Honour he had lost with the others. There was in *Rome* a very crafty and witty Woman called *Rufina*, to whom *Apronian* gave Charge to instruct *Bibiana* in the Religion of the Pagans, and to draw her from that of the Christians. This *Rufina*, having undertaken the Business, to gain the good Affection of *Bibiana*, studied to propose to her such Things as young People are for the most Part desirous of: And considering that she clothed herself with very modest Apparel, that suited rather with Christian Humility, than with her Degree, she exhorted her to change her Attire, and not to deprive herself of such Ornaments, as were not unbeseeming her Age. *Bibiana* returned her Thanks, telling her that it sufficed her to have wherewithal to defend herself from Cold, and to cover her Body; and that it was a miserable Slavery to load it with Silk,

DECEMBER 2. Silk, and Gold without Necessity. *Rufina* provided for her a very stately Lodging, and in the last Chamber a very rich Bed; but *Bibiana* being not able to take any Rest amidst those soft Feathers, whilst *Rufina* reposed, she spent in a manner all the Night in Prayer. Moreover, *Rufina* used all Diligence to find out the Gust of *Bibiana* in Meats, and prepared for her Table the most exquisite Viands she could find. She took most Gust in the more common and ordinary; and not to displease *Rufina*, who urged her much hereunto, she tasted also a little sometimes of the more delicate. *Rufina* would have carried her abroad to converse with other noble Ladies, but she, sometimes under one Pretext, sometimes under another, shewing that she did decline it, sufficiently gave the crafty Woman to understand, that Home is the Nest of Virtue and Honesty. With these and such like Demonstrations of Love, *Rufina* endeavoured to make Entrance into the Heart of *Bibiana*; and seeming to herself not to make such Entrance as she desired, one Night, after Supper, as they were alone, she spoke thus to her: Daughter, (for by no other Name ought I to call thee, seeing that I love thee, and acknowledge thee as such) look upon this House as thy own, and dispose of whatsoever is in it, freely as thou pleasest; take these Keys of my Silver and my Gold, and those of my Jewels; adorn thy fine Hair with them, enrich with them thy Neck and thy Hands, and be not severe towards thyself. Virtuous Actions, although they always deserve to be commended, yet they are more graceful in Time and Place, and for this Respect, what thou hast undertaken in the Spring of thy Years, ought to have been the Fruits of thy mature Age. 'Tis the Desire of every one to have many Followers of their Opinion, and particularly, of Parents towards their Children, in whose Persons seeming to perpetuate themselves, they study to stamp upon them all their own Affections, to make them as like themselves as may be possible. *Flavian* and *Dafrosa* deceived by this Affection, communicated to thee the Poison of their Errors. I do not blame thee, that like an obedient Child, thou hast complied with the Will of thy Elders, any one in thy Condition would have done the same; yea, I greatly compassionate thee, and judge thee worthy of Excuse, because having been nourished from thy Cradle with Documents contrary to our Religion, thou hast thought that thou oughtest to hold no other Faith, than that of those who begot thee. Education is to be corrected by Reason, and they who blindly follow the Example of their Parents, after their Ruin open their Eyes in a Precipice. I do not take away the Respect and Honour which Children owe to their Parents, but yet I affirm, that when their Parents perswade them to despise the

DECEMBER 2. immortal Gods, they ought not to obey them, impiously contradicting the Laws of all Nations, and Nature itself. *Flavian* and *Dafrosa* pertinaciously persevering in this Error, *Apronian* was forced, after he had tried all other Means, to proceed against them according to the Disposition of our Laws, and the holy Mind of the Emperor. The same *Apronian*, together with the Emperor, demands of thee as a Grace, although it be a due Debt, that thou would'st honour the immortal Gods, yea, the Gods themselves beg the same of thee. Wilt thou, perhaps, with the proud Giants, expect from Heaven the Thunderbolts of great Father *Jupiter*? Wilt thou force Torments out of the Hands of the Ministers of Justice? We ought to lay down our Lives for our Honour, Countrey, Parents, and Friends, and I also have a *Roman* Mind to do it; but to lose it for mere Obstinacy, for a childish Contention, is a very miserable thing. If thou dost not dread a shameful Death, whereby thy Nobility will be eternally defamed, what wilt thou fear? May my Eyes be shut by Death before I see such a sad Spectacle. Enough of thy Blood is spilt; the Greatness of thy House is sufficiently abased; it belongs to thee to raise it up again, and to restore it to its first Splendor. The great Riches of thy Patrimony are kept for thee, and by offering a little Incense to *Jupiter*, thou may'st return to be a Lady. Many *Roman* Knights are ambitious of thy Marriage, and not one in this City but wishes thee greater Prosperity than ever. Resolve then, without Delay; render to the Gods the Honour which is due to them; obey *Apronian*; obey the Emperor; follow the Counsel of her who loves thee, and secure thy Life and Honour. To this long Discourse of *Rufina*, *Bibiana* replied thus: The Honour of thy Courtesy, (*O Rufina*) to acknowledge me for thy Daughter, obliges me to correspond towards thee with a like Affection, and with all due Reverence to look upon thee as my Mother. As for thy Gold and Silver, do thou take a Care of that, and the precious Ornaments of Jewels, keep them for some other than for me, who am not to please Men, but God alone, and he prizes the Ornaments of the Soul. He esteems much a Diamond of solid Faith, an Emerald of Hope, a Carbuncle of burning Charity: He is delighted above measure with the Fruits; and as young Trees are more praised, and their Fruits more admired, than those of old Trees, so the Virtues of Youth are more gracious to his Sight, and more pleasing to his Palate. A Father and a Mother, after they have given Being to their Children, have not a greater Obligation than to bring up their Children in holy Manners, and to cloath their Souls with the Habits of Virtues; for the Shape of the Body is of small Importance, whilst, in the mean time, the

DECEMBER the more noble Part wants its Ornaments.
 2. This Obligation my Parents did fully satisfy, endeavouring to transfuse with their Blood all their Christian Virtues; wherefore I am infinitely obliged to God, for having made me to be born of so good a Father and Mother. Reason itself, without any other Admonitor, gives sufficiently to understand that the Adoration of Idols is a great Folly. Who is there that does not know that your Gods are the Works of Men? Believe it, if Men had Power to create Gods, they would give a Deity rather to themselves, than to others. The Statues which the Pagans adore, have no other Excellency than to be the Works of famous Artificers. Do not tell me that the Pagans adore in the Images of their Gods, the Deity which they represent, for it is a thing too clear to one that has Knowledge of ancient History, that *Saturn, Jupiter, Mercury*, and all the Rout of their Gods, were mere Men, and Sons of a Man and a Woman, and as Men lived and died. It is Injustice, Cruelty, Tyranny, to punish those with Death, who leading an innocent Life, and without the Offence either of Men, or God, did deserve to live always. God wills that I honour him, and that I give not his Honour to others; and I am to obey God, not *Apronian*, nor the Emperor. I then fear Thunderbolts when I have offended the divine Majesty; but whilst I am innocent, let Men arm themselves against me with all Machines of Torments, I will go to meet them, to receive them every one, if my Body shall be capable to receive so many. If thou confessest that we ought to lay down our Life for our Parents, Countrey, and Friends, much rather ought we to do it for God, to whom we are infinitely obliged. To die rather in one Manner than another, is of small Importance, for the Cause of dying is what renders Death disgraceful or honourable, and those who die innocent for CHRIST, shall ever be glorious. Do not pity me, nor afflict thyself for me, if it shall please God to favour me with the Crown of Martyrdom; and didst thou understand what it imports so to exchange Life, thou wouldst bear me a holy Envy. Who dies generously, acquires to himself and his Family great Glory, and I will endeavour, what lies in me, that neither by base Cowardise, nor any unworthy Action, my Lineage be maculated. As for my hereditary Riches, I had lost all Affection to them before they were taken away from me, and if they were to return again into my Power, I would not accept of them but to relieve the poor Christians in their Necessities, as my Father did. I offer Incense to *Jupiter*! May my Body burn alive in the Fire, before my Heart conceive such a Wickedness. From my Childhood I was espoused to JESUS CHRIST, by *Flavian* my Father, and by *Dasrofa* my Mother.
 TOM. II.

DECEMBER the more noble Part wants its Ornaments.
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 ther, so the Knights of *Rome* may cast their Thoughts upon somebody else; and if every one desires my Good, as thou affirmest, they ought to rejoice that I have placed my Mind so high. I honour the true and living God, and keep his Commandments, not those of perverse Men. I serve God with all my Heart, a Lord so rich and liberal, that he recompenses every the least Work, Thought, or Sigh for his Love, with an infinite Reward, and with the continual Presence of himself, makes his Followers eternally happy and blessed. *Rufina* perceiving she was still worsted by *Bibiana* in all her Reasonings with her, she resolved to fall upon her with another Sort of Weapons, and so said to her, I see, Daughter, thou art not capable of my Counsels, and that thou dost not understand thy own Good; know that I have an absolute Authority from the Prefect over thy Person, and even to take away thy Life. I can, in Correction of thy Perfidiousness, inflict upon thee any rigorous Punishment whatsoever, seeing thou wouldst not make Use of my Goodness: But do not force me to that which not only my Nature abhors, but also does not suit with thy Delicateness. *Bibiana* mildly answer'd her: I am not in thy Power without the Will of my God, of whom I ask no other thing, if it be his Pleasure that thou afflict my Body with a thousand Wounds, than that he arm my Heart with that Fortitude, by which holy *Job* obtained the Title of most patient. *Rufina* made many Proofs of the Virtue of *Bibiana*, made Trial of her after many Ways, and used all Stratagems, but always in vain; wherefore, wearied out with the Combat, and overcome by her own Impatience, she began cruelly to whip her every Day with Rods. *Bibiana* was in the Hands of this Woman five Months and eleven Days, for so much Time passed between the Death of St. *Demetria* and hers. What the tender and delicate Virgin suffered in the House of *Rufina* in so many Days, it is easier to imagine than to recount; and although the indiscreet Matron had not been otherwise cruel to her, but only in beating of her, there is no doubt but this was a continual, and a long Martyrdom. *Bibiana* accustomed her Body to Torments, and after the Manner of valiant Warriours, she exercised herself privately, that she might be able afterwards in her time, appearing in Publick, to shew her Courage. *Rufina* could not understand how, in a young Maid of fifteen Years old, there could be so much Judgment to confront an aged Prudence, and so much Courage and Strength to resist continual Suffering. But we might rather wonder, that she did not sometime or other fall down dead at her Feet, under so many Blows, if we did not believe that God miraculously conserved her for a more noble Triumph. *Rufina* seemed to

DECEMBER 2. to herself to have made Use of whatsoever her Wit could invent to induce the Virgin to sacrifice to the Gods, and so she determined to carry her back to *Apronian*; but that she might do her utmost, she resolved first to make this other Assault; and so turning towards her, spoke thus to her: So long I have demonstrated to thee the Errors which lead thee to Death, that if thou hadst not made thyself deaf to my Admonitions, thou wouldst by this have changed thy Opinion; but because thou wilt be too wise, and thy Obstinacy renders thee unworthy of Pity, prepare thyself immediately to return to appear before *Apronian*, where such Boldness shall not have Force, and thou shalt know, but too late, thy Lightness. Put before thy Eyes on the one side, his Sacrifice to the immortal Gods, on the other, a Band of fierce Ministers, who with painful Instruments are ready to give thee a shameful Death. Make Choice now of what thou likest best, either to sacrifice, or to die: There is no Mean; obey and live, misbelieve and die; *Rufina* speaks no more to thee. Instantly *Bibiana* replied, In vain dost thou weary thyself with me, for thou oughtest now to have known by a thousand Proofs, that I cannot go out of that Path, that leads to a happy Life; and unhappy is she, who puts herself in the Course of thy Counsels, to fall into an Abyss of Miseries. I know no other but JESUS CHRIST. Thou shewest well that thou dost not sufficiently understand things, whilst thou dispraisest Constancy in the Faith, by calling it Obstinacy. I have not so tender a Heart that I am not able to stand before the Face of the angry Prefect. The Freedom of my Mind comes from Heaven, and therefore is not enfeebled before Men. I am resolved rather to die, than to defile my Innocency with the Uncleaness of Idolatry. I cast myself into the Arms of Death; and the End of this Life shall be the Beginning of Life eternal. What dost thou think of, *Rufina*? Why do we delay? Let us go, let us go whither the Light of Heaven leads me, amongst the Squadrons of Impiety. And thou, unhappy Mistress of Errors, cease to draw after thee miserable Souls, to encrease by their Ruin the Pains which in Hell are prepared for thee by the Devils. These Words of *Bibiana* pricked to the quick the Soul of *Rufina*, whereupon, inflamed with Anger and Wrath, having drawn her suddenly out of the House, she led her to *Apronian*, and with sharp Taunts galled her along the Streets. Such Impudence in a young Girl? Thou the Daughter of *Flavian* and *Dafrosa*? Thy Manners are too too different from theirs. But, go thy Ways; thou shalt have no more to do with *Rufina*, but with *Apronian*. *Bibiana* did not give Ear to the Words of *Rufina*, but wholly converting her Thoughts towards God, she went on,

preparing herself by interior Prayer, to die well, and to receive the Crown of Martyrdom. Being now come into the Presence of *Apronian*, he demanded of *Rufina*, what News she brought him of *Bibiana*? And she answered, I bring thee that which I would not, as well for her Service, as for thy Satisfaction. From the first Day thou hast given her into my Custody, I have turned myself to her with all Affection to love her as my Daughter, and have used towards her all Expressions of Love and Courtesy I could imagine. I have studied to draw her from the contemptible Sect of the Christians, and by lively Reasons endeavoured to imprint in her Mind our Religion; but I have wearied myself in vain; I have lost my Time and Labour; I have cast my Words to the Wind. She with the hardness of an Adamant has always rejected them, and has shewed herself to me every Day more stubborn and obstinate. Whence, forced to make Use of the Authority given me by thee, I have whipp'd her every Day, but she never has given me any Sign of Amendment, or Repentance; yea, out of her Mouth I have been able to get nothing but Words in Contempt of the most holy Gods. Wherefore, despairing of her Cure, as does the prudent Physician, when his Patient has lost all Sense of his Malady, I have brought her here back again to thee, that thou mayst take that Resolution concerning her, which shall occur to thy Prudence. Then the Prefect turning himself towards *Bibiana*, What answerest thou (said he) to this Account of *Rufina*? *Bibiana* confessed it was all most true. Thou carriest thyself like a noble Lady, as thou art born, indeed, (replied *Apronian*) freely to confess thy Errors; and although what is done cannot be undone, it may, notwithstanding, easily be corrected. Be wise in time, of thy Mouth does depend Life, and Death. It is proposed to thee to sacrifice in Honour of the Gods, the Conservers of this City. Consider well thy Answer before thou speak it. With one Yes, thou savest thy Life, and Honour; with one No, thou procurest thy Death, and Infamy. I declare myself, (instantly answer'd *Bibiana*) that I do not adore your false Gods, who are Devils, but I worship JESUS CHRIST, the Son of the true God; and if I had the Space of a whole Age to consider, thou shouldest receive from me no other Answer; my Tongue can say nothing but what my Heart dictates to it. O saucy Boldness! O unbecoming Impudence in a young Girl, exclaimed the Prefect! Hast thou then made so little Account of the Counsels of *Rufina*, whom I myself honour as a Mistress of Religion? And dost thou also in my Presence go on to blaspheme the Gods? Then *Rufina* added, saying, Know, *Apronian*, that the Obstinacy of the Christians is such, that if Ju-

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DECEMBER 2. *piter* himself should come down from Heaven to teach them the Truth, they would not give Ear to him. And there is no doubt of it, subjoynd *Bibiana*, we should be Fools indeed, if we would rather give Credit to wicked Men, whom you have chosen to yourselves for Gods, than to the infinite Wisdom of the most holy God. I see (said *Apronian* turning himself to those that were present) that what *Rufina* has observed of this wicked Sect is most true. But I will make this foolish Girl know that my Punishments are not Things to be jested at. Scoff like a Child (answered *Bibiana*) at the Fortitude of the Martyrs; and because thou canst not master the Castle of their Mind, direct thy Batteries against the Rampiers of their earthly Bodies; and these being beaten down, boast thyself of a Victory, for which no Body contrasted with thee, for we ourselves offer our Bodies to Torments. O how dost thou presume of thyself (replied the Prefect) O how vain art thou; here is not Place for Discourses. *Julian* the pious, happy, great Emperor of the World, wills that all those who are subject to his Laws, honour the Gods whom he adores; this his Will obliges thee also to do the same, who art a *Roman*. *Apronian*, Prefect of the City of *Rome*, Executor of the Imperial Decrees, commands Obedience to *Bibiana*; she refusing to obey, he thunders over her Head the Sentence of Death. The Ladies that accompanied *Rufina* grew pale at these Words of the Prefect, and the like did not a few Men also; and all wished that *Bibiana*, by unsaying what she had said, would free herself from so great Evils. But she with a generous Courage made Answer to *Apronian*: *Julian*, a cruel, impious, unhappy and sacrilegious Tyrant, who after twenty Years of Christianity has renounced our Faith, I am not obliged to obey, nor will I obey him; and much less will I obey thee the Instrument of his Wickedness, and of the Devil. Execute in God's Name the Sentence upon me; feed thy Paunch with my Blood, merciless Beast. Then *Apronian* in a great Fury raised himself upon his Feet, and mad with Anger, commanded the Sergeants that stood round about him to whip *Bibiana* with leaden Whips, until her Soul should leave her Body: And they forthwith approaching to the Virgin, stripped her to the Waste, and with her Hands behind her tied her to a certain Pillar, which was there in a Gallery. The most chaste Damsel felt an infinite Grief to see herself so naked before such a Multitude of Men, and the Executioners seemed slow to her in striking of her; for she desired with the Purple of her own Blood to cover that her Nakedness. These leaden Whips were certain little Cords tied together in the Top, at the Ends where-

of did hang Balls of Lead strung upon them, DECEMBER 2. made in the Form of great Acorns. With these Whips the merciless Executioners began to discharge a whole Tempest of Blows upon the Body of *Bibiana*; and this Torment lasted so long, that the first being wearied out, it was necessary for others to succeed in their Places. Sometimes they stopped their Blows, either out of Compassion towards that most delicate Body, or else out of Weariness, but to the holy Virgin's greater Torment; for beating and bruising the Flesh without breaking of it, and Abundance of Blood gathering thither, it put her to more Pain than if it had been made to run out by Blows. Notwithstanding there flowed from divers Places Streams of Blood, which falling upon the Snow of her virginal Breast, opened Fountains of Tears in the Eyes of the Beholders: Nor could *Rufina* herself (although she much endeavoured it) forbear lamenting and compassionating the Saint. Amidst these sharp Torments *Bibiana* lifting up her Heart to God, in this Manner offered to him the Victim of her Body: My Lord JESUS CHRIST, who clothed with the Spoils of our Mortality didst shed such an Abundance of Blood in thy most bitter Passion for the Salvation of my Soul, receive the few Drops which thy humble Servant presents unto thee. If I have not served thee as I ought, pardon human Frailty the Negligence, compassionate the Errors by thy infinite Benignity, do not for this Regard subtract from me Forces to endure this Pain; make me to overcome thy Enemies, so the Praise of the Victory shall be wholly thine, and not of my Weakness. Let the Adorers of Idols be confounded, and let all the Powers of the World yield to thy holy Name. In the mean Time the bloody Executioners seeing that *Bibiana* continued with great Strength, and shewed great Vigour in her Speech, they began to direct the Blows of their Whips towards her holy Face, whereby her Temples and Brain being hurt, bending her Neck, and bowing her Head towards her Breast, she expired, in the Year of our Lord CCCLXII, and fifteenth of her Age; pouring out much Blood by her Mouth, herewith to consecrate that Tongue, which had so valiantly defended the Honour of God; and her most pure Soul, loosed from the Bonds of Mortality, lightly flying up to Heaven, went to accompany her holy Kindred amongst the blessed Spirits. *Apronian* more and more enraged, commanded the Body of the Saint to be cast into the open Place, called *Forum Tauri*, the Beast Market, and that no Body under Pain of his Displeasure should dare to give it Burial. Here the Body of St. *Bibiana* remained two Days; and according to others four whole Days, without being eaten up; or touched by the Dogs, who bore her more

DECEMBER 2. more Respect, than the bestial Rage of *Apronian* had done. But in the fourth Night it was buried by a holy Priest called *John*, and other Christians, in the Saint's own House, near the Bodies of St. *Demetria*, and of St. *Dafrosa*, hard by the Palace of *Licinius*. In the first Year of the Emperor *Jovinian*, Successor to *Julian* the Apostate, *Olympina* a most holy Matron, built a sumptuous Church, called from her Name *Olympiana*, over the Sepulchers of St. *Bibiana*, St. *Demetria*, and St. *Dafrosa*. This Church about a hundred Years after was repaired by St. *Simplicius* Pope, and was solemnly consecrated by *Honorius* III. in the Year MDCXXIV. And the Bodies of St. *Bibiana*, St. *Demetria* and St. *Dafrosa*, being found in the Year MDCXXIV, in the said Church, it was repaired and adorned by *Urban* VIII. in the Year MDCXXVI. The Devotion to the Church of St. *Bibiana* was much encreased by the many Favours which the Saint was pleased to do for those who addressed themselves to her Intercession, and particularly for such as were troubled with the Falling Sickness. Hence we read in ancient Manuscripts, in the Title of her Life: *The Passion of St. Bibiana Virgin, and Martyr, who frees from the Falling Sickness*. In her Church is a Pillar of red Marble, to which it is believed that St. *Bibiana* was tied when she was whipped with leaden Whips. The Powder of this Stone is taken in Drink for the Falling-Sickness; and devout Persons say, it is sovereign against all Infirmities. It was necessary to inclose this Pillar within Iron Bars, because in a short Time, by the Multitude of People who scraped it with Knives and Files, it would have been reduced to nothing. And there grows an Herb about the Church, which is called the Herb of St. *Bibiana*; which dried and beaten to Powder, and taken in Drink, has the same Effects with the Dust of the Pillar. And to this Day is conserved in the Sacristy an ancient Picture of St. *Bibiana* standing, with a Branch of the said Herb in her right Hand; which Picture was caused to be made by *Philip* of *Siena*, Dean of the *Camera A-*

postolica: Now certainly a Man of his Gravity would not have caused St. *Bibiana* to have been thus painted, with a Branch of that Herb in her Hand, instead of a Whip, the Instrument of her Martyrdom, without great Reason, and upon Consideration of the Virtue of the abovesaid Herb. If I should recount all the Miracles she has wrought, they would make a long Story; one I may not omit, which happened in our Times, which his Holiness coming to the Knowledge of, commanded to be recorded. Master *Bartbolomew de Rossi*, a Carver, going one Saturday Morning, the four and twentieth of *August*, in the Year MDCXXIV, to the Church of St. *Bibiana*, and having ascended a Scaffold, made to work commodiously about the Body of the Church, whilst he went overseeing the Work of his Servants, he set his Foot through Inadvertency upon the End of a thin Board, which flying up with his Weight, he without being able to help himself, fell plumb-right down upon the Pavement of Marble from the foresaid Scaffold, above five and twenty Palms high, without taking any Hurt at all. A little after (saith the Author of this Life in *Italian*) I met him, and asking him how his Work went forwards; well (said he) but even now I did not believe that I should ever finished it, by Reason of the Danger I have escaped; and am alive through the Favour of St. *Bibiana*; to whom, as I was falling through the Air, I recommended myself; and so departing from me he returned to his Shop safe and sound: St. *Bibiana* would not that he who laboured for her Service should receive any Harm in his Person. The little we have here said concerning St. *Bibiana*, is taken out of her Life in *Italian*, gathered out of the Manuscripts of St. *Mary Major*, and dedicated to the most Illustrious and most Reverend Lord *Franciotti*, Auditor of the *Camera*, and licensed by the ordinary Censor of Books printed at *Rome*. The *Roman Martyrology* makes mention of St. *Bibiana* upon the second of *December*, and the Church celebrates her Feast the same Day with a Semidouble Office.



The Life of St. FRANCIS XAVERIUS, of the Society of JESUS, Confessor.

DECEMBER 3. Amongst the other ancient and illustrious Families, which in the Kingdom of *Navarre* are called the House of *Armeria*, there are two, the Family of *Xavier*, and the Family of *Alpizcueta*, the which were joined in one; *Martin* of *Alpizcueta* Head of his House and Family marrying

with Madam *Jane Xavier*, Heiress also of her Family. These noble Persons had one only Daughter, Heiress of both Families, who was called *Mary*, and was married to Don *John Jaso*, a noble and rich Man; and for his Learning and Prudence much esteemed in the Kingdom of *Navarre*, and chief Counsellor

DECEMBER 3. Counsellor and Minister of King *John III.* Don *John Jaso*, and Madam *Mary* of *Xavier*, and *Alpizcuenta* had many Children, and the youngest of them all (like another *David*) was our *Francis Xaverius*, who was born in the Castle of *Xavier*, belonging to his Ancestors, near the City of *Pampelona*. His happy Birth was in the Year MCCCCXCVII, *Alexander VI.* being Pope, and *Maximilian I.* Emperor, and *Ferdinand* and *Elizabeth* King and Queen of *Castile*, and the above-named *John III.* King of *Navarre*. His Parents brought up their Son *Francis* very piously and carefully, as well because he was the youngest of all their Children, as also by Reason of his sweet and quiet Disposition, Grace and Modesty, which shone forth in his tender Years. They procured he should be taught his first Rudiments by good Masters; and he having learn'd them with great Aptness, Quickness, and Liveliness of Wit, they sent him to the University of *Paris*, there to study the other higher Sciences; for notwithstanding his other Brothers followed Soldiery, to get military Glory and Honour, our *Francis* inclined himself more to Learning, and the Study of Wisdom, hoping by this Means to obtain greater Rewards to the encreasing of the Honour of his Family, than his Brothers should by their Lance and Sword. He studied at *Paris* with so good Success the Course of his Philosophy, that he took the Degree of Master of Arts, and afterwards read Philosophy in the same University, with great Approbation, Profit and Applause of his Scholars. He had for his Schoolfellow in the Studies of Philosophy, and for Chamberfellow Father *Peter Faber*, of the Countrey of *Savoy*: And at the same Time as they were making an End of their Course, the blessed Father *St. Ignatius* of *Loyola* (who by the Inspiration of Almighty God was come to *Paris* to prosecute his Studies) joyn'd himself to their Company to dwell with them; and by his holy and admirable Conversations, so gained his two Companions, that they resolved to follow him in his holy Intentions and Purposes, although *Peter Faber* did wholly and in all Things more easily subject himself to the Direction and Will of *St. Ignatius*. *Francis Xaverius* in the Beginning was more obstinate; for he was of a more jocund and active Nature, and his Hopes of rising and being great in the World, founded in his noble Birth, Wit, Learning, and other good Parts, held him bound with stronger Chains; but at last he yielded himself to the Virtue and Example of the blessed Father; and the Grace of our Lord who called him, was of more Force than depraved Nature which detained him. He did the spiritual Exercises given him by *St. Ignatius*; made a general Confession

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of his whole Life; he did great Penances; and, amongst others, was four Days without eating any Thing; and was so chang'd in his Desires, Affections, and Designs, that afterwards he did not know himself. He being at *Paris*, his Father *Don Jaso*, writ a Letter to his Daughter *Magdalen Jaso*, who having been one of the Queen's Ladies, had made herself a discalced Nun, in the Convent of *St. Clare* at *Gandia*, and lived there with wonderful Example and Fame of Sanctity, by Reason of certain Miracles which God wrought by her. In this Letter the Father gave an Account to his Daughter of his domestical Affairs, and of his Children; and amongst other Things told her, that her Brother *Francis* was well, and that he profited in his Studies, but that he put him to great Expences: And the good Sister *Magdalen*, being enlightened by God, answered her Father, beseeching him not to cease to provide her Brother *Francis* of whatsoever he required, although it were needful to sell his Houses; for that without Doubt he was to be a great Apostle of the *Indies*, and as a chosen Vessel of our Lord, should carry his holy Name through many and diverse barbarous Countries and Nations, illuminating them with the Light of the holy Gospel. And what God revealed to this holy Virgin concerning her Brother, we shall see afterwards how well it was fulfilled.

The holy Father *Francis*, by conversing with *St. Ignatius*, was so inflamed in the Love of our Lord, and in the Desire of mortifying himself, and overcoming all the Passions, Appetites and Gusts, which he had in the World, that because he was a very strong young Man, and very nimble in running and leaping, and had much gloried in this Grace, and had been esteemed for it by the other Students, he resolved to make a Sacrifice of his Body, and to bind his Arms and Thighs very strait with certain little knotted Cords, that he might not be able to run nor leap. And the Cords by little and little entering into his Flesh, caused him sharp and grievous Pains, which tormented and afflicted him; the which he bore with great Patience and Dissimulation, without any Body's being able to perceive what he suffered. Upon the Feast of the Assumption of our Lady, in the Year MDXXXIV, he made a Vow with the rest of the Companions of our blessed Father *St. Ignatius* to go to *Jerusalem* at a certain Time; and having ended their Studies of Divinity, the nine Companions departed from *Paris* upon the fifteenth of *November*, in the Year MDXXXVI, for *Venice*, where their blessed Father and Master *St. Ignatius* was expecting of them, according to what he had agreed with them: They all went on Foot, loaded with their Writings, and passed through *Germany* amongst the Here-

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ticks

DECEMBER 3. ticks in the midst of Winter, which that Year was very sharp and cold, and with the great Incommodities which poor People in long Journeys are wont to suffer: But our *Xaverius* bore them all with great Patience and Joy, remembering that he suffered them for God our Lord. But there happened to him in this Journey a very particular, rare, and wonderful Thing. His Fervour and Desire of Suffering, and mortifying himself for CHRIST being very great, he made no Account of the Pain he felt by the little knotted Cords, with which we said he girded his Thighs and Arms; nor did he loose them for his Journey, believing perhaps that they would be no Impediment to him, although the Pain did encrease. But it happened to him quite otherwise, for by the Motion and Agitation of his Journey, the Cords entered so far into the Flesh, that the Knots were covered, and the Wounds were made very deep, and the Pain was so encreased, that the good Father was not able to go any further, and discovered to his Companions that he was forced to stop, and the Cause of his Evil. They carried him with great Difficulty to the next Town, called for a Surgeon, discovered the Wounds, and saw the Cords sunk so deep into the Flesh, and covered with it, that the Surgeon (wondering much at that Kind of Penance) said plainly, that there was no Remedy to be had for the Evil, because the Cords could not be drawn forth, without making many and great Wounds in the Flesh. All the Companions much resented the Grievance of Father *Francis*, and he was more afflicted for their Trouble, than for his own proper Pains, to see that his Companions would not leave him, nor was he able to go forwards with them. Human Remedies failing, they betook themselves to divine; they all spent that Night in Prayer, beseeching our Lord with all Earnestness, and Confidence, that he would put to his helping Hand, and remedy so great an Evil. Our Lord heard them (who always hears his Servants) and in the Morning they found the Cords broken out of the Flesh, the Wounds healed, and the Father in so good Strength, that he was able to prosecute his Journey, all of them giving incessant Thanks to the Worker of so great Wonders; and with great Content and Joy they finished their Journey, and arrived at *Venice* upon the Eighth of *January* in the Year MDXXXVII, where they found the blessed Father *St. Ignatius*, and were received by him with that spiritual Comfort which it is easy to imagine.

Here at *Venice* the ten Companions divided themselves into two Hospitals, to serve the Poor, and to exercise their Humility and Charity, whilst the Time should come of their embarking for *Jerusalem*. The Hos-

pital of the Incurable was in *St. Francis's* Part, and he assisted the Sick with extreme Fervour and Spirit; he made their Beds, swept their Chambers, and employed himself in other most humble and vile Offices; and because there were many that were sick of contagious Infirmities, and with loathsome Ulcers, he ever served those who were in greatest Necessity. Amongst others there was one, who by Reason of the filthy Matter that ran from him, and the stinking Smell that came from his whole Body caused in him a great Horror, and he felt a great Repugnancy in serving of him; but to overcome himself, and to get the perfect Victory over himself, looking upon him as if he had been the very Person of JESUS CHRIST our Redeemer, whom he served in the poor Man, over and again he licked his Ulcers, and sucked the Matter which ran out of them; and with so signal a Victory our Lord infused into him afterwards a very singular Grace, that no Ulcers, how filthy and fetid soever, caused in him any loathing, but rather a sweet Devotion. Of such Force is a fervorous Act wrought with a great Charity to overcome the proud Giant, and he being overthrown, to defeat and put to Flight the whole Army of Enemies. From *Venice* the good Father *St. Francis* departed for *Rome*, together with the other Fathers that were come from *Paris*, to beg the Benediction of his Holiness, to go to *Jerusalem*. It was the Time of Lent, and very rainy; they went on Foot begging Alms, and fasting every Day, and eating only what was given them for the Love of God: Amongst them all our *St. Francis* still excelled in the Love of Poverty, and in Cheerfulness and Courage in Suffering. At *Rome* he disputed before his Holiness Pope *Paul III.* who at that Time was the Vicar of CHRIST upon Earth, and with his Blessing and a good Alms that he gave them for their Voyage, he returned with his Companions to *Venice*, where, in this Year MDXXXVII, upon *St. John Baptist's* Day, he was ordained Priest with the other Companions that were not Priests, they all making a Vow of Chastity, and voluntary Poverty in the Hands of the Nuncio of his Holiness. From thence they dispersed themselves through divers Towns of the Dominion of *Venice*, to prepare themselves (whilst the Time designed for their Journey to *Jerusalem* was accomplished) to say their first Mass with greater Purity and Devotion, and the Fathers *Xaverius* and *Salmeron*, retired themselves to a little Village, four Miles from *Padua*, called *Monceli*, into a poor bleak Cottage, exposed to the Wind, with very little Defence against the Heat and Cold, Rain and Winds; and for this Regard much to the Gust of the fervorous Spirit of our Saint. He remained here forty Days; his

DECEMBER 3. his Bed was a little Straw upon the Ground, his Food were Scraps of Bread gathered from Door to Door; his Disciplines were daily, a Hair-Shirt continual, Prayer perpetual, spending the Day, and the greatest Part of the Night in Reading, Meditation, and Contemplation of divine Things, which he principally sought after in that Place. He celebrated his first Mass at *Vincentia*, where the blessed Father St. Ignatius was, and celebrated it with so many Tears of spiritual Joy, that all that were present, with only seeing him, wept abundantly, and from thence forward, for the whole Time of his Life, he so prepared himself to say Mass, as if it had been his first. Here at *Vincentia* he fell grievously sick with another of his Companions; they carried them to the Hospital, and by Reason of the Poverty of that House, they were both forced to lie in the same Bed, rejoicing to pay this Tribute to holy Poverty. But in this abandoned and poor Condition our Lord comforted his Servant St. Francis, visiting him by Means of the great Doctor of the Church, St. Jerome, to whom he was very devout. The holy Doctor appeared to him in a glorious and venerable Shape; and approaching to his Bed, he spoke to him like a very familiar Friend with very loving Words, amongst which he said to him: Greater Tempests of Labours expect thee at *Bolonia*, where thou shalt pass this Winter; and of thy Companions, some shall go to *Rome*, others to *Padua*, others to *Ferrara*, and others to *Siena*; and as the Saint said, so it came to pass; for that was the Tract and Order of God, who went on conducting our Fathers, and dispersing them throughout the Places in which he would have them to serve him: Now by Reason of the War which was betwixt the *Great Turk* and the *Venetians*, they could not pass to *Jerusalem*; and so having complied with the Obligation of their Vow, they divided themselves through those Places which we have said; and it fell to our St. Francis to go with Father *Bobadilla* to *Bolonia*. There that Winter by the great Colds, extreme Poverty, and Want of all Conveniencies, and his continual Labours he fell sick of a Quartan Ague, and so lost his Strength and Colour, that he seemed rather a dead Body than a living Man. But the Love and Spirit of our Lord living in the holy Father, the same Lord sustained the Weakness of his Body with his Grace, and strengthened his Heart; for as if he had been in very good Health, he spent his Time in Preaching to all the People in publick Places, in teaching Children the Christian Doctrine, in visiting the Hospitals and Prisons, in hearing the Confessions of many who bitterly bewailed their Sins, and came to confess to him. He answered those that came to ask Counsel of

him, and desired to know how to please God; and by this Means, and by his sweet and holy Conversation, he wrought wonderful Fruit in the City and University of *Bolonia*; and in it does remain to this very Day the Memory of his heavenly Doctrine, and admirable Communication; and the House in which he then dwelt as a poor Man, was afterwards given to the Society; and converted into an Oratory of great Devotion. From *Bolonia*, in the middle of Lent, in the Year MDXXXVIII, our St. Francis, called by St. Ignatius, went to *Rome*, where all the Fathers assembled together to settle and establish the Matters of the Religion which they pretended to found, the which they did after diverse Consultations, accompanied with many and fervent Prayers, Watchings, Tears, and Penances, with a most ardent Desire of pleasing our Lord only, and seeking in all Things his greater Glory and the Good of Souls. At this Time *Xaverius* preached at *Rome*, in the Church of St. Laurence in *Damasus*, and by his Sermons, and by his Companions other pious Labourers, the People were awaked (as it were out of a deep Sleep) to treat about the reforming of their Lives, bidding adieu to their Pleasures and Vices, in which they were buried, and to confess and communicate more frequently, and to renew the ancient Use of the Primitive Church, which from that holy City, by the Industry and Perseverance of the Society (although in the Beginning not without great Contradiction) was spread, and extended through the other Provinces and Nations of Christendom.

Whilst Father Francis, and the other Fathers his Companions were thus well employed, the most gracious Prince, *John III.* King of *Portugal* writ to *Peter Mascarenias*, his Ambassador at *Rome*, that he should by all Means obtain for him of Father Ignatius, six Fathers for the *East-Indies*; and that if it were necessary, he should speak in his Name to the Pope, and beseech him to command them to go: For he desired more to subject those blind and barbarous People to the Yoke of CHRIST our Lord, than to his own Crown and Empire. For this great Enterprize were designed by the blessed Father St. Ignatius, (to whom the Pope remitted the Petition of the King) the Fathers *Simon Rodriguez*, a *Portuguese*, and *Nicholas Bobadilla* of *Castile*. Father *Simon*, although he had a quartan Ague, departed immediately from *Rome* for *Portugal* by Sea, and with him another Father *Paul Camertes* an *Italian*. Father *Bobadilla* was called out of *Calabria* for the same Voyage. He arrived at *Rome* much wearied with his Journey, and with a sore Leg at the Time that the Ambassador *Peter Mascarenias* was just upon going for *Portugal*, but would by no Means depart

DECEMBER 3. depart without a second Companion; nor was *Bobadilla* able to go along with him, by Reason of his Indisposition. Then our blessed Father, St. *Ignatius*, who was sick in Bed, made his Prayer, and illuminated with Light from Heaven, called Father *Francis Xaverius*, and declared to him that it was the Will of God he should undertake that Exploit, and that accordingly he recommended it to him, confiding in his Prudence, and in the Grace of our Lord who called him, and would make Use of him for the Manifestation of his holy Name in those Provinces and Kingdoms, and the good Father, with great Joy, and Fervour of Spirit, offered himself forthwith to the Labour; and the Day following having taken the Blessing of his Holiness, embracing his Brethren, he departed from *Rome* with the Ambassador, with only his Breviary, as if he had gone to visit some Church in *Rome*. And it is no wonder that Father *Francis* received great Joy and Jubilee in his Soul in that Journey, for he had many signal and great Pledges that God our Lord would make Use of him, as of a chosen Vessel, to carry his holy Name through the *Indies*, and to illuminate with the Light of the Gospel innumerable Souls of Pagans, that were buried in the Shadow of Death. For one time when he was asleep, he dream'd that he was carrying upon his Back an *Indian*, so heavy, that he wearied him, and even broke his Bones, as himself told Father *James Lainez*, who lay by him in the same Chamber. Another time our Lord shewed him the Labours he was to suffer for him in that Enterprize, and gave him so great Spirit and Courage, that although they were so great, he was not dismay'd at them, but, on the contrary, began to cry out, and say, More, more, more, offering himself to all the Labours and Crosses which our Lord would please to give him. And for this Regard, long before St. *Ignatius* charged him with this Expedition, he spoke of it with great Gust, and Desire of being employ'd in it; for our Lord, whose Pleasure it was to make Use of him, went preventing and disposing him for it.

In the Way from *Rome* to *Portugal*, he gained to God *Peter Mascareneas*, and all his Servants, by his extraordinary good Example, Humility, and Modesty. He kept, above all things, religious Observance, and set Times of Prayer. He was loving and courteous in his Words, gracious and pleasant in his Answers, easy to all that desired to see him, and converse with him: He fled Honour as much as others follow it; and to help his Companions in spiritual things, he had a wonderful Art in obliging of them. He animated the Weary, and help'd those who were least able to help themselves, and comforted all. He was the first at Labour, and the last at Rest, and to accommodate others, he incommoded

himself. In this Journey also some of the Servants of the Ambassador met with great Dangers, out of which our Lord delivered them by Means of Father *Francis*; for passing the *Alps*, the Secretary of the Ambassador fell into an immense Depth of Snow, and when he was now without all Remedy, the Father drew him out. Another Servant, who carried away by the Stream of a great River, was ready to be drowned, praying for him, he miraculously delivered him. Another who had behaved himself rudely, and in Punishment of his Sin, and for not having believed Father *Francis*, fell down with his Horse, from the Side of a Hill, and his Horse bursting, remained bruised, and almost dead, he cured both in Soul and Body; and all acknowledged that God had favoured them through the Intercession of Father *Francis*, holding him for a Saint. But that in which he most shewed his Spirit and Courage, was, that the Way he went for *Portugal*, lying through his own Countrey, and the Ambassador, and those that accompanied him, entreating him with great Earnestness to go and visit his Mother, who was yet living, and his Brethren and Kindred, (seeing they were so little out of his Way, and he was never like to see them more in this Life) he would by no means hear of it, so separated was he from Flesh and Blood, and so fixed in God, whom he had taken for Father and Mother, and Brethren, and all things, teaching by his Example, religious Persons the Wariness and Courage with which they ought to proceed in this Matter.

He arrived in *Portugal*, and found Father *Simon* still with his Quartan, embraced him with a cordial Affection; and so great was the Joy that Father *Simon* received only with the seeing of him, that it was sufficient to free him from his Ague. Great was the Content which the King, *Don John*, took when he heard of the Arrival of Father *Francis*, and much greater for the News which his Ambassador had written to him, and gave him concerning his rare Virtue, singular Learning, and extreme Prudence. He instantly commanded the Fathers to be provided very abundantly of whatsoever they stood in need of: But they observing the Order of their holy Father and Master, *Ignatius*, would not accept of the King's Liberality, but went to the Hospital of *All-Saints*, to live like poor Men, amongst the Poor, and to serve the Sick, and with this Humility and Poverty, to lay the Foundations of the high Edifice, which God intended to raise for the Society in that Kingdom, in which our Fathers cast forth from them so good an Odour, by the exemplar Sanctity of their Lives, that they began to reverence them as Men come from Heaven, and publicly to call them Apostles, and from them this honourable Surname

DECEMBER 3. name has remained to this very Day in their Children and Successors. The King would have kept the two Fathers in his Kingdom, for the great Fruit which in a few Months they had wrought amongst the Nobility, and Gentlemen of his Court. But according to the Judgment of our holy Father Ignatius, he thought good that Father Simon should remain in Portugal, and Father Francis should depart for India, as he did upon the seventh of April, in the Year MDXLI, embarking in the Ship of Martin Sosa, the new Governour of the Indies, and carrying in his Company Father Paul Camertes, an Italian, and a Brother, a Portuguese, called Francis Manfilla. But before Father Francis embarked, the King, Don John, called him, and delivered to him the Brief of the Pope, in which he made him Nuncio, and Apostolical Legate in the Countries of India, with great Power; and ample Jurisdiction; and discoursing with the Father, and shewing him the great Confidence he had in him, he recommended to him very particularly, and most tenderly, all India, in that which concerned the Conversion of the Infidels, and the Confirmation of the new Converts in the Faith, and the Manners of the Portugueses, and the Fortresses, and Garrisons of that State, and all the rest that concerned his own Service, and the Service of God; for he told him, that he did not so much desire that his own Empire should be extended, as the Christian Religion, but that he look'd upon as his greatest Interest and Gain, all the Expences he should make in the helping of Souls. Father Francis, in a few Words, humble, and grave, thanked the King for his so signal Favours, offering him his faithful Service in all he had commanded him, which he hoped to accomplish by the Grace and favourable Assistance of our Lord. But the King having commanded his Treasurers, and especially Antony Taidius, Count of Castaneda, to provide Father Francis and his Companions very abundantly of Victuals for the Sea, and of whatsoever was necessary for that so long and toilsome a Voyage, importuning him much to take it, he would by no means accept of any thing but a few Books which he had Need of for the Conversion of the Pagans, and could not get them in India. He always answered, that he was a poor Man, and had made a Vow of Poverty, and that he was resolved to keep it, confiding that our Lord would provide him as one that was poor, of all he should stand in Need of to be able to serve him. The Count urged him, that at least he would take a Servant, who might serve him in his Voyage, as suiting with the Authority of his Person, seeing he was Nuncio, and Legate Apostolical, and it was not handsome that he himself should go to the Kitchen, nor wash

his Cloaths with his own Hands: But he answered, that whilst our Lord preserved his Feet, and his Hands, he should have no Need of a Servant, and that he thought that to see him serve himself, and go to the Kitchen, and wash his Cloaths, would not lose any thing of his religious Authority, provided they saw him not commit any Sin, nor do any thing offensive to our Lord.

As soon as the Governour's Ship hoisted Sail, Father Francis began to spread the Sails of his fervorous Desires, and to shew the propitious Wind of the Holy Ghost that carried him. For like a Man of God, he gave so great Example of his Sanctity, Zeal, Charity, and Prudence, that he was the Health and Remedy of all that went in the Ship. The Governour, Martin Alphonsus Sosa, did what he could, to make him eat at his Table, or, at least, that he would accept of the Allowance which was given to the other Passengers of the Ship. As for eating with him, he excused himself, the Allowance he accepted of, and without touching it, he begged Alms in the Ship for his own Sustenance, esteeming himself equally a Debtor to the Wise and to the Ignorant. He took Care that they lived in the Ship as became Christians, that they left off their playing and swearing, and that there were no Strifes, Hatreds, nor Murmurings among them. He appeased Contentions, composed Differences, assuaged Passions, preached and taught every Day the Christian Doctrine, to Children, Slaves, and ignorant People. He reprehended bad Actions with so great Authority, that no body resisted him, and with so great Sweetness, and Love, that no body was offended at him, and many reformed themselves. In the Service, Care, and spiritual Help of the Sick, he surpassed at this time himself; for the Diseases were many, and very contagious, and increased, some falling sick, and others dying, and all astonish'd with Fear of the like Chance, Father Francis took upon him the Necessities, Griefs, and Miseries of them all, as if his Forces had been equal to his Charity. No body died without having him at his Bed's Head; no Body called for him who found him not by him; he heard their Confessions, encouraged them with loving and holy Words, gave them to eat with his own Hand, and oftentimes himself dressed their Meat, and fetched it out of the Kitchen; he made their Beds, applied their Medicines, and, in fine, did the Office of a charitable and diligent Infirmarian; and the more he humbled himself, the more did all respect him, great and little, in such sort, that here he gained the Surname of holy Father, by which afterwards he was called throughout all India. They arrived at Mozambique in the End of August, where they stay'd all the Winter, until the April follow-

DEC- ing. There he was serving the Sick of the
BER Navy in the King's Hospital, and by the Con-
3. tinuation of his great Labours, he fell sick of
a malignant Fever, with great Danger of his
Life; and certain honourable and rich Men
offering to carry him to their House, there to
take Care of him, he would by no Means con-
sent thereunto, desiring to die in that Poverty
in which he had lived, poor amongst the
Poor, sick amongst the other Sick. And being
as he was, he got up to hear the Confessions
of those that were in Danger, and to assist
them that were a dying. And so great was his
Charity, that a Ship-Boy lying upon the
Ground, abandon'd by all, and frantick, and
out of himself, without all human Hopes of
being able to confess, the Father fearing the
Damnation of that Soul, and desiring its Sal-
vation, and begging it of our Lord with ma-
ny Tears, he rose up, and took him and put
him in his own Bed, and the sick Person, as
he was entering into it, suddenly returned to
himself, and confessed to the Father, and he
administer'd to him the Sacraments of Com-
munion and Extreme Unction, and the same
Day he died with great Signs of his Salva-
tion. From *Mozambicum*, the fifteenth of
March, he embarked for *Goa*, being not as
yet well recovered; they came to *Melinda*,
where he was incredibly comforted for hav-
ing found a great and fair Cross of Marble,
gilt, and standing up in that Countrey of the
Moors. From *Melinda* they went to *Zocatora*,
which is an Island in the Coast of *Africa*,
whose Natives are held for Christians, but
really are not so, save only in Name. Finally,
upon the sixth of *May*, in the Year MDXLI, they
arrived at *Goa*, thirteen Months after
they had set Sail from *Lisbon*.

But who can in a few Words explicate the
miserable Estate in which Father Francis
found that City? and how, in a short time
he changed and reformed it, and the Means
he used to make in the Hearts of the Inha-
bitants of it so notable a Change? For the
City of *Goa* was at that time a Sink of Vi-
ces, and, as it were, a general Fair of all
Nations, of *Portugueses*, *Mahometans*, *Pa-
gans*, and others of very different, and distant
Kingdoms, who lived without God, and
without Law; but in a few Months that the
Father was there, he left it so well cultiva-
ted, that it seemed to be a Paradise of De-
lights. First of all he went to visit the Bi-
shop, who at that time was *John Albuquerque-
tius*, and very humbly and modestly declar'd
to him who he was, why he came, and who
sent him, and gave him the Pope's Brief, in
which he made him his Nuncio Apostolical
in *India*, telling him, that he would not
make Use of it, nor of the Faculties which
he brought, but so far as his Lordship should
command him, casting himself at his Feet,
and begging his Blessing. The Bishop admi-

ring the Humility of the Father, and knowing
that he was a Man of God, shew'd him great
Respect, and gave him back his Brief, entreat-
ing him to use it according to his own Plea-
sure, and took such an Affection to him,
that from thenceforth they two were, as it
were, one Soul and one Heart. Afterwards
he visited the Poor of the Hospital, and be-
gan to serve them; there his Bed was at the
Feet of that sick Person who was in greatest
Danger, administering the Sacraments to those
who needed them. To the Poor of *St. La-
zarus* he gave, himself, the most holy Com-
munion, gathered much Alms, partly what
he begg'd from Door to Door, and partly
what was offered him, and distributed it in
the Prisons and Hospitals, that he might ex-
ercise Mercy not only towards the Souls,
but also towards the Bodies of the afflicted.
But it seeming to him, that to convert the In-
fidels to our holy Faith, it was first necessary
to reform the Lives of the Christians, and to
take out of the Commonwealth the Scan-
dals, and Stumbling-Blocks, which by their
bad Lives they put before the Infidels, he re-
solved to preach every Sunday and Holiday
in the Morning to the *Portugueses*, and so he
did in the Church of our Lady of the Rosary,
and after Dinner, to the Christians of the
Countrey: And besides this, he exercised
himself in teaching the Children and igno-
rant People the Christian Doctrine, which
he did with a singular Example of Hu-
mility, Devotion, and Charity. For being
Nuncio Apostolical, and sent by the Pope
with so great Power into *India*, he went a-
bout the City with a little Bell, and in the
Streets, and Market-Places, elevated his
Voice, and said, *Faithful Christians, Friends
of JESUS CHRIST, send your Children, Boys
and Girls, your Men-Slaves, and Women-
Slaves, to the holy Doctrine for the Love of
God.* At this Cry of Heaven, never before
heard in that Countrey, a great Number of
all Sorts of People ran to hear him, and re-
ceived his Words as the Words of God; and
the holy Man did so accommodate himself
to the Capacity of his Auditors, that to the
End they might better understand him, he
spoke *Portuguese*, like the People of that
Countrey, brokenly, and as one that learns
to speak; and in his Mouth that Language
seemed to be the Language of Heaven, and
edify'd, mov'd to Compunction, and aston-
ish'd those that heard him; for he repre-
sented to them the Apostle *St Paul*, who
made himself a *Grecian* with the *Grecians*,
an *Hebrew* with the *Hebrews*, and all with all.
By this Means of the Christian Doctrine, it is
incredible what Fruit Father Francis wrought
in *Goa*, and from thence was derived into
the other Provinces of *Italy*; for the Fa-
thers of the Society that afterwards follow'd
him, by the Counsel and Example of the
same

DEC- same Father undertook this Exercise with
BER such Fervour, that the more ordinary
3- Songs of Children in the Schools, of Travellers in the Highways, of the Mariners in the Sea, and of Labourers in their Houses, and in the Field, were the Prayers of the Catechism. In these holy Occupations he spent five Months with an unwearied Fervour and Continuation, whereby favoured and assisted by the Grace of our Lord, he accomplished that which seemed impossible to have been done for many Years; for the People that came to confess to him were so many that he was not able to satisfy the tenth Part of them. Many communicated often, and the Lives of those that frequented the Sacraments, were much different from what they were wont to be before: There were no Enmities, nor Discords, nor Usuries; ill-gotten Goods were restored, the Prisons and Hospitals were visited, and many and great Alms were distributed. Many *Portugueses* broke off their bad Amity with their Women-Slaves, whom they set free, and married many of them; in fine the whole City of *Goa* was so changed for the better, that one who had seen it before in so foul and miserable a Condition, could not know its Face, nor say that it was the same City.

But our Saint, although he was with his Body in *Goa*, he did not forbear to think upon the Conversion of all *India*, and with an insatiable Thirst which he had of co-operating to the Salvation of the Souls of those Pagans, he often treated with God, and with himself about what he was to do, to enlighten them, and to draw them out of the Captivity of *Satan*. He understood that in the *Epd of Comorinum*, which by another Name they call the Coast of *Piscaria* or Fishing (because in it they fish for Pearls) there was a great Number of Christians destitute of all Instruction, who had only the Name of Christians, and had caused themselves to be baptized, rather to be helped, and defended by the *Portugueses*, against the *Moors* who oppressed them, than out of Zeal, and Desire of their Salvation: And because their Countrey was barren, and very subject to the Injuries of Heaven, for many Years they had had no Priests nor Masters to instruct them; he judging their Necessity to be extreme, or in a Manner extreme, and that there was not that Need of his Presence in the City of *Goa*, asked Leave of the Bishop and the Vice-Roy, and departed for that Place, taking with him Brother *Francis Mansilla*, in the Month of *October*, in the Year MDXLII, and by the Favour of our Lord arrived there in the Month of *November*, and with incredible Weariness, Hunger, Thirst, Nakedness, and Poverty, he went through all that Countrey (which is fifty Leagues in length) and visited thirty Towns and Villa-

ges that are in it, always on Foot, and many Times barefoot, with so great Fervour, and Jubilee of Heart, that all he did and suffered seem'd little to him, and according to the Measure of his Labour, was the Fruit which our Lord, who carried and moved him, wrought by him; for he baptized with his own Hands more than forty Thousand Persons; and upon one Day he baptized a whole Town, wherewith he was so wearied, that he was not able to lift up his Arms, nor to speak. More than a Thousand died after they had received Baptism; to whom the holy Father recommended himself, as to Souls that enjoyed God. He taught the Christian Doctrine, in the Morning the Boys, and in the Evening the Girls, so perfectly, that they taught their Parents, and others their Kindred and Acquaintance; and were so zealous, that they accused them before the Father, if any of them overcome by the Enemy, returned to their Idolatries, and took their Idols of their Parents, and trampled them under Foot, and spit upon them, and broke them in Pieces; and the good Father was much pleased herewith, that the Devils who had been honoured and adored by the Parents, should be beaten down, and trodden upon by their Children. He went all the Year long from Place to Place, providing whatsoever seemed necessary to him for the reviving and increasing of Christianity; and the same did for his Part Brother *Francis Mansilla*. But because the Towns were many, and they were only two, and were not able to satisfy such a Multitude of Necessities, he chose in every Town, one, two or three Men of greater Capacity and Understanding, and of better Lives, and instructed them more substantially in Christian Religion, and in the manner of baptizing, that in his Absence, and in urgent Cases, they might be able to do it; and by these Men, whom in their Tongue the *Malavarians* call *Canacapoies*, and in ours is as much as to say Procurators of the Church, the Father remedied many Things, and found some to help him in the cultivating of that Vineyard, which was so savage, and wanted Tilling. And that the Fruit might be the greater, our Lord began to illustrate our Saint with many and great Miracles, of which we will speak in their Place; and so many were the sick Christians and Pagans which called him to cure them, and so great was his Charity and Readiness to go to them, that they took up all the Time which he had to spend in weightier Matters. He seeing that this was a great Hindrance to him, resolved to send to the sick that were absent, certain of the bigger Boys, and best instructed to do that for him, which he would have done by himself, if he had been able. The Boys carried with them something or other of the Father St. *Francis*,

DECEMBER 3. as his Beads, Crofs, or Reliquary which he wore about his Neck; and being come where the sick Party was, they assembled the Neighbourhood, and made all that were present say so many Times the Creed, and the other Prayers of the Catechism, and then admonished the sick Person to have Faith, and he should receive Health; the which God our Lord (says the Father himself in a Letter) for his infinite Mercy, and for the Faith of those that were present, and of those that were sick, gave them in Body, and in Soul, drawing them by this Means to the Knowledge and Obedience of his holy Law. These are the Words of the blessed Father, attributing out of his Humility the Health which God gave through his Intercession to the Sick, to their own Faith, and to the Faith of those that were present. Here also he converted an old *Brachman*, who for his Learning, and Superstition, and great Authority was a great Snare of *Satan*, and Enemy of the Christian Religion; who being convinced by the Father *Francis* of his Deceits, and illuminated with the Light of Heaven, opened the Eyes of his Understanding to know the Truth, and embraced it with his Will, and made himself a Christian, to the Admiration and Astonishment of all the *Brachmans* and Pagans; and by his Example many were converted.

Leaving in *Piscaria* the best Order he could, he returned to *Goa*, to treat with the Vice-Roy, and the Bishop, certain Business of Importance about the Service of our Lord, and the Increase of Christianity; and having dispatch'd these, recommending to Father *Paul Camertes*, the Care and Government of the new College of *Goa* (which the Father *James Barba* had begun for a Seminary of new converted Children; and then by the Instance and Command of the King *Don John*, was committed to the Charge of the Society) he forthwith returned to *Piscaria*, taking with him certain virtuous secular Priests, and other Youths well instructed of those that had been brought up in the same College of *Goa*. He came to *Piscaria*, and distributed the Workmen he brought with him, and had a very great Occasion of exercising his Charity: For the *Badeges*, a fierce and savage People, and Enemies of the Christians, ran through all that Countrey, burning and destroying it; and the poor Christians were forced to withdraw themselves to fly out of their Hands, and to suffer much, losing their Houses and Goods. But Father *Francis* with his Prayers, Valour, and Prudence, relieved and comforted them, and procured Maintenance and necessary Provision to be sent them from other Parts, that they might not die of Hunger; and like a good Pastor, he omitted to do nothing to gather together those Sheep of CHRIST, that

were scattered and afflicted. Afterwards he passed to the Kingdom of *Travancor*, and having first gained the good Will of the King, and obtained Leave of him, he baptized innumerable Pagans his Vassals, of the People called *Macboas*, who desired to receive the Faith of CHRIST. After he had well instructed them in the Mysteries of our holy Religion, he made them break in Pieces their Idols, and throw down the Temples, in which they had adored them. But the Devils to revenge themselves of the holy Father, and of the new Christians, incited the *Badeges* to fall upon them; and so all on the sudden the *Barbarians*, without any ones thinking of them, rushed in upon them, and with their Coming and Clamours, greatly terrified the Christians, who had neither Arms to resist, nor other Places to save themselves in. But the Father hearing the News hereof, with bended Knees, and Eyes lifted up to Heaven, made a short and fervorous Prayer, and went forth to meet the Enemies; and all alone, and without Arms, with an invincible Courage, and with a commanding Look and Gesture, opposed himself to that furious and armed Multitude, and reprehending them for their Infidelity towards God, and for their Cruelty towards Men, the Army, without setting one Step forwards, lost their Fierceness and Courage, and returned back again, without doing any Harm to the Countrey, or meddling with the Christians; who by this Favour and Defence of our Lord, became more confirmed in the Faith, and more obedient to Father *Francis*: And the King of *Travancor* was so struck, that he commanded to be proclaimed throughout his whole Kingdom, that all should from thenceforward obey the great Father (for so he call'd him) as his own Royal Person. But here where he was honoured by the Good, he was not less persecuted by the Bad; for besides the Ambushes and Dangers, out of which our Lord delivered him from the Pagans, who resented as Death itself the Destruction of their Idols; the very Christians in Name, but Pagans in Manners, being not able to endure the Reprehension of their publick and scandalous Vices, many Times sought him to kill him, and in the Night put Fire to the Houses where he lodged; but our Lord was with him and protected him, and by his Grace the Father wrought very great Fruit in that Countrey, building in it many Churches, and illuminated those People with his heavenly Doctrine, who follow'd him with so great Devotion, that he was forced to preach in the Fields, by Reason of the great Concourse of People who came from all Parts to hear him. The People of the Island of *Manaria* moved by the Example of the *Parava's* and *Macboas's*, desired to imitate their Neighbours,

DECEMBER 3. Neighbours, and to make themselves Christians, to whom the Father because he could not go himself, sent one of the Priests his Companions, to baptize them, and in a Village called *Patin*, many were baptized. But the King of *Jafaniapatana*, who was a Pagan, and a great Enemy of the Christians, fearing that his elder Brother (from whom he had taken away his Kingdom) should make himself a Christian, and by the Help of the *Portugueses* recover his Kingdom, commanded that Village to be burnt, and destroy'd, and more than six hundred Persons that had received holy Baptism to be slaughtered.

In the Island of *Ceylon* our Saint confirmed the second Son of the King, who for that he had made himself a Christian, was afraid least the King his Father should command him to be kill'd, as he had done his eldest Son, and six Hundred other Persons; our Lord having by Prodigies of Heaven and Earth, declared the Truth of our holy Religion: For when they killed the Prince, there was seen a Cross of Fire in the Air, and the Earth where he was buried, opened itself in Form of a Cross. And although the *Moors* and Pagans endeavoured to conceal the Miracle, filling that Place with Earth, it still opened again, and the same Form of a Cross remained. From *Ceylon* he went in Pilgrimage to *Meliapor*, where is the Sepulchre of the glorious Apostle St. *Thomas*, and he was seven Days in this Voyage without eating any Thing, sustaining himself with the Delights, and divine Consolations which our Lord granted him by Means of his holy Apostle all along his Journey: And being arrived at *Meliapor*, he stayed there three or four Months in the House of the Vicar, spending the Day in gaining the Souls of his Neighbours, and almost all the Night in the Church in Prayer, beseeching our Lord with many Tears, and ardent Desires, that seeing he had brought him into *India*, to enlighten that Gentility so blind, and so extended through so many, and so distant, and barbarous Countries, he would be pleased to give him some small Part of the Spirit which he gave to his holy Apostle St. *Thomas* (whom he proposed to himself to imitate) to gather the Fruit which the holy Apostle had sown, and to renew the heavenly Doctrine which he had taught them; and he recommended himself with great Affection to the same holy Apostle, taking him for his Guide and Master, for his Advocate and Protector. Praying here one Night in the Church, the Devils handled him very rudely, and gave him so many, and so grievous Blows, that he was forced to keep his Bed, he was so sore of them: But when he was well again, he returned like a valorous Soldier to the Battle; and although the Devils went about to ter-

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DECEMBER 3. rify and affright him they could never do it, but rather he got such a Command, and Power over them, that sending a Boy newly converted, to a certain rich Man, who was there and possessed by the Devil, he freed him from his Tyranny, the Devil being quite confounded to see that he went out of that Body, not by the Command of the Father, but of one of the Boys that he carried along with him, and but a *Neophyte*.

From St. *Thomas's* he went to *Malaca*, one of the prime Cities of *India*, but much over-run with Vices, and very forgetful of God; but after they began to hear the Doctrine of Heaven, which the Father preached to them, admiring on the one Side at the Sanctity of his Life, and on the other at the Fame which went of his Miracles, a great Change was made in the Lives of the Christians, and in the Reformation of their Manners. Although the Father did not cease to advertise them in his Sermons, that God would grievously chastize them, as he did chastize them with a strait Siege, and with a cruel Plague which they suffer'd. By this Chastizement they were made more gentle; and by seeing their holy Preacher so zealous of their Good, that after having laboured, and wearied himself all the Day, in the Nights he went with a little Bell about the Streets, calling upon all the Faithful with a loud Voice to recommend to our Lord the Souls in Purgatory, and to pray for them. Here also he cured a sick Youth, who was dumb, and possessed by the Devil.

All the World seemed little to St. *Xaverius*; and indeed to his Heart it was but little; the Love of our Lord which burn'd in his Breast, made him seek out new Occasions to kindle in Souls the Fire of the same Love. He understood that in the Island of *Mazacar* there was Matter disposed to take this Fire, and to go thither he embarked for the Island of *Amboyna*, which was in the Way, where he found seven Towns of Christians without any Priest. He went to them all, baptizing the Children, healing the Sick, and burying the Dead; and there having arrived there a Navy from *New Spain*, which brought Don *Ferdinand* of *Sosa*, and *Tavora*, ill handled, and with many sick, he with his Charity received them, took Care of them, served them, and provided them of whatsoever he could; procuring also that others succoured them with their Alms. And because a rich Merchant made Difficulty to give what the Father asked (because it was so much) for the Relief of those poor sick People, he advised him to enlarge his Charity; for that very shortly he should die in that Island, and leave his Riches, which by the Hands of those poor People he might send before him to Heaven: The Merchant believed him, and did so, and died within a short Time as the

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Father

DECEMBER 3. Father had foretold; who being a little after in the Island of *Ternate*, had a Revelation of his Death, and bade those that heard his Mass recommend to God the Soul of *John de Arauz* (for so the Merchant was called) who was dead in *Amboyna*, more than seventy Leagues distant from *Ternate*. With this Fleet of *Ferdinand Sofa* came a Priest called *Cosmus de Torres*, a learned and prudent Man, who seeing Father *Francis*, was affected towards him, as if he had seen an Angel of Heaven; and afterwards at *Goa* entered into the Society, and did so imitate the same Father *Francis*, that he came to be an Apostolical Man, and the Father (after him) of all Christianity in *Japony*, as shall be said afterwards. It was told our Saint, that there was an Island called *Morus*, inhabited by a People, (whose Ancestors had been baptized) but so cruel and barbarous, that no Body could converse with them without notable Danger of his Life, and he resolved to go to this Island, to help those Men, in whom there was scarce left any Footsteps of Faith or Humanity. His Friends went about to persuade him not to go thither, representing to him the Sharpness, Barrenness, and Horridness of the Countrey, and the Earthquakes there, the Brutishness of the Natives, who seemed rather to be Monsters and cruel Beasts than Men; Sons killing their Fathers, and Fathers their Sons: But nothing was sufficient to divert him from his Intention, nor to make him take any Preservatives against the Poison (which also that People make use of to murder withal) for he put all his Hope in God, and armed herewith, and with the Force of his Spirit, he ran over all the Island, visiting and lenifying the Inhabitants, and with the Light and Sweetness of the Gospel, tamed and civilized them, being amongst them with an admirable Security and Peace of Soul; and so great were the heavenly Comforts he received in that Island, that himself said it was not to be called the Island of *Morus*, but the Island of Hope; and that if he should live many Days in it, he should lose his Eyes, merely with Tears of Comfort. Having then been in the Island of *Morus*, and having settled Things in the best Manner he could, he returned to *Ternate*, where he gave Order for the Building of a House of the Society, that ours might with more Ease attend to the Conversion of the Pagans, and to the Instruction of the Christians of all those Islands of *Molucca*. From *Ternate* he went to the Haven of *Amboyna*, and took Ship for *Malaca*, and there found two Fathers of the Society, who had come from *Goa* by his Order, and were called *John de Veira*, and *John de Ribera*, and he sent them to *Ternate* to live in the House which he had begun there.

DECEMBER 3. At this Time that he was in *Malaca* there happened a certain Thing which made him very famous and admired throughout all *India*. There came a Navy of the King of *Azen* all on the sudden upon *Malaca*; they were not able to take the Fort as they thought to have done, but burn'd certain Ships of the *Portuguese* which were in the Haven, and then retired. St. *Xaverius* caused to be repaired and made ready certain broken and shattered Frigates, and would have them pursue the Fleet of the Enemy; and although he met with great Difficulties, he surmounted them, and animated the People, to whom it seemed Rashness that a few *Portuguese* Soldiers should go to fight against five thousand *Azenois* and *Turks*; and eight of our Ships against sixty of the Enemies. But his Authority, and the Opinion of his Sanctity, was able to do so much, that the Christians went out of *Malaca* to seek out the *Barbarians*; and the whole City being in Suspense, and in great Fear, and lamenting the Loss of our Fleet, the Saint in a certain Sermon reprehended them, and exhorted them to give Thanks to God our Lord for the Victory he had given them, declaring the Day and Hour, and the Manner of the Battle, as if he had seen it with his Eyes, and telling them when our Fleet was to return victorious, and loaded with the Spoils of the Enemies; and accordingly they returned to *Malaca*, with five and twenty Ships of the *Azenois*, having sunk the rest, and killed four Thousand of their Men, with the Loss of only four Christians: And this Accident being so illustrious, and so well known, it spread itself throughout all *India*, and made our Saint very famous. He being here at *Malaca*, and ready to return to *Goa* (whither the Obligation of his Office called him) to see the Estate of Christianity, and the Fathers and Brothers who since he came from thence were come out of *Portugal* to help him, and to dispose of them into diverse Parts. He was told of the Islands of *Japony* (which two Years before had been discovered by the *Portuguese*) of their Greatness, Number, Situation, Distance, Kings, and Governours; and of the Wit and Manners of the Natives; and principally of the Errors, which they had in their Sects and false Religion, and of their Disposition to receive the true Religion of CHRIST our Redeemer. He had this Information from a *Japonian* called *Angerus*, who came out of *Japony* itself, to communicate with the Father the Remorse of his Conscience, which much afflicted him for certain Sins he had committed in his Youth; and having found no Remedy amongst his own Priests, he came to seek him out, having understood by certain *Portuguese* his Friends, that he was a holy Man, and a Friend of God, and that without Doubt he should

DECEMBER 3. should find Peace in his Soul, if he would obey him. For this Purpose came *Angerius*, a Pagan, and a *Japonian*, to *Malaca*, and Father *Francis* carried him along with him to *Goa*, where he made him a Christian, together with two of his Servants, and he was called *Paul* of the holy Faith, because he was baptized in the College of St. *Paul* of the Society. Upon the Information which the same *Paul* gave him, the Father resolved to go in Person into *Japony*, to discover to that blind People, the first Rays of the Gospel, and to subject them to the sweet Yoke of our Lord. But upon the Knowledge of this Resolution, it is not easy to believe the Resentment which all the City had of it, and the Combats he suffer'd from those without, and from those within, to divert him from that Voyage, as being more than thirteen hundred Leagues long, and new, and dangerous, by reason of the Inconstancy, and Roughness of the Seas, and Fury of the Winds, and the Multitude and Cruelty of the Pirates, proposing to him that he ought not to hazard his Life, on which depended the Life of so many, and the Good and Safety of that Part of Christendom. Nothing of all they said to him, nor the Tears which many shed, were able to make any Breach in that invincible Breast, which was like a strong Rock, that breaks in Pieces all the Waves of the Sea which beat against it. Armed then with the Confidence he had in God, and inflamed with a Zeal of his Glory, and of the Salvation of Souls, he made no Account of the Difficulties, Dangers, and Incommodities of that Voyage. But he distributed immediately the Fathers and Brothers that were come out of *Portugal*, through the Towns of *Coulan*, *St. Thomas*, *Malaca*, *Molucum*, *Mazainum*, *Armuzium*, (for Father *Anthony Criminalis* was already in the Coast of *Piscaria*) giving them Orders of what every one was to do in his Station, and giving them much in Charge the Care which every one was to have; first, of his own Salvation and Perfection, and afterwards of that of his Neighbours, and of the Love and Sweetness with which they were to gain the Affections of the Infidels, to the end they might convert them, and to animate the new Converts.

He left at *Goa* in his Place, and as his Vicar, Father *Paul Camertes*, giving him Instructions about all that he was to do, and with the *Japonian Paul* of the holy Faith, newly converted, and Father *Cosmus de Torres*, and Brother *John Ferdinand*, and some few other Companions, he went forth of *Goa*, and put to Sea, in the Month of *April*, in the Year MDXLIX, and having sailed prosperously forty Days, he arrived at *Malaca* the last Day of *May*. There, whilst he expected the time of sailing, he was not idle, (for his Spirit could not be idle) but he did great, profita-

ble, and miraculous things; and because he had not the Opportunity of a *Portuguese Ship* to go into *Japony*, he put himself in the Bark of a Captain of *China*, who promised to carry him into *Japony*: He departed from *Malaca* upon St. *John Baptist's* Day, in the above-said Year, and favoured by the Wind of the Holy Ghost, which carried him, he arrived in *Japony*, at the City of *Cangoxima*, the Countrey of *Paul of the holy Faith*, upon the Day of the glorious Assumption of our Lady. The Favour of our Lord clearly appeared in that Voyage, by the many, different, and grievous Impediments which the Devil put to hinder it. For the Captain of the Bark being a *Chinese*, he pretended rather to go to his own Countrey, than to *Japony*, making no Account of his Promise, and being a Pagan, he had an Idol, or Devil, in the Stern of his Vessel, which he still consulted what he was to do, and what should be the Success of that Voyage? And the Devil, who had a Desire to stop Father *Francis*, gave Answers accordingly: And a Daughter of the Captain's having fallen into the Sea, and being drowned, the Devil being asked the Cause of that Misfortune? answered, That the Daughter of the Captain had not died, if one of the Companions of Father *Francis*, called *Manuel*, had died, who a little before had fallen from the Top of the Ship into the Pump, and although he hurt himself, did not die. And upon this, the Captain, who resented much the Death of his Daughter, giving Credit to the Devil, conceived a great Hatred of St. *Francis*, deeming, that for his Sake that Disaster had befallen him: But the Father, with that great and secure Confidence which he had in JESUS CHRIST, knowing him to be Lord of the Seas, and the Winds, and of the very Devils, he never feared them, nor in so great and present Dangers made any Reckoning of them. And accordingly our Lord, against the Will of the Captain, so conducted him, that he arrived (as we have said) in *Japony*, at *Cangoxima*. There he was very kindly received by the Kindred and Friends of *Paul*, and by the Magistrates themselves, all wondering to see Christian Priests in their Countrey, come out of *Europe*, not for Spices, Gold, Silver, Pearls, and precious Stones, but to bring them the Light of Heaven, and to draw them out of the Darkness of their Errors. The Wife and Daughter, and many of the Kindred, and Friends of *Paul*, were converted to our holy Faith: And the King of *Saxuma* having granted Leave that his Subjects might freely make themselves Christians, many, and amongst them two *Bonzies* (who are their Priests) received the Water of holy Baptism without any Contradiction of the People, or repugnancy of their Relations. Afterwards the Number of those that were converted more encreased, by the

DECEMBER 3. the Miracles which God wrought at *Cangoxi-ma* by Father *Francis*; for there he raised to Life the Daughter of a rich Gentleman, a Pagan, and cured a Leper; and the People amazed at so great Wonders, began to look upon him, and to reverence him, as a Man come from Heaven. But the *Bonzies* fearing that by the preaching the Gospel, their false Religion would fall, and their Rents, and Alms be diminish'd, they perswaded the King to command, under grievous Penalties, that in his-Countrey all should keep their ancient Religion, and not receive that which the Father preached, who having stay'd there a Year, suffering most grievous Injuries, and Incommodities, leaving there *Paul* with eight Hundred new Christians, much afflicted because he left them, he departed with his Companions for *Firandum*, where in a few Days a Hundred Persons became Christians, the which he recommended to Father *Cosmus* of *Torres*, and he, with *John Ferdinand*, went to *Amangucium*, a great, rich, and populous City. Here by writing (for he had not yet perfectly learn'd the *Japonian* Tongue) he preached every Day in the publick Places; and much People flocked together, and some heard him with Gust, and others with Dislike, and many scoffed at him, holding him for a Madman, and treated him as such, and the Boys, and the Populace, persecuted him, and laughed at what he had preached. But some of the more Prudent, and of better Quality, admiring at the Patience, and Meekness of the Father, heard him in their own Houses, and the King himself, of *Amangucium*, called him, and would hear his Doctrine, but did not receive it. But our Saint having understood that the Head of all *Japony* was the City of *Meaco*, whose King the other Kings and Lords did honour and obey, he resolved to go thither to obtain of the King a Permission to preach the Evangelical Law throughout all *Japony*. *Meaco* is distant from *Amangucium*, in a direct Line, about a hundred and fifty Miles; but there are so many Bogs, and Mountains, and bad Passages in the Way, that it is necessary to go about, and make a Circuit; and because it was in the Heart of Winter, and the Colds were very vehement, the Way was full of Snow and Ice, and troublesome by reason of the Wars, and not secure from Robbers. The Father knew not the Way, nor the *Japonian* Language, and his very Habit and Cloathing, as of a poor Man, made him contemptible in the Eyes of that People, who make great Account, and put their Honour in being well cloath'd. All these Difficulties did the fervorous Mind, and the inflam'd Charity of this holy Man overcome. He agreed with a *Japonian*, who went on Horseback to *Meaco*, that he would accompany him, and serve him as his Lacquey all the Way, provided that he would carry him

along with him, until he had brought him to that City. The *Japonian* went on Horseback, and many times rode very fast, by reason of the Danger of Thieves, and Father *Francis*, loaded with the Ornaments for to say Mass, and with the Baggage of his Master, went after him on foot, through the Snow, and many times bare-foot, through the Bogs and Rivers he was to pass, hurting his Feet with the Stones and Thorns which he met with. But he went so abstracted, as it were, out of himself, and so transported into God, that he seemed to have no Sense of any Labour, nor of the Words and Shoutings which he heard sometimes upon the Way from the *Japonians*, to see such a poor Stranger, holding him for a Fool or a Madman. Being arrived at *Meaco*, he could not get Audience of the King, for the Guards would not permit him to enter, deriding of his Person. He desired to preach in the City, but it was in such a Tumult, and with so great Fear of War, that he thought he should not be heard, wherefore recommending himself to our Lord, he resolved to return to *Amangucium*, because it was a principal City (as we have said) and as having Hopes of a more plentiful Harvest there, and so returned with the same Labour and Incommodity that he had come.

At *Amangucium* he went to the King, and immediately they gave him Entrance, and he was received by him with great Civility, and Courtesy, especially after he gave him the Letters of the Viceroy, and of the Bishop of *India*, and certain Presents, which, although they were not of any great Value, yet because they were new things, and not seen in that Countrey, they were much esteem'd by the King, who to answer the Father's Courtesy, offered him a good Quantity of Gold and Silver, but the Father would not receive it, saying, that he was not come from so remote Parts, for any earthly Thing, but only to carry the Soul of his Highness, and the Souls of his Subjects to Heaven, teaching them the Way to go thither, which is the Knowledge and Obedience of one only and true God, the Creator of all things, and of his only begotten Son JESUS CHRIST; and therefore he besought him that he would give him Leave to preach, and would command to be proclaimed, that all his Subjects that would, might freely receive the Christian Religion. The King remained so satisfied with the Father, and was so taken with his Contempt of the Gold and Silver he had offered him, and which he would not receive, that immediately he granted him all he had asked of him, and besides, a Monastery of the *Bonzies*, which was empty, for him to live in. Upon this Favour and Liberality of the King, the People of *Amangucium* conceived an Esteem of the Person of the

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3- (which was twice every Day) and to ask him divers Things about that which he had taught, and about the Mysteries of our holy Religion. And there came also to the Monastery where he dwelt, certain *Bonzies*, Men and Women (who are their Religious) and many Gentlemen and People of Quality; proposing to him so many Doubts, that they kept him almost all the Night without permitting him to take any Rest. And although he spent many Days herein, and the *Japonians* testified, that what the Father taught them was conformable to Reason, no Body resolved to be a Christian, it being a far different Thing to approve what is good, and to put it in Execution; until one Day Brother *John Ferdinand*, Companion to Father *Francis*, preaching in a publick Place, a *Japonian*, that was come to hear the Sermon, a rude and bold young Man scoffed at him, and to disgrace him the more, spit in his Face; the Brother, without being troubled, wiped his Face with his Handkerchief, and went on in his Sermon with the same Serenity of Countenance as before. Another of the Auditors took notice of this, and it seeming to him that that Patience and Sufferance of the Brother, was a Thing more divine than human, and that the Law which he preached could not but be true, seeing it taught him and gave him Virtue to be so mild, and to bear with so great Serenity an Injury that was done him, he went immediately to Father *Francis*, and besought him to make him a Christian, and was the first that at this Time received the Faith in *Amangucium*; to the End we might see of how much more Force Examples of Patience are than Words. After this Man followed many others, and amongst them a young Man very learned, and well exercised in all the Sects of the *Japonians*, who received Baptism, and was called *Laurence*, and resolved to enter into the Society, and to consecrate himself wholly to God; and was one of the chiefest Instruments which his divine Majesty took to convert the *Japonians*, and to spread his holy Religion in that Kingdom. So great was the Fruit which was wrought in *Amangucium*, that in the Space of a Year three thousand Persons were baptized, and amongst them some very learned, and of a great Wit, who disputed with the *Bonzies*, and convinced them of their Errors. These Christians so grew in Virtue and Piety, that in five and twenty Years of Storms and Tempests, which afterwards they suffered, wanting Fathers and Masters to guide and teach them, they taught one another, and kept the Doctrine which they had received from Father *Francis*.

So great was now the Fame of the San-
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city and Excellency of his Person, which had DECEM-
extended itself throughout all *Japony*, that BER.
the King of *Bungo*, a very wise and potent 3-
Prince, sent for him to entreat him to come to him; and the Father went accompanied by many *Portugueses*, who would honour him, as well to shew the Esteem which they had of him, as to give Credit to the Doctrine he taught, and to dilate our holy Religion. He was received by the King of *Bungo* with extraordinary Pomp and Benevolence. He disputed before him, and before all his Court many Times with the *Bonzies*, who once came to the Dispute to the Number of three Thousand, choosing the most learned and famous amongst them to be the Mouth of the rest. They were all convinced, ashamed, and confounded, without any ones being able to answer, or to reply to that which Father *Francis* said: And the King himself, and all the People admiring at the Truth he taught, and the Fervour and Modesty with which he taught it, acknowledged that it was not human Doctrine, but come from above. But whilst Father *Francis* was employed with the King of *Bungo*, at *Amangucium*, where Father *Cosmus* of *Torres* remained to cultivate that Vineyard, there arose an unlucky Tempest, that spoiled it; for the King of *Amangucium*, was despoiled of his Kingdom by one of his Vassals; and fearing to fall into the Hands of his Enemy, killed himself with his own Hands, and the new Church of our Lord suffered much, although through the Grace of God this Storm was soon over; for the Kingdom of *Amangucium* was given to the Brother of the King of *Bungo*, who at the Supplication of Father *Francis*, and Recommendation of the King his Brother, protected and favoured the Christians, as did the King of *Bungo* himself in his own Kingdom, and in the others which afterwards he possessed, giving to the Companions of the Father a proper House to dwell in, and leave to his Subjects to make themselves Christians: And although the King himself was not baptized presently, but many Years after, yet when he did receive the Water of Baptism, he took the Name of *Francis*, out of Love and Respect to the holy Father, who had been the first that illuminated his Kingdom with the Light of Heaven. St. *Xaverius* resolved to return into *India*; first to send thence more Labourers into *Japony*, who might carry on that which he had begun; secondly, for that he had understood from the *Bonzies* themselves, that their Religion had its Beginning, and flowed as from its Fountain from *China*, and that until the *Chineses* had received the Faith of CHRIST, they would not receive it: And so he resolved to go himself in Person to *China*, to the End that Fortress, and as it were Head-Castle being

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being taken, he might more easily subdue the *Japonians*. Thirdly, that being as he was superior, and Head of all those of the Society, that were spread abroad through so many, and so different, and far distant Parts of *India*; and the blessed Father St. Ignatius having recommended to him the Care and Government of them, he would visit them, and help them, that he might give a good Account to God, and to his Minister, of what was under his Charge. With this Resolution he took his Leave of the King of *Bungo*, and of his other Friends; and leaving to Father *Cosmus* of *Torres*, the Care of the Churches he had founded, and of all those new Christians, he embarked in the Month of *November*, in the Year MDLI, carrying with him two *Japonians*, whom he had baptized; the one was called *Matthew*, and the other *Bernard*, who was the first that was converted in *Cangoxima*; of whom *Matthew* died in *India*, and *Bernard* went to *Rome*, and was of the Society; and returning into *India*, made an holy End in the College of *Coimbra*. He put himself into the Ship of *Duartes* of *Gama*, who was bound for *Cinccum*, and they met with a fierce and horrid Tempest in that Voyage: But our Lord, through the Prayers of the blessed Father, saved the Ship, which was held for lost; and the Cockboat of the same Ship, which with two *Moors* (others say there were fifteen Persons in it) snatched away by the Fury of the Winds had disappeared, returned back (contrary to the Opinion and Hopes of all the Mariners) by itself to the Ship, as our Saint had foretold; who was seen in the Cockboat by the *Moors* that were in it, and guided it, and brought it to the Ship, in which he was really in his own proper Person; and hereupon the *Moors*, moved by so great and evident a Miracle, prostrated themselves at his Feet, and became Christians. At *Cinccum* he entered into the Ship of *James Perera*, his great and old Friend, and with prosperous Winds he came to *Malaca*, where he was received with incredible Joy and Rejoicing by all that City, which came in Procession to the Church of the Society, to give Thanks to our Lord, for having permitted them once more to see the blessed Father. He passing from thence by *Concinum*, and visiting his Brethren, arrived at *Goa*; but before he entered into any House he went to the Hospital, to visit and comfort the Sick, and afterwards went to the College; and finding one of his Children very sick, and in a Manner despaired of, and ready to die, laying his Hands upon him, and reciting a Gospel, he gave him perfect Health. He embraced all his Children with the Affection of a true, and most loving Father, and they embraced and revered him as a holy Father, and a

Man come from Heaven. He found the Matters of Christianity much encreased in all Parts, and that our holy Religion flourished in *India*. And having disposed of Things, and given such Order as he thought fit, and agreed with the Viceroy that he should send *James Perera* as Ambassador of the King of *Portugal*, with a rich Present to the King of *China*, and that himself should go as Companion of the Ambassador, that he might be able to enter under this Pretext, and try the Way, and see the Disposition of that so rich, large, and populous Kingdom, buried in the Darkness of Ignorance and Idolatry, he named for Superiour of all the Society in *India*, Father *Gaspar Barzæus* a *Fleming*; and before he departed cast himself at his Feet, telling him that he also was under his Obedience, all that were present lamenting his Departure with so many and such bitter Tears, as if they had divined that they were never to see him more.

He went from *Goa* in the middle of *April*, in the Year MDLII, in the Ship of *James Perera*, who had made great Expenses for that Voyage, and went it very willingly, to serve God and his King, and to accompany Father *Francis*. He took in his Company Father *Baltazar Gage*, and Brother *Peter* of *Alcaceva*, to send them from *Malaca* into *Japony*, to help Father *Cosmus* of *Torres*. For his Voyage into *China*, he only took for Companions a Brother called *Alexius* of *Herrera*, and a Boy a Native of *China*, by Name *Antony* of the holy Faith, who had been brought up in the College of St. Paul at *Goa*. Before they got to *Malaca* they met with a terrible Storm, in which they gave themselves for lost: Our Lord asswaged it through the Prayers of the holy Father, and from thence forward they had much fair and calm Weather, until they arrived at *Malaca*. But there St. Francis had more contrary Winds, and more turbulent Storms than upon the Sea; for the Governor of *Malaca*, out of a certain old Disgust which he had taken against *James Perera* (who as we have said went as Ambassador to the King of *China*) grieving much at the Honour and Profit of him whom he held for his Enemy, opposed that his Journey with so great Force and Violence, that all the Means which our Saint used of Submission, Entreaties, Promises, Threats, and Excommunications, (which as Legate Apostolical he thundered out against him) were not able to pacify, and to bring to Reason the obstinate, and perverse Mind of the Governor; and so *James Perera* stayed at *Malaca*, and the Embassy into *China* was broken. But St. Francis, although he much resented (as he had Reason) that Impediment of the preaching of the Gospel, and of the Facility

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DECEMBER 3. Facility with which he thought to enter into *China*; yet he was not dismayed, but comforting *James Perera*, and assuring him that all that Damage he suffered should redound to the greater Encrease of his Honour and Wealth, and threatening the Governour with the Anger of God, and with the Punishment which shortly should come upon him, he went from *Malaca*, and as he went out of it he shook the Dust off his Feet, as CHRIST our Lord had commanded his Disciples to do, when they were not received in a City. The Prediction of the Father was most exactly fulfill'd; for *James Perera* was afterwards much honoured, and promoted by the King of *Portugal*: And the Governour of *Malaca*, by the just Judgment of Heaven, within a few Months was taken at *Goa*, and carried thence into *Portugal*, where all his Goods having been confiscated, he died in Prison very poor and miserable.

St. *Xaverius* went into the Island of *Sanciano*, which is about thirty Leagues from *China*, with a great Desire to find some Way to enter into that Kingdom, which so shuts the Door against all Strangers, that it is Pain of Death for any Stranger to enter into the Kingdom without Leave, and for any *Chinese* that should bring him into it: This Law they rigorously observe; nor did there want fresh Examples which they recounted hereof. After he had tried diverse Things without Effect, he agreed finally with a *Chinese* Merchant, that he should carry him secretly to the Haven of *Canton*, which is the first City of *China*, and having kept him hidden in his House three or four Days, should set him one Night at the Gates of the City, and there leave him to his Fortune; and the Saint promised him for this good Office about two hundred Ducats in Pepper, which for this Purpose the *Portuguese* had given him. All this was full of great Difficulties and Dangers; but the Mind of the blessed Father did so burn with quick Flames of the Love of God, that nothing did retard him, nor did he make any Account of Torments and Death; for he desired nothing more than to give his Life, yea a thousand Lives had he had them, in so glorious an Enterprize for the Love of his Lord. The blessed Father was much rejoiced at the Bargain he had made, seeing that a Way was discovered to him to that which he so much desired; and that there might be no Impediment to his Entrance, he sent back the Brother whom he had brought out of *India* (because he was not well in Health) with the Ships of the *Portuguese*, who having dispatched their Trading, returned to *Malaca*; and some believe that he sent the *Chinese* Youth before, that he might be more disencumbered and alone, and might enter into *China* more secretly, and with the greater Security of the

Merchant. But our Lord was satisfied with this his Desire, and would rather reward the immense Labours, which until then he had undergone for his Love, than put him in the Occasion of enduring others yet greater. He accepted then of his good Will, and would not open an Entrance into *China*, that was so fast locked up, that he might do it afterwards through his Merits and Prayers: And that the Father after his Death might obtain that which he had not been able to obtain whilst he was alive; for a little after he was dead, Commerce was facilitated to the *Portuguese* in *Macao*, and *Canton*, with the *Chinese*; and some Fathers of the Society, Children of St. *Xaverius*, entered into that Kingdom, and live in it securely, and we hope Christianity will there every Day more and more encrease through the Intercession of so good and holy a Father. The *Chinese* Merchant did not keep his Word, and God sent his Servant a Fever, and although he grew better, yet he could never perfectly recover of it, but relapsed, and understood that our Lord would take him to himself, and satisfy the other more inflamed Desires, which a little before he had given him, of leaving his mortal Body upon Earth, and of going to enjoy the beatifical Vision in Heaven, with which his other Desires of labouring, and suffering were mitigated. He had a Revelation of his Death, and being in that Island in a Hovel, or Bower, made in the Top of a Mountain, abandoned by Men, in Want of all Necessaries for his Health, but well accompanied by our Lord, and his Angels, and full of heavenly Delights and Consolations, to see himself in such extreme Poverty (a Thing which he had so much desired) repeating oftentimes the most sweet Names of JESUS and MARY, and making certain tender and amorous Colloquies with our Lord, he rendered his blessed Soul to him who had created it for his so great Glory, and the Good of the World.

This is a short Summary of the Apostolical Travels of St. *Francis Xaverius*; this is a simple Web weaved of his Labours, Life and Death. But who can explicate the Works which the sovereign Artist wrought in this Web? the Graces and Gifts which he painted in this Linnen? the heroical and divine Virtues with which he adorned and enriched the Soul of this his great Servant? which are so many and so admirable, that it were necessary to have the Tongue of an Angel to be able to recount them. What Humility so profound? what Obedience so perfect? what was his Contempt of all earthly Things? what his Esteem of heavenly? what his Prayer? what his Mortification? what his Patience and Joy in Persecutions? what his Fortitude, Confidence and Security in Dangers? what his Fire of divine Love? and

DECEMBER 3. and what his Thirst to suffer, and die for CHRIST, and for the Salvation of his Brethren, without ever being satiated with Labours, and Sufferings? What the capacious Largeness of his Heart, to which all the World was short and strait? What shall I say of the Privileges, by which God made him more than a Man, and gave him Power over the Devils, and Diseases, over the Sea, Winds, and Tempests? What of that sovereign, and heavenly Light, with which his Soul being illuminated, he saw Things that were absent, as if they had been before his Eyes, and Things to come, as present, and read the Hearts of those that conversed with him? What of the many and great Miracles with which God glorified him in Heaven, and upon Earth? Let us unfold this Web so curiously wrought, let us uncover this Table in which God drew a compleat Image of his Grace, and a perfect Portraiture of all Virtues, and let us begin with Humility, which is the Soul, Mother, and Foundation of them all. He was a great Lover (as we have seen) of serving the Sick in Hospitals, and ever abased and applied himself to the most humble and vile Offices. Going from *Rome* to *Portugal*, with the Ambassador, *Peter Mascareñas*, in all that Journey he employ'd himself in assisting the others who went in his Company, giving them the best Place, Chamber, and Bed, and taking Care to give Meat to their Horses. When he embarked for *India*, the Ministers of the King could never prevail with him (as we have said) to admit of a Servant to go along with him, to serve him, but, on the contrary, himself served in the Ship all those that stood in Need, and would make Use of his Labour. Being arrived at *Goa*, he prostrated himself at the Feet of the Bishop, and gave him the Brief of the Pope, in which he made him Nuncio Apostolical throughout all *India*, telling him, that he would not make Use of it, but according to his Pleasure. Out of this Humility he never discovered to any one that he had such a Brief, nor the Power of Legate Apostolical, but to the said Bishop: And afterwards at *Malaca*, when he was going for *China*, to terrify the Governour of *Malaca*, who stopp'd him in his Journey, and to see if he could bring him to Reason by Ecclesiastical Censures. Being, as he was, superiour to all the other Priests and Vicars of the Bishops, he honoured, revered, and obeyed them, as if they had been his Superiours; and he recommended this Respect much to those of the Society, and that they should not preach, nor exercise their Functions, without the good Pleasure, and Benediction of the Prelates, whom God had placed in his Church; and told them, that in this Manner they were to break the Head of *Satan*, who is the Head of the Proud. All commonly held him for a Saint, and they call'd him so, but he held himself for

the greatest of Sinners. And in a Letter which he writ to *James Perera*, comforting him for that his Journey into *China* was stopp'd, he says, that God had permitted that for his great Sins, and that he alone was the Cause of it, seeing his Sins had been so many, and so grievous, that they had not only been damageable to himself, but also to the same *James Perera*. In another Letter which he writ from *Cangoxima*, to his Brethren of *India*, he gives them Account of the Desire he had to be helped by their Sacrifices and Prayers, for that his Sins and Misdemeanours being so manifest to God, he fear'd much, that unless there were a great Reformation made in his Soul and Life, our Lord would suspend his divine Grace, so necessary for him to begin and to persevere to the End in serving of him in those Parts. And in another Letter, attributing all the Favours which God did him to the Prayers of his Brethren, he writes thus to them: My Recreations in these Parts, are oftentimes to remember you, most dear Brethren, and the time when through the Mercy of God I knew you, and conversed with you, grievously relenting in my Soul, how much I lost through my own Fault, in not making my Profit of the Graces which our Lord communicated to you. The same Lord does me so great Favours in these Parts through your Prayers, by the continual Memory which you have to recommend me to him, and I acknowledge through your Intercession our Lord gives me to understand the Greatness of my Sins, and Forces to go on amidst this Paganism; for all which I give many Thanks to the divine Majesty, and I greatly thank you also, my most dear Brethren, for this great Charity. He did fly Honour, and his own Praises, with as great Care as others fly Reproaches and Contempt. And when any one said any thing that redounded to his Praise, he blushed, and was ashamed and confounded. He covered very artificially his Virtues, and the Miracles which God wrought by him, attributing them to the Faith and Devotion of those who from the Hand of our Lord receiv'd those supernatural Benefits. He recommended nothing more frequently, and with greater Earnestness, to his Subjects, than the Study of true Humility, affirming, that no body could be a lawful Son of the Society of Jesus, nor faithfully serve our Lord in it, but he that was a Despiser of himself, and knew well his own Littleness and Baseness. For he said, that Arrogancy, and a vain Presumption of one's self, is the Poison of all Virtue, and an Enemy of the Institute and Perfection of the Society; and so in a certain Epistle, writing out of *Japony* to the Fathers and Brothers of *Goa*, he says to them, Exercise yourselves with great Care in Humility, and overcome your-

DECEMBER 3. yourselves in all things which our depraved Nature abhors, and labour much, perfectly, with the divine Grace, to know yourselves; for the Knowledge of one's self, is, as it were, the Nurse of Confidence in God, and, as it were, the Mother of Christian Humility.

From this Affection of Humility did arise in St. *Xaverius* that perfect Obedience which he had to all his Superiours, and especially to St. *Ignatius*, which was so great, that he telling him he should depart from *Rome* for *India*, for that God called him, and would serve himself of him, immediately he bow'd his Head, and with great Readiness and Alacrity offer'd himself to the Labour, and departed the next Day, although the Society was not yet confirm'd, nor was St. *Ignatius* General of it, but only a Person whom they all voluntarily respected as their Father, and Master. And with this same Obedience he receiv'd all the Orders which St. *Ignatius* sent him from *Rome* into *India*, as sent from Heaven: And in a Letter which he writ out of *India* to St. *Ignatius*, he tells him, That although he was six Thousand Leagues off, and now old and grey-hair'd, and did not think to see him, but in Heaven, yet if he would command him to return to *Rome*, he would return forthwith, nor should Seas, Winds and Tempests be able to stop him. And when he commanded any thing to his Subjects, he was wont to add, Take Notice that I command you this for the Reverence and Obedience which you owe to our holy Father *Ignatius*, shewing in this his Humility, and the Respect he had to his holy Father, seeing that for his Respect he would have them obey himself. The which Humility did not less appear in his writing his Letters to the said St. *Ignatius* upon his Knees, so great was his own Humility, and the Esteem he had of the Sanctity of his Father. This his Humility did also much appear in his Love of holy Poverty, he knowing well the Riches that are lock'd up in it, and the Quiet of Mind that it gives to those who embrace it for CHRIST's sake, freeing them from the Captivity, and hard Servitude of Covetousness, and providing them, without Care, of what they stand in Need of, having all Things by having left all Things; for that Lord, who being most rich, made himself poor, to enrich us by his Poverty. Being arrived at *Lisbon*, he would not accept of the House, nor Meat, which the King offer'd him, but went to the Hospital, begging his poor Sustenance from Door to Door. After he embark'd for *India*, the Governour, *Martin* of *Sofa*, could by no Means persuade him to eat at his Table, (as has been said above) for both upon the Sea, and at Land, he always liv'd upon Alms, as to his Meat and Cloathing. In the very City of *Goa*, where he wanted nothing he desired,

TOM. II.

DECEMBER 3. he took more Gust in begging his Necessaries for the Love of God, out of the great Affection he had to holy Poverty. Bringing into *India* an old and torn Cassock, his Friends caused a new one to be made him, and being by no means able to prevail with him to put it on, by a certain Deceit (without his observing of it) they made him put it on; when he perceived it, and saw himself in the new Cassock, he so importun'd them, that they gave him the old one again. When he was at the Cape of *Commorinum*, or *Piscaria*, he was in extreme Poverty and Nakedness, going oftentimes barefoot, and the same he did in *Japony*, running at the Heels of Horses, exposed to the Cold, and in a manner naked, and pierced through with Frosts, and the extreme Cold of Winter. And when he returned out of *Japony* to *Goa*, he brought an old Hat, a broken Shirt, and a patch'd Cassock, as one who triumph'd over the Abundance and Vanity of the Children of this World; for his Joy and Delight was to be poor, and to live like a poor Man: And so in a certain Letter which he writ out of *Japony* to his spiritual Children at *Goa*, he uses these Words: Now we are arrived by the singular Grace of our Lord, in *Japony*, where there is a great Want of all things, which I hold for a particular Favour of the Providence of our Lord; for in other Places, the Abundance of Meat and Dainties oftentimes is an Incitement to Men to follow their unbridled Appetites, and to give themselves over to carnal Pleasures; and for this Cause their Souls want spiritual Consolations, and oftentimes the Body suffers grievous Infirmities, and with them pays for the naughty Pleasure which it took.

Upon this solid and deep Foundation of Humility, our Saint (or to say better, our Lord in him) built the high and stately Edifice of all Virtues, until he came to the top of Charity, the Queen and Soul of them. For it is a wonderful thing to see how the Heart of this holy Father was inflam'd, and all on Fire with the Love of our Lord, with whom he entertain'd himself in the Night, contemplating him, and discoursing with him, and did not lose the Sight of him by Day, conversing with Men for his Love, and the lively Desires which burnt in that sacred Breast, of dying a Thousand Times for him, offering himself amongst so many, and such barbarous Nations, to manifest Dangers of Plague, Shipwreck, Pyrates, and Robbers; and seeking always his greater Glory and Service. This Charity carried him into *India*; this made him suffer so much, and with so great Joy in *Piscaria*; this made sweet and pleasing to him the Toils and Dangers of the Island of *Morus*; this made him so many times despise the furious Waves of the vast Ocean, and the Dangers of Pyrates, and to penetrate into the Kingdoms of *Japony*,

6 H

Japony,

DEC. 3. *pony*, and to endeavour to enter into those of *China*, without regarding Life or Death, to encrease the Glory of his Beloved, and to enlighten the blind Souls of the Pagans, which our Lord had bought with his Blood. And if to suffer much for the Beloved, be a Sign of great Love, how great was the Love of this blessed Saint towards God, for whom he suffered so much? He suffered Shipwreck three times, and was once, for two or three Days, upon a Plank amongst the Waves of the Sea, and God delivered him. Another time the *Moors* persecuting him, he hid himself in a Wood, where he remained some Days, and so escaped. Moreover, how often did the *Barbarians* let fly Arrows at him? How often would they have killed him with Poison? How often were Pyrates and Robbers ready to lay Hands on him, and had done it, and taken away his Life, had not God protected him? Then what shall I say of that Confidence and Security which the same Love of God gave him in those Labours and Dangers? which his Confidence was so great and stupendous, that he seem'd wholly to depend upon the sole paternal Providence of his Beloved, and arm'd herewith, he was Lord of all Creatures, rich in Poverty, content in Necessity, couragious in Dangers, secure in Tempests, without Fear amidst armed Troops of *Barbarians*, with great Peace in the middle of Death, refusing to take Antidotes or Remedies against Poison; finally, he broke the Head of the Infernal Dragon, who many times, in great Streights, sought to dismay him, but never could; for armed with this singular Confidence, he knew that his Lord could not fail him, nor the Devil touch a Hair of his Head without his Will: And so in a Letter which he writ, when he was going into *Japony*, to the Provincial of *Portugal*, he tells him: All my Friends and familiar Acquaintance wonder that I will undertake so long and perillous a Journey, and propose to me many and great Dangers of Tempests, Quick-sands, and Pyrates; but I do not less wonder at them that they have so little Confidence in God, under whose Hand all things are, and so knowing for certain that all things are governed by his Will, I fear nothing, but the same God, and that he do not ask me an Account of the Negligence with which I have served him, and punish me for it; and for this Regard I make no Reckoning of Terrors, Dangers, Miseries, Crosses, nor Torments. I fear God alone, the Creator, and Governour of all Things, and am assured that none of those Things, how evil and pernicious soever they may be, can do any Evil to Men, but only so far as he permits them. These are the Words of St. *Xaverius*. But all that he suffered for the Love of our Lord, although it was so much, was nothing in Comparison of what

DEC. 3. he desired to suffer; for in his greatest Labours and Straits, he besought our Lord that he would not take them away from him, but would give him others yet greater. And one time, when our Lord shewed him the Crosses and Sufferings he was to endure, he was not astonished, nor dismayed at them, (as we have said) but rather with great Courage and Spirit, he cried out, More, Lord, more, more: Those Labours which our Lord represented to him, seeming few to him, in Comparison of those he desired to suffer. I will say nothing of the unwearied Sollicitude with which he desired and endeavoured to make all the World know, love, and serve this Lord: For the Journeys he made in *India*, from Province to Province, from Kingdom to Kingdom, and from one Nation to another, until he came to the farthest Part of the *East*, and to unknown Countries with so many Incommodities, declare to us this Love. He pass'd sometimes two or three Days without eating, hearing Confessions, serving the Sick, pacifying, and making Friends those that were at Variance, and attending to other Works of Charity, he forgot himself, and was sustain'd, as it were, with the heavenly Food of divine Comfort, and lived upon God. Nor was he only vigilant in endeavouring to bring whole Towns, Cities, and Kingdoms to the Knowledge of our Lord, but he had also a great Care of any particular Soul, to gain it to God, and yet a greater of the Souls of greater and more publick Sinners. When he was in the Island of *Ternate*, he made the Soldiers that were there, put away their Concubines, and there remained only two whom, when he came away, he could not persuade to leave them; but he writ from the Island of *Amboyna*, to a Friend of his in *Ternate*, to advise those two in his Name to go forth of the Dirt and Mire in which they were, and that they would give him Notice when they would do it, for that he would be with them forthwith to help them, and that in the mean time he would not cease to pray to God to withdraw them from their Lewdness, without punishing of them. In the City of *Malaca* there was a vicious and obstinate *Jew*, but learned, who mock'd and scoff'd at Father *Francis* when he preach'd: The Father was not angry, nor moved against him, but by Sweetness and Kindness made him his Friend, and of an obstinate and rebellious *Jew*, God converted him, and made him a faithful and pious Christian. Sailing one time to the Port of *Canonor*, he exhorted one that went in the Ship, a great Sinner, to go to Confession, and perceiving the Man did not admit of his wholesome Counsel, he dissembled the Matter, and left him for the present; afterwards they went ashore, and by little and little he drew him along with him

DEC- him to a private Mountain, and they two
BER being alone, the Father on the sudden stript
3. himself, and falling upon his Knees before
him, began to discipline himself so rudely
with Thistles; that the poor Man was a-
stonished, and yet more hearing him say,
that he took that Punishment to appease
God, and to with-hold the Scourge he
was ready to discharge upon him. The
Blood which came out of the Shoulders of
the Innocent dashed upon the Sinner: who
amazed and confounded at so rare an Ex-
ample of Charity, cast himself at his Feet,
and made his Confession; and amended his
Life, which was what the holy Father de-
sired. The Vice-Roy, *Don de Castro*, send-
ing his Son *Alvarus* a certain Journey; Fa-
ther *Francis* understood, that a certain very
valiant Soldier, who lived as if there were
no other Life but this, went in that Fleet;
and without having other Business, he em-
barked himself in the same Pinnacle in which
the Soldier went (all imagining that the
Vice-Roy had entreated him to go in it for
the Protection of his Son and all the Fleet)
There by his Affability and Courtesy he fell
into Discourse with him, and made him his
Friend; and by little and little so gained
him, that going ashore he received his gene-
ral Confession; and giving him a little Pe-
nance (the Penitent wondering at it for that
his Faults were so many and so abominable)
he told him, that for the rest he would sa-
tisfy God for him; and entering into a Wood
thereby, he took forthwith as the Beginning
of the Payment, a rude and long Discipline,
and the poor Man became astonished, and
as it were out of himself; and the more
when he understood that the Father had not
embarked in that Vessel, had it not been to
help his Soul, and that he returned back to
Goa, from whence he had come only for
this Purpose; with which his Charity he was
so pleased, and acknowledged himself so ob-
liged to God our Lord, that by his Grace he
turned over a new Leaf, and from thence-
forward lived like a Christian, observing the
Counsels which the Father had given him.
We could recount many such Examples;
but because they are like one another, for
Brevity's Sake we omit them.

Although our *St. Francis* was so zealous
and fervorous in seeking the Salvation of
Souls, yet he was not austere, importune,
and troublesome, but gentle, easy and lov-
ing; taking so many Figures, and so many
different Manners to gain those he treated
with, as were their Conditions and Qua-
lities. He seemed a Soldier with Soldiers, a
Mariner with Mariners, with Religious ho-
ly, and with Sinners he sometimes seemed a
Sinner; making himself all Things to all, to
gain all to our Lord. For that great and
burning Charity which he had, taught him

what he was to do; and as an Iron in the DEC-
Forge cloatheth itself with the Qualities of BER
Fire, so he cloathed himself with the Pro-
3. perties and Participation of God. It is not
easy to believe what Arts he used to draw
out of Sin those that were Captives and Pri-
soners under the Tyranny of *Satan*. Under-
standing that any one was inveigled in a di-
shonest Love, he did not presently stop him;
but by a holy Art got in with him, and
made him his familiar Friend; and after-
wards invited himself to dine with him; and
having now gained him to himself, he gain-
ed him also to God; for when he saw such
Souls well disposed, he took his Opportu-
nity, and by his wholesome Admonitions,
took away from them their bad Company;
and Occasions of sinning; and if he were
not able to take away all their Sins at once,
he used such a Sweetness, and a Dexterity,
that mollifying their Heart by little and lit-
tle, one after another he took them all away;
and in this Manner with admirable Affabi-
lity and Prudence, he took away from a Man
seven Women, one after another, with whom
to the great Scandal of the People he lived
dishonestly. It happened one Day that he
asked to dine (by Way of Alms) with a cer-
tain Man who kept in his House certain
Women under the Title of Servants, but they
were indeed his Concubines. The Man
could not well deny the Request, out of the
Respect he bore to the Person of Father
Francis, who although he saw the Women
serve at Table, did not make strange at it,
nor frown upon them, nor say one Word to
his Host, speaking more efficaciously to his
Heart by his Silence, and by his holy and
sweet Conversation, than if he had said many
Words to him; and that silent Speech of
his was of such Force, that the Man amazed
at it repented of his sinful Life, and came
to seek the Father, and confessed to him, and
put himself into his Hands, casting out of
his House the Occasions he had of sinning.
All this (as we have said) did the Love of
our Lord, a great Master, teach the Father,
and together gave him the Grace to join
with this Facility and Courteousness, so rare
a Gravity, and religious Composedness, that
he lost not the least of his Authority, nor of
the Opinion that all had of his Sanctity, by
being seen so familiar with Sinners whom he
pretended to gain; for he was merrily grave;
and gravely merry; and all his Actions had
a Tincture of Sanctity. Wonderful was the
Pleasantness of his Countenance, the Sweet-
ness of his Behaviour, and the Affability of
his Conversation; but his Sanctity was so
known and esteemed, that all this nothing
diminished the Reverence and Respect which
was due to so worthy a Person; and those
who conversed most with him, held him in
greatest Veneration, and some cast them-
selves

DECEM selves at his Feet, and when they spoke to
 BER him would not be covered in his Presence,
 3. how much soever he entreated, and importuned them hereunto; for they seemed to themselves not to speak with an ordinary and mortal, but with a divine Man, by whom God spoke to them.

To the Top and Perfection of this Charity and Love of our Lord, St. *Xaverius* ascended, favoured and carried by his Grace, by the Means of Mortification and Victory over himself, and Prayer, which are the two Wings by which the pure and disincumbered Soul flies to God. The Mortification which this holy Man had, and the Fervour with which he endeavoured to get a perfect Victory over himself, manifestly appears in two Things which he did amongst many others, and which we have above recounted. The one of the knotted Cords with which he tied himself, and the sharp Pains he suffered to overcome and mortify the Lightness and Pleasure he had in Running and Leaping; and the other is the Courage and Fervour of Spirit with which he licked the Sores of the poor Lazar at *Venice*, and sucked the Matter which ran out of them, to triumph over himself, and to overcome the Horror, Loathing, and Repugnancy he had to serve that poor Man. All the rest of his Life was a perpetual Mortification in Meat and Drink, in poor and ragged Cloaths, in Fastings, Disciplines, and other Penances, as is to be seen in what we have hitherto related. His Meat was commonly what he begg'd, and was given him in Alms; seldom did he eat Flesh, or drink Wine, unless when he was invited, and did eat with some Friend, for then he accommodated himself to others, to gain them more easily to God; who gave him such a perfect Victory over his Flesh, (which is the most dangerous domestick Enemy we have) that he perpetually kept his Virginity without Corruption, with so strange an Integrity, and with so great a Detestation of any foul, and filthy Thought, that one Time sleeping, and having had in his Sleep a carnal Representation he awaked, casting forth a great Quantity of Blood by his Nostrils, affrighted, and as it were put out of himself, by the Horror of that Representation, and by the Violence he used in putting it away.

But what Tongue is able to explicate the so continual, so fervorous, and the so regaled Prayer of this great Servant of our Lord, and the Graces and Favours he did him, and communicated to him in Prayer? For being all the Day employed in Businesses, or in Journeys and dangerous Voyages, and being of his own Nature so courteous, and affable towards all, it is wonderful to see how in every Place, and every Thing he did, he was ever present to himself, and with God,

as if he had been an Hermit, and had lived DECEM-
 in a solitary Rock, forgetful of all the BER
 Things of the World. And although all 3.
 the Things he had to do served him as a Book, and as it were a Mirrour which represented God to him, notwithstanding he had his set Times for Prayer; and when he was so taken up with Employments that he could not attend to them, either for serving the Sick, or for preaching to the Pagans, or for some other Work of Charity, he took away some Time from the short Sleep he was wont to give to his wearied Body, to give it to Prayer; willing that his Body should rather want its necessary Repose, than his Soul its Sustenance, and Entertainment with God. He did not a few Times spend whole Nights in Prayer and Contemplation, without ever closing his Eyes; and the little Time which he did sleep, he rather prayed than slept; for when he was asleep oftentimes he groaned, and with an amorous Sigh cried out; *O my good JESUS, O the Love of my Soul! O my Creator! O my Lord!* And broke forth into other such like Aspirations. And afterwards being asked why he cried out in his Sleep, he answered, that he did not know, nor did he remember any such Thing. He was very devout to the most sacred Passion of our Lord, and meditated very often the divine Mysteries, which are represented to us in it; and he said they were strong Testimonies, and sure Pledges of the Love our Lord bears us, and lively Examples which we ought to imitate. He prepared himself for Prayer with all Diligence; he recited the divine Office with particular Attention and Devotion; and before he begun it, he said the Hymn, *Veni Creator Spiritus*. And although for that he was so taken up in Works of great Charity, and of the Service of God, he might have recited the Breviary of three Lessons (which was afterwards prohibited by his Holiness *Pius Quintus*) of Cardinal *Quignon*, as being shorter, and he had Leave for it, yet he would never do it, but would recite the common Breviary which the *Roman* Church uses, the more to conform himself to the said Church. He had a very particular Devotion to the most holy Trinity, and to CHRIST our Saviour, and to his most pure Mother the Virgin *Mary*; and so in the Hour of his Death, he particularly recommended his Soul to those, to whom in his Life he had so often recommended it. He pray'd very often to the Archangel St. *Michael*, and to his Angel Guardian, and to the other Angels, Governours of the Provinces, and Presidents of the Kingdoms in which he was. His Prayer, besides that it was continual, was ardent and fervorous, and he was many Times transported and wrapp'd in it. He was seen in the Night at *Goa*, walking in

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the Pagans, and said a particular very devout Prayer of his own composing for this Purpose. And after Mass he said a Responsary for the Souls in Purgatory, for which he had such an Affection, that in the Night he went about the Streets with a little Bell, exhorting with a loud Voice all the Faithful to remember them in their Suffrages and Prayers. He was wont to give the holy Communion upon his Knees, for greater Reverence; and he was seen sometimes elevated from the Ground in that Posture, and as it were sustained in the Air by the divine Virtue. The Devil endeavoured oftentimes to hinder his Prayer by Noises, by diverse Shapes and Shadows; and finally by giving him many Blows, and bruising him, as he did at *Meliapor*, the holy Father making his Prayer in the Night in the Church of the glorious Apostle St. Thomas. But nothing was sufficient to make him leave off his Prayer, or to hinder him from returning to it, as soon as he was cured of the Wounds which the Devil had given him, as is related above. The Graces which our Lord communicated to him by the Means of Prayer were so singular, and the Abundance of the divine Comfort with which he regaled his blessed Soul was so great, that oftentimes (that he might not be seen) he was forced to hide himself from the Eyes of Men, being not able to conceal, nor dissemble the impetuous Torrent of the Grace of Heaven. And oftentimes this Grace was resplendent, and derived itself from the Soul to the Body, in such Sort, that those who treated with him, dared not to look him in the Face, (as it happened to the Jews concerning Moses) nor fix their Eyes upon him.

By Means of this same Prayer, our Lord communicated to him the Gift of Prophecy, and a sovereign Light, by which his Soul being illuminated, he saw the Hearts of Men, and Things that were absent, as if they had been present, and those that were to come, as if they had already been; and this so often, and in Places and Things so different, that it clearly appears he had a singular Grace from our Lord in this Behalf, and that he had it as Apostle and Prophet of *India*. For laying aside the Times that sailing prosperously, he said there was a Tempest a coming; or when being in some dangerous Storm, that it should presently cease, and they arrive safe, or that some Ships which seemed to be strong should perish, or being old and Weather-beaten and Worm-eaten should last out, and finally perish in the Haven, without the Damage of any one, (all which Things he foretold with such Confidence and Security as if he had seen them, and they all happened in the same Manner that he foretold them) let us relate some more memorable Examples of his prophetic

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tical Spirit, and divine Light. Preaching in the City of *Malaca*, he many Times advertised the People of the Calamities that were to come upon them for their Sins; of the Fires and Slaughter which their Enemies were to make, of the Siege of the City, of the Plague, and other Miseries with which they were to be afflicted, which came upon that City, as the Father had foretold. When these Miseries happened to *Malaca*, the Father was in *Japony*, and had there a Revelation of it, and advertised the *Portuguese* that were with him, to pray to God for the City of *Malaca* which was besieged, and much streightened; and afterwards he had another Revelation how God had delivered it, and so he told *James Perera* who was in great Pain about the Siege of *Malaca*, and what he was to do for the succouring of it. Being in the same City, at the Time when he was going for *China*, one Day he cast himself upon a Bed, and remained as it were without Sense and out of himself, no Body of the House daring to speak to him; and after a good Space of Time, as one that awakes and returns to himself, he began to cry out and say; God pardon thee such an one, naming a certain Person that then lived in *Portugal*, and did the Society some bad Offices. Those Words were taken Notice of, but then it was not understood what the Father would signify by them, for he kept it secret, and no Body dared to ask him it; but afterwards when Letters came out of *Portugal*, and it was known what had passed there, they understood that at the same Time that it had passed in *Portugal*, God had revealed it to Father *Francis* at *Malaca*. That also was a famous Prophecy which happened in the same City of *Malaca*, and which we briefly touch'd above, when a little Navy of ours having gone forth, with some few *Portuguese*, in Search of a great and potent Navy of the King of *Achien*, and all the City being sad and afflicted, believing that their Navy was lost, Father *Francis* out of the Pulpit sharply reprehended their little Faith and Diffidence; and at the very Time that the Navies were a fighting, he described the Battle as if he had seen it with his Eyes; and finally resting himself upon the Pulpit, and having been in some Suspense, he came again to himself with a wonderful Joy in his Eyes and Countenance, and cried out, and said; Brethren, JESUS CHRIST has overcome, JESUS CHRIST has overcome for us, at this very Hour the Soldiers of his most holy Name put to Flight, and overcome the Navy of the *Moors*, his and our Enemies, with the Death of many Thousands of them, and of only four of ours. And he added when the News of the Victory was to come, and when the victorious Navy would arrive at the Haven of *Malaca*; and that they

should repent them of their Diffidence, and with Joy and Rejoycing say every one a *Pater* and *Ave*, in Thanksgiving to our Lord for the Victory, and another *Pater* and *Ave* for the four Christian Soldiers that were slain. The Inhabitants of a Town called *Tolon*, in the Island of *Morus*, having made themselves Christians, apostatized from the Faith, with the great Contempt and Injury of CHRIST our Redeemer, who punished them severely with Prodigies and Signs from Heaven, and the *Portuguese* on Earth with an Army which they gathered against them. Father *Francis* promised the Christians prosperous and happy Success; and as the Father promised it, so God fulfilled it, miraculously delivering the Christian Soldiers from the Snares and Ambushes which the Infidels had laid for them, and out of evident Dangers; and the Thing was so notorious, that the *Barbarians* themselves confessed, that the Victory which ours obtained, was not gotten by human Force, but by the Favour of Heaven.

One Time to succour a certain Maid, who was in Danger of selling her Chastity, he had need of a considerable Alms: He asked it of a great Friend of his a rich Man, called *Peter Vello*, who then was playing in the House of one of his Friends; and having there no Money, he gave the Father the Key of his Desk, that he might take out of it what he pleas'd. The Father took three hundred Ducats, and told *Peter Vello* as much, returning him his Key. Then *Vello* answered him that he had been very sparing; for when he gave them the Key, he thought that of thirty thousand Ducats that were in his Desk, he would have taken the half, and he said this so seriously, that the Father thanked him for it, and assured him that God our Lord would never be wanting to him, and that before he died he should know the Day of his Death. From this very Time *Peter Vello* became another Man, and did much Alms, and gave himself to Works of Charity. Being now old, he understood that our Lord would deliver him out of the Prison of his Body, and take him to himself; and accordingly he set his Affairs in Order, gave his Goods to the Poor, made his Will, and took Leave of his Friends, as a Man that was going a long Journey, which was to Heaven; and although they said it was a melancholy Humour, and scoffed at him, he prepared himself for Death, which came upon him, and that very Day he went to enjoy God (as we hope) conformably to the Prophecy of Father *Francis*. What shall I say of that wonderful Revelation he had, that the Cockboat would return to the Ship, and be saved, which snatch'd away by the Fury of the Winds and Waves had been separated and disappear'd, without any Hopes

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He did not only by the Spirit of Prophecy see Things absent and distant, and declared them, and those that were to come before they happen'd, but he also penetrated the Hearts and most secret Thoughts of others. A young rich Merchant called *John Durus*, having confessed to Father *Francis*, was so much moved with his Words and Example, that he entreated him with great Earnestness to admit him into his Company, for he would give all his Goods to the Poor, and follow him. Hardly could the Father be brought to condescend to him; for he feared the Inconstancy of the young Man; who having begun to distribute what he had to the Poor, repented himself; and being ashamed to be seen by the Father, secretly gathered together all his Stock, and put it into a Ship, intending to depart without saying any Thing to him. At the Time he intended to depart, the Father sent for him, and he came with Dissimulation, thinking he knew nothing of what he had done, because he had discovered it to no Body. The Father took him aside, and with a severe and grave Look said to him; thou hast sinn'd *John*, thou hast sinn'd. The poor Man was astonished, understanding that God had revealed to the Father what he contrived in his Heart, and casting himself at his Feet, answered him; I have sinned Father, I have sinned. He repented himself, and went to Confession; and taking the holy Counsel of Father *Francis*, he returned to his good Purpose, and gave all his Goods to the Poor, entering into his Company. The same Companion, for that he had accepted certain Alms from the *Portuguese*, to provide for the Necessities of Father *Francis* without his Leave, he separated from him, and banished him into a certain Island for some Days, in the which *John Durus* had a certain Vi-

sion; and although he would have conceal'd it, he could not, for Father *Francis* after he had heard his Confession, discovered it all to him, to the great Amazement of him, who would not manifest it, acknowledging that nothing can be hid from God, nor from those to whom he will reveal the Secrets of Hearts. He had drawn a Man out of a bad Estate, and reduced him to the Love of Virtue; and that he might persevere in it, he exhorted him to go often to Confession, and to return into the Kingdom of *Portugal*, for that it was convenient for him to do so; and although he promised to do both the one and the other, as the Father had commanded him, yet he did neither, for he remained in *India*, and went not to Confession for three Years. The Father being in *Basain* met him, and the Man seeing him, came joyfully to him to salute him, and embrace him; but the Father turning towards him, said to him; Must I embrace thee, who hast deceived me, and broken thy Word, seeing thou hast not been at Confession since thou departedst from me? I will not hold thee for my Friend, nor will I speak to thee, until thou hast confessed. The Man understood that the Father was more than a Man, seeing God revealed to him all that he had in his Heart, went to Confession, and reformed himself. He asked a certain Friend of his in *Cochin* how he did? His Friend answered, I am well Father; and the Father replied, you are well in Body, but ill in Soul. This Man projected at that very Time to commit a certain Wickedness, and kept it very secret in his Heart, and understanding that Father *Francis* knew it by the Light of Heaven, he made his Confession to the Father, and returned to himself. The Day before he died, in the Island of *Sanciano*, looking upon one that served him, with sad and weeping Eyes, he said to him with a lamentable Voice; Woe be to thee, Woe be to thee, Woe be to thee; and a little after the unhappy Wretch being entangled in the filthy Love of Women, they murdered him on the sudden.

Our Lord wrought many and great Miracles by Father *Francis* during his Life, and the greatest Miracle of all was his very Life. He cast many Devils out of the Bodies they possessed, sometimes by himself, and otherwhiles by the Means of Boys newly converted, the Devils lamenting, and fretting for Madness to see themselves cast out by the Father by Means of those Boys; for by Reason of their Pride they held it for a great Affront. In the same Manner in many Places, he cured many sick People, who were afflicted with diverse and grievous Maladies, especially in the Cape of *Commorinum* (as we have said.) In the Island of *Zeilan* he cured a Man, called *Michael Fernandez*, saying

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When the Father went for *China*, he had Friendship with a certain Merchant, who returned into *India*, and let loose the Reins to his sensual Appetites: Father *Francis* appeared to him, (whether when he was alive, being a great Way off from him, or after his Death, it is not known) and with a terrible Countenance, advertiz'd him that God would shortly punish him, and the Man affrighted, answer'd, that he had Reason: To whom the Father replied, Have not you well deserved it, having committed such a Sin? naming the Sin to him, which was so secret, that only God and the Merchant knew it: He repented himself of his Sin, and confessed it, and by the Counsel of the Father, took the Habit of St. *Francis*. Going by the Bank of a broad and deep River, which runs by a Town called *Semorra*, beyond *Malaca*, the Pagans began to pursue him, and to cast Darts and Stones at him; he withdrew himself, and flying, met with a very great Beam which lay overthwart the Border of the River, and hindered his Passage, he took it with his

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As soon as in the Ship of *James Perera*, in which Father *Francis* had gone, and which was yet in the Haven of *Sanciano*, his glorious Departure was known, those that were in the Ship ran to the Hovel in which he expired, to see and honour him. They found him stretch'd out upon his poor Pallet, with a new Beauty of Countenance, Grace, and Vivacity of Colour, that he rather seemed to be a living Man taking his Repose, than one that was dead; and full of Astonishment and Devotion they equally revered him as alive, and bewailed him as dead. They found about his Neck a Reliquary of Copper, within it were three distinct Papers; in that in the Middle was a little Piece of a Bone of the glorious Apostle *St. Thomas*, whom he held for his singular Patron, and Pattern, and particularly, recommended himself to him; the other was a Subscription in the Hand of *St. Ignatius*, his Father and Master, which shew'd the Opinion he had of his Sanctity, and the great Confidence he had in his Merits; the third Paper were the Vows of his Profession, written in his own Hand, that he might always remember what he had promised to God, and endeavour perfectly to perform it. These are the Riches, this the precious Treasure with which *St. Francis* died, and the Weapons with which he went armed against all the Encounters and Machines of *Satan*, and of all Hell. The *Portugueses* took his sacred Body with the greatest Honour and Solemnity they could, and vested in his Priestly Ornaments, they buried it in a Coffin in a Place apart, with Intention to carry it to *Malaca* when the Ship should depart; and that they might be able to do it more easily, they cast a good Quantity of quick Lime into the Coffin, to eat up the Flesh, that the Bones might be more clean, and without any bad Scent. Two Months and a half after, which was the seventeenth of *February*, MDLIII, the Ship being to depart for *Malaca*, the Captain sending to see if the Body were in a Condition to be carried with him, they found it without any Change at all, with the same Colour, and lively Look, and with Shews rather of Life than Death. They were all amazed, and much more when they touch'd and handled it, and saw that the Body was not only entire, but also firm, and full of Juice and Blood, and with the Entrails uncorrupted, sending forth from itself a most sweet Odour, in Proof that when his blessed Soul departed from the Body, it left it much Sanctity. They carried with Procession, and a new Resentment, the holy Body to the Ship as it was, they hoisted Sail, and by a prosperous Navigation (the Winds obeying Father *Francis*) they arrived at *Malaca* upon the two and twentieth of *March*. When it was known in the City that the Ship was arriv'd,

and what it brought, all went forth to receive and honour the Body of their holy Father, Pastor, Prophet, and Master, and with a most solemn Procession, carried it to the Church of the Society, although at that Time there was no Body of the Society in that City, for the same Father *Francis* had commanded them to go out, in Punishment of the Disobedience and Obstinacy of the Captain of *Malaca*, who stopp'd the Journey of *James Perera* into *Cbina*, who, as so great a Friend of the Father, shed most Tears of Joy upon the Sight of his holy Body, and with greatest Liberality and Care endeavoured to make it to be honoured by all, though indeed, little was needful to be done, for all the People of the City flocked with great Devotion, to kiss the Coffin in which it was, and to touch with their Beads, and reverence the holy Relicks, especially when they saw that by touching of them a Man that was very ill of his Breast, was immediately cured. They open'd there the Coffin, and found the Body with the same Incorruption which it had when they put it in, all admiring at the Wonders God works for the Honour of his Saints. And that it might be more manifest how great a Saint Father *Francis* was, and how our Lord honoured him, his divine Majesty permitted that there they should take him out of the Coffin, and bury him in the bare Earth, with Priestly Garments as he was, putting only a linen Cloth over his Face, and a Pillow of Silk under his Head. And in the Month of *August* following, Father *John de Beyra*, of the Society, having come to *Malaca*, who was going from *Goa* to the *Molucas*, and having, for his Devotion, secretly opened the Grave, he found the Linen which covered his Face, and the Pillow he had under his Head, all red with fresh Blood, and a heavenly Odour, and the Body as entire as when he expired, and with the same Integrity were the Garments, and Ornaments with which they buried him, and as fresh as if they had never been used. Then the Devotion encreasing, they took the Body from where it was, and put it into a Coffin furr'd with Damask, and covered with a rich Cloth of Gold, to carry it to *Goa* when the Motion should come, (for so they call the Winds which run at certain Times.) And it pleased our Lord, that from that Day in which the sacred Body was honourably put in this second Coffin, the Plague which raged sorely in *Malaca*, ceased, through the Merits of the holy Father, and hereupon the Devotion of the People was much encreased towards him. When the Time served to depart, they put the Body of the holy Father richly adorned, (as it was in its Shrine) with many lighted Tapers, and Perfumes, into a certain Ship, which alone was in the Haven of *Malaca*, in which, because it was old and rotten, the *Portuguese* Merchants

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Merchants dared not to embark their Merchandize; but understanding that the Body of the Father was to go in it, they were secure, and freighted their Merchandize, holding for certain, that that Ship carrying such a Pilot, and Defence, would arrive safely, and as they thought, so it happened. For although the Ship ran a-ground, and they held themselves for lost, bringing out the holy Corps upon the Hatches of the Ship, and they all prostrate beseeching our Lord, that through the Intercession of Father *Francis*, he would be pleased to deliver them out of that so eminent Danger, immediately they came out of it. Finally, they arrived at *Baticala*, and because the Winds were contrary, the Captain of the Ship, *Lopez de Noronnia*, went in a Boat to *Goa*, to demand a Reward of the Viceroy *Alphonfus de Noronnia*, for bringing the first News of the inestimable Gift which he brought in his Ship. The Viceroy gave him a Brigantine well appointed, and light, to bring it immediately; for so great was his Devotion, and that of the Society, and of all of the City of *Goa*, and their Desire to see this sacred Treasure, that they would not expect till the Ship arrived. In this Brigantine went Father *Melchior Nunniez*, Rector of the College of *St. Paul*, and Vice-Provincial of the Society in *India*, with some other Fathers, and after they had seen the Body of the blessed Saint entire, sixteen Months after his Death, and revered it with many Tears, they carried it out of the Ship in which it was, into the Brigantine, with great Joy, and shooting of Artillery; and the Day following they disembark'd it in an Hermitage of our Lady of *Rebandar*, half a League from *Goa*. The next Day, which was Friday, in the Year MDLIV, it was received with a most solemn Procession, and with the Concourse of innumerable People out of the City, of rich and poor, great and little, religious and seculars, Men and Women. There went before ninety little Boys in Surplices, with Garlands upon their Heads, and green Boughs in their Hands: After them went the Brethren of Mercy with their Banner, and then a Coffin covered with Cloth of Gold: And immediately after followed all the Clergy, and after them the Shrine, in which was the Body of the Saint, which was carried by Priests of the Society, accompanied by the Viceroy and all the Nobility. The Streets were hung with rich Tapestry, and full of Lights, and most sweet Odours, and so throng'd with People, that they were scarce able to break through them; the Windows and Galleries were filled with People; all the Bells rung, and the Artillery was shot off; they came to the Church of the Society, which, although it was upon the Day of our Lord's Passion, was magnificently adorned; the Shrine was put in the chief Chapel where Mass was said: But the

pressing of the People was so great, that they broke the Grate out of Desire to see, touch, and reverence the holy Body, and it was not possible to put the People out of the Church, until it had been shewed to them three Times this Morning, and it was necessary to keep it the three other following Days, vested, as it was, and with Face and Hands uncovered, to satisfy the People: On the fourth Day they placed it in a Vault which was opened near to the great Altar, on the Gospel-side. When the Miracle of the Integrity of Father *Francis's* Body was divulged, and that sixteen Months after his Death, and after it had been so many Months under Ground, and had been buried in quick Lime, it was without any Corruption, with the Flesh fresh and juicy, and of a lively Colour, and that his very Garments were entire, and, as it were, new, in fine, that he was rather like one alive than dead: Doctor *Ambrose Ribera*, Inquisitor and Vicar General of *Gia*, by reason of his Office, resolved to be certified of the Truth of this Miracle, as also because the Viceroy had commanded that Doctor *Cosmas* of *Sarayva* his Physician, and the Vicar, should see with their own Eyes, and handle the holy Body with their own Hands, and make Relation to him how it was; and they with great Diligence did so, and saw, and touched all the Parts of the Body of the Father, and held it for a miraculous thing, and attested the same upon Oath. This so great a Miracle of the Incorruption and Integrity of the Body of St. *Francis*, was well and certainly known in the City of *Goa*, and from thence it was divulged throughout all *India*. But besides this Miracle, our Lord wrought many others through his Intercession after his Death; for, omitting some which are related above, when the Body of the holy Father passed by *Baticala*, the Wife of *Antony Roderiguez*, Factor for the King, called *Mary Serran*, who had been sick for many Months, praying before it, was presently cured. She got a little Piece of the Girdle of the holy Father, and put it in a Reliquary which she wore about her Neck, and therewith cured a Son of hers two several Times, first of an Ague which had held him six Months, and afterwards of an Apoplexy: With the same also she cured her Husband of another Sickness, and two Boys that had been hurt, and caused an easy Delivery to a Woman-Servant of hers, who was just dying with the Pains of Childbirth. When the Saint's Body arrived at *Goa*, there was a certain Lady, by Name *Jane Perera*, who seemed to be rather a dead Woman than living, by reason of a violent Disease which had been consuming her for three Months: This poor afflicted Woman being in that weak Condition that she could not go to see the Procession and Reception that was made, she

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DECEMBER 3. she recommended herself with a lively Faith to the Saint, and immediately felt herself notably better, and recovered her perfect Health and Strength. Many sick of diverse and grievous Infirmities, by only touching the holy Body, or the Shrine in which it lay, the three Days in which it was exposed to publick View at Goa, were cured. In the same City of Goa, *Antony Rodriguez* having such sore Eyes that he could not see, putting upon them the Hand of the dead Father, immediately recovered his Sight. The same happened to a Priest call'd *Balthazar Diaz*, who being sore afflicted with a grievous Quinsey, and not able to swallow down any Thing, by only touching the Body of the Father, was cured. A Christian, one of the new Converts, kept as a great Treasure the Discipline with which Father *Francis* chastiz'd his Body, and by Means of it God our Lord gave Health to many Sick, and wrought great Wonders. Some Women that were held for dead, because they could not be delivered, by touching only some Hairs of the Father, brought forth their Fruit, and liv'd. In *Japany*, many tormented by Devils, were free, laying upon their Head a Breviary of Father *Francis*, whom, throughout all *India*, they hold for a Saint, and for their Patron, and Protector; and the *Portugueses*, when they travel by Sea, (especially when they go to the Island of *Sanciano*, where he died) invoke him as a Saint, and recommend themselves to him: And not only throughout *India*, but also throughout all Christendom the Fame of his Sanctity has spread itself, and a Devotion towards him; and by Means of this Devotion our Lord makes his Servant glorious by new Miracles. For in the City of *Ebora*, Father *Leon Henriquez*, Rector of the Society of Jesus, and Father *Andrew Cabreda*, of the same Society, being much afflicted with Fevers, recommending themselves to the Father, obtained perfect Health. And in *Paris*, a Woman that was already despair'd of, and just dying with the Pains of her Travail, brought forth a Child sound and well, and herself lived. And to conclude what concerns the Miracles which our Lord has wrought by him since his Death: In the Castle of *Xavier*, and House of Father *Francis*, there is a very devout Crucifix of very ancient Work; the which, whilst the Father was alive, did often sweat at such Times as he endured in *India* some great and extraordinary Labour; and the Year in which he died, it sweat every Friday of that Year, with the great Admiration of those that saw and knew it.

This blessed Father died (as we have said) in the Island of *Sanciano*, near to *China*, upon the second of *December*, in the Year MDLII, when he was fifty Years old, and had labour'd ten Years and about seven Months in the *Indies*, where his Death was much lamented

by all the Christians, for having lost so great a Father and Master. But he who most resented his Death, was the most gracious King of *Portugal*, *John III*. For besides that he most tenderly loved the Father, as one whom himself had sent into *India*, he also honour'd him as a Saint, and look'd upon him as the greatest Safeguard and Defence which *India* had, and thought that so strong a Pillar falling, that Countrey must needs be much weakened: But knowing the heroical and renown'd Virtues of this holy Father, and the many and great Miracles which our Lord wrought by him, he resolved to make Supplication to his Holiness the Pope, that he would canonize him, and put him into the Catalogue of the Saints; and that he might be able to do it more groundedly, he writ a Letter dispatched upon the eight and twentieth of *March*, in the Year MDLVI, to *Francis Barret*, his Viceroy of *India*, in which he commanded him, that with great Care and Diligence he should cause Information to be taken concerning the Life and Death, Virtues, and Miracles of Father *Francis*, in the Places of *India* in which he had been, and to examine the Witnesses who knew him, and conversed with him, and to receive their Testimonies under Oath, and to send him the Process shut up, sign'd with his own Hand, and seal'd with his own Seal. All was done as the King commanded, although only in four Towns of *India*, which were *Goa*, *Cochin*, *Bazain*, and *Malaca*: And I have seen a Copy of this Process which was formed in *India*, and was sent to the King, who was already dead when it came into *Portugal*, and so he could not treat (as he had intended) about the Canonization of Father *Francis*.

Moreover by the Death of the same Father, his coming out of *India* into *Portugal* was hinder'd, as the blessed Father *St. Ignatius* had design'd. For this holy Father seeing himself to be old, and loaded with Infirmities, and judging, out of his Humility, that he had not sufficient Forces to govern the Society, he desired to ease himself of the Burthen of General, and to cast it upon the Shoulders of Father *Francis*, that he, as so renowned and apostolical a Man, might illustrate by his Presence the Parts and Countries of the *West*, as he had illuminated by his Preaching those of the *East*, and might by his Government honour and amplify the Society. For as Father *Francis* esteem'd, obey'd, and reverenc'd blessed Father *Ignatius*, and with full Mouth called him *Great Saint*, and with all his Might endeavoured to imitate him; so the blessed Father *Ignatius* knew the rare Gifts, and admirable Virtues of Father *Francis*, and loved him as his most dear Son, and as a lively Portraiture and Resemblance of himself, especially knowing the Love and Zeal he had of the Good of the Society which he desired

DECEMBER. desired to commit to his Charge, which was so great, that in the greatest Dangers and Storms he recommended himself to the Saints of the Society in Heaven, and attributed all his good Successes to their Prayers, and to the Prayers of the Fathers that were yet living upon Earth, as himself says in a certain Epistle in these Words: "Many Times God our Lord has given me to understand within my Soul, from how many corporal Dangers and spiritual Grievances I have been kept by the devout and continual Sacrifices and Prayers of all those who here below are fighting of the blessed Society of Jesus, and of those who are now triumphing in Glory, who in this Life did fight, and were of the Society. This Account I give you most dear Fathers, and Brothers in CHRIST, of the much I owe you, to the End you would all help me to pay what alone I can neither pay to God, nor to you. When I begin to speak of the holy Society of Jesus, I know not how to get out of so delightful a Discourse." These are the Words of Father Francis, written in a certain Epistle which I have in his own Hand. But to return to what we were speaking of, with this Intention the blessed Father Ignatius writ to Father Francis, and ordained that he should return into Portugal, to call him in his Time to Rome, and to renounce to him the Charge of General: But when the Letter of St. Ignatius came into India, Father Francis was already enjoying God in Heaven. So great was the Fame and Opinion of the Sanctity of this blessed Saint, not only in all the Provinces and Countries of India, and in the Kingdom of Portugal, but also in Europe, and particularly in Rome, that in the few Days that his Holiness Marcellus II. lived in the Papal Dignity, understanding that Father Francis, by the Order of the blessed Father Ignatius was to come out of India into Portugal, and from thence to Rome, he said to a very grave Person, from whom I had it, if he come into Portugal, it will not be needful for him to come to Rome, that we may see him, for we will go into Portugal to see him. The which Words, although they were spoken by Way of Amplification, yet they declare much the Esteem which the holy Pope had of this great Servant of our Lord.

The blessed Father St. Francis Xavierius was of a big and full Body, and very strong, of a grave and sweet Countenance, his Complexion was white, and somewhat red, his Eyes black and clear, his Head well proportioned, his Nose of a middle Size, his Beard black, his Look cheerful, lively, and full of Authority; he wore his Hair with short Locks, and went in a poor short Cassock, but clean, and without a Cloak, to conform him-

self to the other poor Priests, and to the Custom of the Countrey. Father Horatius Turjelín has written his Life in six Books in Latin, and Father John de Lucerna in ten in Portuguese; and the Fathers Lewis Guzman, in the History of Castille, concerning the Missions of the Society in the East Indies, and Father John Peter Maffeus, in his History of the Things of India, composed in Latin, do treat largely of the Life, Virtues, and heroical Deeds of Father Francis (all these four Fathers are of the Society) and how much soever any of them do enlarge themselves; all is short in Comparison of what might be said. For certainly it is a stupendous Thing to consider the Courage and Spirit, with which this blessed Father, all alone, poor, and to fleshly Eyes vile and contemptible, set upon the Conquest, not of one City, Province or Kingdom, but of a new World; not to subdue it by Arms, and to make it tributary to its King, but to draw it out of the Captivity of Satan, and to restore it to its true and ancient Lord. What immense Seas did he sail through? How many and how dangerous Gulfs did he cross? What strange, inhuman, and barbarous Lands, Nations and Countries did he illuminate? In how many most remote Countries did he set up the Standard of the most holy Cross, and with it terrified the Devils? He made Hell tremble, delivered the Prey out of the Paws of Satan, and accompanied by innumerable Souls which he had gained to our Lord, victorious and glorious he went to enjoy him who had fought in him, and overcome by him? Certain Historiographers write of Alexander the Great, that hearing say that there were many Worlds, he wept and was sad, that he had not yet wholly conquered one; because all he had gained was but little to his Covetousness and Ambition. But with how much more Reason may we wonder at the divine Courage and Spirit of Father Francis Xavierius, who knowing by natural Philosophy that there was but one World, and by the Christian and heavenly Philosophy, that all the Men that are in it, of what Estate and Condition soever, were created by the Goodness of our Lord, to adore and serve him, and to acknowledge for their Deliverer and Redeemer his most blessed Son JESUS CHRIST, all on Fire with lively Flames of this Lord, putting under his Feet, and trampling upon whatsoever others value and esteem in this World, banished himself out of his own Countrey and native Soil, and armed only with God who guided him, went to conquer the Souls of Countries so rude, and Nations so barbarous, and Men so monstrous and inhuman, that many of them seemed rather to be savage Beasts than Men? And this with such an insatiable Thirst of their Good, that the whole

DECEMBER 3. whole Universe was strait and narrow to his large and fervorous Heart; and with so great a Courage and Constancy, that he found Ease in Labours, Delight in Sufferings, Security in Dangers, a Haven in Tempests, Peace in War, and Life in Death; that he knew well the Value of the Blood, which God shed upon a Cross, and the Esteem which ought to be had of a Soul, for which the Author of Life died? Great and much praised are the Deeds of the valiant Soldiers, and courageous Captains, who discovered and conquered by their Navigations and Arms this new World, and with a Handful of Men subdued so many and such large Provinces and Kingdoms in *East-Indies* of *Portugal*, and *West* of *Castille*; because they gave us Knowledge of many Things which we knew not before, enriched our Kingdoms with Gold and Silver, with Pearls and precious Stones, with Spices, Drugs, and an Infinity of other Merchandizes, which come to us out of *India*, enlarged the Empire of their Kings, ennobled and illustrated their Countries, and placed their Trophies in the utmost Bounds of the Earth. But our holy and glorious Captain does deserve so much more Praise and Glory, who alone, and not accompanied by Multitudes, unarmed, and not with Ships of War and Armies, moved by the pure Zeal of God, and not by Ambition and Covetousness, with so great Poverty and Nakedness, with so great Dangers and Incommodities, with so great Solitude and Fervour, ran over so many Kingdoms and Provinces, not to destroy them, nor to rob them, nor to subdue them by Force of Arms, nor to take away their Liberty from them, but to make those that inhabited them truly free, and to deliver them out of the Slavery of Sin, and out of the Captivity of that Tyrant, whom they adored in Stones, Clay, and Stocks, and in the Works of their own Hands, and like Men under the Subjection and Oppression of so cruel a Tyrant, lived

like Beasts in abominable and enormous Filthinesses; he deserves, I say, so much more Praise and Glory, as much as Heaven surpasses Earth, divine Sacraments temporal Treasures, the Medicines of the Soul those of the Body, eternal Felicity that which is but for a Moment, a Man a Beast, a Christian an Infidel; a Child of God a Slave of the Devil; the Enjoyment for ever of the glorious Vision of the supreme Good, the being for ever in horrible Pains and Torments (if any Understanding be able to comprehend it, or Tongue of Man to explicate it;) for this is the Difference between the Goods which Father *Francis Xaverius* brought to the People, whom he won to CHRIST, and the Goods which those other Conquerors brought to those whom they overcame, and subjected to their Kings and Lords, of whom they ruined and destroyed a great Part by their very Conquest.

This glorious new Apostle of the *Indies*, *St. Francis Xaverius*, was canonized for a Saint by *Gregory XV.* upon the twelfth of *March*, in the Year *MDCXXII*; and by *Alexander VII.* in the Year *MDCLXIII*. His Feast was commanded to be served with a Semidouble Office throughout the whole Catholick Church; upon the third of *December*: And upon the same Day the *Roman* Martyrology makes this honourable Mention of him: "In *Sanciano*, an Island of *China*, of *St. Francis Xaverius*, of the Society of *Jesus*; Apostle of the *Indies*, renowned all over the World, for the Multitude of Infidels which he converted to CHRIST, and for his great Miracles, especially in raising dead Men to Life, and for the Spirit of Prophecy; who worn out with the Labours he took for the Faith, full of Merits, departed in our Lord, upon the second of *December*; yet his Feast by the Command of Pope *Alexander VII.* is celebrated upon this Day."



The Life of St. BARBARA Virgin, and Martyr.

DECEMBER 4. IN the Time that *Maximian* reigned in the East, there was in the City of *Nicomedia* a noble, rich, and powerful Gentleman, called *Dioscorus*, but a fierce and cruel Man, and much given to the Worship and Adoration of his false Gods. This Gentleman had one only Daughter, called *Barbara*, of an extraordinary Beauty, and of very contrary Manners to her Father. Who fearing lest some, that he should not like, might make Suit to her to marry her, for her rare Beauty and great Riches, he shut her up in a Tower, where she had Con-

venience of Lodging and all Things else; that being removed out of the Sight of Men she might be coveted by no Body. The holy Damsel took great Content in this Enclosure, by Reason of her singular Modesty, and because she was a Friend of Solitude and Quiet, and was there free from the Noise and Traffick of the World, and could at her Leisure employ herself in the Contemplation of Heaven and of Earth, and of all Things created. God so wrought in the holy Virgin in that Tower, that she resolved to keep perpetually her Virginal Purity, and to take him for

DECIM. her Spouse, renouncing all the Pleasures and
 BER Delights of the Flesh. After a Time her
 4 Father desired to have her marry, for diverse rich and noble Persons demanded her in Marriage, but she would marry none of them; and answered her Father, *that it was not reasonable she should be married to a mortal Man, who had already an immortal Spouse, and that for the Delights of Matrimony she should lose the sweet Entertainments of her Soul.* Her Father resolved to absent himself from his House, hoping that his Daughter by little and little would relent, and condescend to his Will. He commanded a Bath to be made for his Daughter, and in it two Windows to let in the Light, and so went out of his Countrey, and remained out of it a long Time. The holy Virgin going down one Day to see the Work of the Bath, commanded three Windows to be made in Honour of the most holy Trinity, and not only two, as her Father had ordained. And shedding Tears from her Eyes, which like precious Pearls fell into the Fountain; she approached to a Marble-Pillar that stood there, and made in it with her Finger the Sign of the Cross; and it was imprinted in the Marble, as if it had been Wax; and remained afterwards to the great Admiration of those that saw it; and all that entered into that Bath, being sick, were cured of their Infirmities. This being done, the holy Virgin seeing the Idols which her Father had there, fetching from the very Bottom of her Heart deep and lamentable Sighs, she spit upon them, and said: *May they be like unto you that adore you, and hold you for Gods, and confide in your Favour and Aid.* Her Father returned Home from his Journey; and found three Windows where he had commanded only two to be made, and the Sign of the Cross engraven in the Pillar of Marble. He demanded of his Daughter the Reason of that Novelty; and she without being at all troubled, with all Freedom declared to him what had passed; and thence took Occasion to preach to him the Faith of CHRIST, and the Mystery of the most holy Trinity, and of our Redemption, which the Son of God wrought, dying for us upon the Cross. It is not to be believed the Rage which *Dioscorus* conceived, hearing this, and understanding that his Daughter *Barbara* was a Christian, and that for this Reason she would not marry; and partly out of a false Zeal he had for his Gods, and partly out of Fear of losing his great Riches, if it should come to the Ears of the Emperor, he let loose the Reins to his bad and cholerick Disposition and cruel Nature; and forgetting that he was a Father, and vesting himself with the Person of a Tyrant, he took a Sword in his Hand to run it through the Body of his Daughter: But the holy Damself

stept aside, and fled out of his Presence; for DECIM.
 God kept her for greater Victories, and for BER
 a more glorious Triumph. But her Father 4-
 (or to say better the cruel Murtherer), going after her, and being now even within the Reach of her, all on the sudden a great Rock, by the Virtue of him whom all Creatures obey, opened itself; and the holy Virgin passed through it, and so escaped. Although her Father having seen this Miracle was not mollified, for he was harder than the Rock itself; but understanding that she was still flying, by the Direction of two Shepherds who saw her, he pursued her, and overtook her, and gave her many Kicks and Blows, and dragged her by the Hair through rough and craggy Places; and shut her up in a little House, setting Guards upon her, and locking, and sealing the Door. And the more to revenge himself of her, and to shew the Zeal he had of the Honour of his Gods, he gave Order that she should be taken and be carried before *Marcian* the President, himself informing him that she was a Christian, and begging he would execute upon her the Laws made by the Emperors against the Christians. His Cruelty was so strange and barbarous, that he made the President swear he would not pardon his Daughter, but would treat her with all Rigour, and kill her with pure Torments. Whither does not the Wickedness of that Man arrive who is forsaken of God, seeing that a Father forgot himself to be so, and put off that tender Affection, which even savage Beasts are wont to have towards their young ones? The holy Virgin being brought before the Tribunal of *Marcian*, he began to flatter her, and to entertain her with all Courtesy, and to persuade her with loving Words, to leave that vain Superstition and Folly. But finding the Breast of *St. Barbara* more strong, and impenetrable than a Rock, and that armed with the Spirit of Heaven, she resisted all the Assaults of Hell, changing his feigned Sweetness into true Severity and Cruelty, commanded her to be stripp'd, and to be bloodily scourged with Sinews of Beasts, and her Stripes and Wounds to be rubbed with a rough Hair-Cloth, Streams of Blood running down on all Sides from her bare Flesh, as was lamentable to behold. After this Torment they put her into the Prison, where in the middle of the Night her sweet Spouse JESUS CHRIST appeared to her, shining with an immense Splendour, and animated her, and assured her he would be always by her, and would hold her under his Wings and Protection, in such Sort, that all the Inventions and Cruelties of the Tyrant should not be able to prevail against her. With these Words which our Lord spake to her, she was as perfectly cured of all her Stripes and Wounds, as if she had never had any in her
 Body,

DECEMBER Body, and very jocund and animated against all the Torments they should inflict upon her. The next Day she was carried the second Time before the President, who when he saw her so whole and perfectly cured, having seen her Body made all one Wound the Day before, was astonished, and as it were out of himself, and attributing the Miracle of the true God to the Piety of his false Gods, he tempted (though in vain) the holy Virgin another Time, persuading her to acknowledge the Benignity of the Gods towards her, and that as such she would reverence and adore them. But she answering with Constancy and Courage as became the elect Spouse of CHRIST; the President enraged hereat, commanded two lusty and strong Fellows, with Iron Combs to tear the Sides of the holy Virgin; and after they were broken and rent, to apply burning Torches to them, and with a Hammer to give her many Blows upon her sacred Head. The blessed Virgin was in the middle of these Torments, with her Heart and Eyes fixed upon Heaven, and amorously discoursing with her Spouse, she said to him, *Ab, Good JESUS, thou seest the Secrets of my Heart, that in thee I have put all my Hopes, take not from me, O Lord, thy merciful Hand; for without thee I am very weak, and with thee I can do all Things.* The Cruelty of the Tyrant proceeded yet farther, and he commanded the holy Virgin's Breasts to be cut off with sharp Knives, and she suffered most grievous Pain in that Torment; but the great Love she bore our Lord, and the Desire she had to suffer for him, mitigated all her Dolours, and made them pleasing. And that she might endure them with greater Courage and Alacrity, she invoked the Favour of our Lord, and with the Royal Prophet said: *Do not turn away thy Face from me, O Lord, and do not take thy holy Spirit from me.* The Tyrant, to shame the holy Virgin, and to terrify the other Christian Damfels by her Example, commanded her to be led through the publick Streets naked, and to be cruelly whipped as she went along: And she, when this cruel Command was put in Execution, lifted up her Eyes to Heaven, and said; *My Lord and my King, who coverest the Heavens with thy Clouds, and the Earth with the Darknes of the Night, be pleased to cover the Nakedness of my Body, that the Eyes of the Infidels may not see it, and blaspheme thy holy Name.* He who knows not how to deny his Servants what they ask him in their Afflictions, heard her Petition, and covered the Body of the pure Virgin with a wonderful Splendor, in Manner of a Gown, or long Robe, from Head to Foot, in such Sort that the Pagans could not see her. They brought her back again to the President, and he seeing her Constancy, com-

manded her to be beheaded. Her Father *Dioscorus* was present at all this doleful Spectacle, licking like a Tyger the Blood of his own Daughter, and being more hardened by her Torments, he begged of the Judge that he would permit him to be her Executioner, and (O Heart of a Father where art thou?) to kill her with his own Hand; which was granted him. They carried her out of the City to a Hill, and there St. *Barbara* fell down upon her Knees, and devoutly prayed to God, giving him Thanks for having brought her to that Point; and beseeching him that he would grant good Things to all those that in her Name should invoke him. A Voice came down from Heaven, which called her to receive her Crown, and promised her what she had there prayed for, should be fulfilled; and with this she bowed down her Head before her Father, and he lifted up his Sword and cut it off. There died with the holy Virgin another pious Woman called *Juliana*; who seeing the Patience and Joy with which St. *Barbara* endured her Torments, and how she was comforted by God in them; and that in the Prison he cured her Wounds, she was so moved to imitate her, and to follow her Footsteps in dying for CHRIST, that she gave Signs of it, and the Judge commanded her to be apprehended, and to be tormented, and her Breasts to be cut off, and finally to be beheaded in the Company of the glorious Virgin St. *Barbara*, and with her she received the Crown of Martyrdom. But that the Justice of our Lord may be seen, and how different the Ends of the Good and of the Bad are, the unhappy *Dioscorus*, and unworthy of the Name of the Father of St. *Barbara*, after that with his own Hands he had put her to Death, very jocund and contented that he had revenged himself of his Daughter, and offered her in Sacrifice to his false Gods, returning to his House from the Mountain, he was suddenly killed by a Flash of Lightning from Heaven, and deprived both of the temporal and eternal Life; and the same happened to the President *Marcian*. A pious and devout Man, called *Valentinian*, took the Bodies of St. *Barbara* and of St. *Juliana*, and with Hymns and Psalms honourably buried them in a Place called *Gelasius*, where our Lord through their Intercession, wrought great Miracles. The Martyrdom of St. *Barbara* was upon the fourth of December, in the Persecution of *Maximinus*. The Martyrdom of this glorious Virgin was written by *John Damascen*, and *Arsenius*: And *Petrus Galestinus*, Protonotary Apostolical, took it out of them. It was also written by *Metaphrastes*, and both the one Life and the other are found in the sixth Tome of Father *Laurence Surius*, and all the Martyrologies make mention of her; and the

DECEM- the *Greeks* celebrate her Feast, and call her
BER the renowned Martyr *Barbara*: But we are to
4 take Notice, that all Authors do not agree
about the Place in which she suffered: For
Metaphrastes, and *Mombritius*, say, that she
suffered in *Heliopolis*, and *Ado*, in *Tuscany*;
but the most certain Opinion is, that she
suffered in *Nicomedia*, as has been said. Some
also are mistaken, thinking that the Mar-
tyrdom of *St. Barbara* was in the Time of
Maximian, but it was in the Time of *Ma-*
ximinus, who succeeded *Alexander Severus*
in the Empire, (as the *Roman Martyrology*
affirms) and some say that she was instructed
by *Origen* in the holy Scriptures. *St. Barbara*
is a particular Advocate against Thunder
and Lightning, with which, it seems, that our
Lord would punish her Father, and the unjust
Judge, who condemn'd and kill'd her. A fa-
mous Miracle is recounted by a Priest, call'd
Theodorick, through whose Hands it pass'd,
in the Year MCCCXLVIII, at a Town in
Holland, called *Gorcum*, and Father *Laurence*
Surius recites it, of a Man that was very de-
vout to this most holy Virgin, for that he
had heard that all those who were so in their
Life-time, should not die without the holy
Sacraments. This Man, whose Name was
Henry, being asleep, the House where he
lay was at unawares set on fire, and so, that

he could not possibly escape. And being sur- DECEM-
rounded on all Sides with Flames, and his BER
Body burning in them, he had a greater 4-
Sense of dying without the Sacraments, than
of the cruel Death, of being burn'd alive,
that was before him. He remembered *St.*
Barbara, invocated her, begged her Favour,
and besought her, not, that he might not
die, but that he might not die without re-
ceiving the Sacraments of the Church. Im-
mediately the Virgin appear'd to him, and
with her Mantle put out the Flames of that
Fire, and took him out of it, and put him in a
secure Place, and told him, that for the Devo-
tion he had towards her, God had prolong'd
his Life until the Morrow following, to the
end he might confess, and communicate, and
receive the Extreme Unction. And accord-
ingly he did so, the whole Body of the
poor Man being so burnt from Head to Foot,
that he had the Shape rather of a Man that
was roasted, than of a living Man; and he
related to all that came to see this Miracle,
the Mercy that God had shew'd him through
the Intercession of *St. Barbara*, exhorting
them to be devout to her, and to serve our
Lord, who by that Means would save him;
and the Priest who heard his Confession is he
that recounts the Miracle.



The Life of St. SABBAS, Abbot.

DECEM- THE blessed *St. Sabbas* was a most holy
BER Man, and of great Merits, and the
5 Father and Instructor of many Monks, and
a great Defender of the Catholick Faith, and
renowned for many Miracles. He was born
in a Town in the Province of *Cappadocia*,
called *Mutalasca*. The Name of his Fa-
ther was *John*, and of his Mother *Sophia*,
Persons both noble, and pious. His Parents
upon Occasion were necessitated to make a
Journey into *Alexandria* in *Egypt*, and they re-
commended their Son *Sabbas*, only five Years
old, to the Care of his Uncle, call'd *Hermias*,
whose Wife being a froward Woman, and of
ill Conditions, she used the Child very harshly,
whereupon he left that House, and went to
another of his Uncles, called *Gregory*, that he
might live in Peace and Quietness. The two
Uncles, *Hermias* and *Gregory*, had great Suits
in Law about the Means of *Sabbas*, which his
Parents left him when they went to *Alexan-*
dria: And the holy Youth, being of a peace-
able and quiet Nature, offended at those
Discords and Contentions, about so low a
Thing, as it seem'd to him that Riches were,
he left both his Uncles, and enter'd into a
Monastery, to give himself wholly to God.

Afterwards his Uncles accorded, and would DECEM-
have taken him out of the Monastery, that BER
he might enjoy his Means, and the Pleasures 5-
of Matrimony; but he was now so united to
God, and so inflamed with his Love, that
they could by no Means withdraw him from
his holy Purpose. He gave himself to all Vir-
tues, endeavouring to excel in every one of
them, and especially in Abstinence, and Victo-
ry over Gluttony. One Day, labouring in the
Garden of the Convent, he saw upon a Tree
very fair and goodly Apples, and liking them,
he gather'd one from the Tree, with an Inten-
tion to eat it. Afterwards he bethought him-
self that it was a Temptation of the Devil,
and strait he threw away the Apple, and trod
upon it; and the more perfectly to overcome
the Enemy, he resolv'd never to eat an Apple
more all his Life. With this Victory he made
Progress in other Virtues, exercising himself
by Day in Labours, and by Night in Prayer,
and flying Idleness, as the Root of all Evils.
He was very charitable and compassionate in
so high a Degree, that once the Baker of the
House having put his wet Cloaths into the
Oven to be dried, afterwards forgetting what
he had done, put Fire into the Oven, and
then

DECEMBER 5- then remembering himself that his Cloaths were within it, he began to be much troubled: *Sabbas* had so great a Sense of the Affliction of the Baker, whom he helped and served, that making the Sign of the Cross, he went into the Oven, and fetch'd out his Cloaths, passing through the Middle of the Flames without any Hurt. Such Power has Charity towards our Neighbour, with God, even in little Things. After he had been ten Years in that Monastery, being now eighteen Years old, by a particular Instinct of God, and with the Leave of his Abbot, (who had a Revelation of the same) he went to visit the holy Places of *Jerusalem*, and by the Counsel of St. *Euthimius*, Abbot, a most holy Man, he delivered himself up to the Discipline and Institution of a perfect Man, called *Theodotus*; and under so good a Master he made great Progress in all kind of Sanctity and Virtue. He was the first at Prayer, and at Labour; he was humble, obedient, modest, and of great Charity towards all, helping them, and serving them in their Offices and Ministeries, with extraordinary Care, and Cheerfulness. He served as a Looking-Glass to every one, and they call'd him *the old young Man*, because in his few Years appear'd the Judgment and Maturity of venerable old Age. He was once commanded by his Prelate to accompany another Monk, who went to *Alexandria*, where he met with his Parents, who would have forc'd him to leave his religious Estate; but he understanding it was a Device of the Devil, and a Snare he had set to catch him, and to disquiet him, he took Heart, and resisted so courageously the Assaults of his Parents, that he brought them to his Will, and leaving them pacified, he went into the Cave of a Monastery, there to lead a solitary Life. He was there for the Space of five Years, leading the Life more of an Angel, than of a mortal Man. He pass'd five Days of the Week without eating, always employing himself either in Prayer, or in the Labour of his Hands. Upon Saturday he came out of his Cave, and brought fifty Baskets, which in those Days he had made; and upon the Sunday he return'd back again to his Cave, with such a Quantity of Boughs of Palms, as was necessary to labour in the following Week. He was much tempted and persecuted by the Devils, who in diverse Forms of Serpents, and savage Beasts, appeared to him to terrify him; but he, armed with Prayer, and Confidence in God, overcame them; living in all Security.

After he had for many Years exercised himself in Austerity, Prayer, and Penance, he went forth of his Solitude for the Benefit of many, and founded a Monastery, where a Hundred and fifty Monks lived under his Government, whom God marvellously provided of all Things necessary, by Means of many

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pious Persons, who gave them great Alms, admiring at their great Sanctity and Virtue. And even miraculously our Lord provided them of a very plentiful Fountain of Water, which neither encreased in the Winter, nor decreased in the Summer, and gave Water abundantly to all that needed it. Afterwards in the Process of his Life (which was very long, and rather divine than humane, full of supernatural Prodigies) our Lord greatly favoured him, helping him in the Necessities of seven Monasteries which he founded, and making him the Father of innumerable Monks, admired in all that Country, terrible to the Devils, and venerable to most fierce Lions, and other savage Beasts. Only wicked and perverse Men hated and persecuted him, because he was contrary in his Life, and in his Doctrine, to their vicious Manners, and pernicious Opinions. For the greater Exercise, and Proof of his Virtue, our Lord permitted that some of his own Disciples should wrong and persecute him, and he with Humility, Charity, Patience, and Meekness, overcame them, and left the very House which he had built, and went to live in other incommodious, and rigid Places, to keep Peace with those who fled from Peace, and to teach us by his Example, of how much more Worth it is to suffer, than to do for CHRIST, and that the Perfection of Virtue consists in suffering many Afflictions and Troubles for doing well, from those very Persons we have done Good to, and that at last God gives the Crown to him that knows how to fight, and to overcome. Those that desire to know in particular the Miracles of this most holy Abbot, which are very many, and very great, may see them in his Life. I will here recount only one, which happened to him with a Lion. The Saint entered one time into a Cave to make his Prayer, whither a Lion of a strange Greatness was wont to retire. After he had pray'd, he compos'd himself to take a little Rest: At Midnight the Lion came into his Den, and finding his Guest, he dared not to touch him, but gently taking him by his Garment, he pluck'd him, as if he would have drawn him out of his Den. The Saint was not troubled to see unexpectedly so savage a Beast, but began very leisurely, and with much Devotion, to say his Matins; and the Lion went forth, expecting till he had ended them, and afterwards came in again, and again took him by the Skirts of his Cloaths, as it were saying to him, *Go out of my House*. But the Saint, without being troubled, said to him, *See, Lion, if thou wilt, we may be together in this Cave, it is large enough for us both; but if not, it is more reasonable that thou shouldst depart, and leave it free to me, for I am not only a Creature of God, as thou art, but am also created according to his Image and Likeness*. The Lion having heard these Words,

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as if he had been endowed with Reason and Understanding, went forth of the Cave, leaving it to be the Habitation of the holy Abbot. Having then exercised himself in Monasteries, and solitary Places, and being esteem'd in the World, and look'd upon as a Man come from Heaven, a Business of great Importance offered itself, which drew him out of the Quiet of his Solitude, and obliged him to go to *Constantinople* to appease the Emperor *Anastasius*, who was an Heretick, and persecuted the Catholicks, and cast the holy Bishops out of their Seats. They sent an Embassy to the Emperor, of many Monks, of whom *St. Sabbas* was the Head, (who at that Time was threescore and thirteen Years old) and the Love of God, and the Zeal of Religion, had more Power to make him undertake that Labour, than his many Years, and his Desire of Quiet had to make him refuse it. The Ambassadors came to the Palace of the Emperor, and were all admitted in, except *St. Sabbas*, who was the chief of them; for he being poorly cloathed, in rough and vile Haircloth, they would not permit him to enter, but treated him like a contemptible Person. Those that were within perceiving the Saint to be wanting, caused him to be sought after, and they found him reciting Psalms without the Imperial Palace; they called him, and brought him to the Emperor, where the other Ambassadors his Companions, were expecting him. When *Sabbas* entered into the Hall, the Emperor saw a glorious Angel go before him, and admired at it, and understood that he was a Man of God, and honoured him as such, rising up out of his Chair, and doing him Reverence. The Emperor commanded the Ambassadors to sit down, and asked them what they would have, and every one of them forgetting the publick Business about which they came, began to treat of their own particular Affairs with him, and to propose their Petitions and Demands to him; only *Sabbas* held his Peace, and being the Mouth of them all, said not a Word. The Emperor asked him if he would have any thing? Then the Saint told the Emperor the Cause of his coming, and appeas'd him, and for the present put a Stop to the Persecution; for the Emperor saw he was a holy Man, and disinterested, and not covetous of the Things of this World. Another time there happened another Business betwixt him and the Emperor. In those Days there had been a great Famine and Pestilence, and although the People were much wasted herewith, yet they were burthen'd with new Tributes and Exactions, in such sort, that the poor People were afflicted, and consumed, and perished without Remedy. The holy Abbot compassionating the Calamities of the miserable People, went to the Emperor, and besought him, that he would take away that Tribute with

which they were oppressed, and the Emperor DECEM-
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5. was inclin'd to do it, out of Respect to the Saint, who made Supplication to him. But a Minister of State, call'd *Marinus*, who was powerful, and had a great Stroke with the Emperor, persuaded him not to do it (as there is never wanting in the Courts of Princes a bad Counsellor to destroy them) the Saint advis'd *Marinus* to forbear, and to repent of what he had done, for otherwise he would pay for his Fault with a grievous Punishment. He amended not, and paid dearly for it; for *Marinus* being well at his Ease, when he least thought of it, a Tumult was raised in the City, and the People entered into his House, and pillag'd it, and burn'd it, and *Marinus* himself narrowly escaped Death from their Hands; but God preserved him, that he might acknowledge his Fault, and ask Pardon, understanding the great Sanctity of *St. Sabbas*, who had so long before told him of the Punishment that was to come upon him. The holy Abbot, having ended this Journey with happy Success, returned back to his Retirement. But the Emperor *Anastasius* being dead, burn'd with a Flash of Lightning, by the just Judgment of God (of which *St. Sabbas* had a Revelation) and *Justin*, who was a Catholick Prince, having succeeded him in the Empire, the Saint went forth of his Monastery again, being now fourscore Years old, with great Vigour, Strength, and Joy, in his own Person, to be the Proclaimer, and Promulger of an Edict, which the same Emperor commanded to be published in Favour of the Catholick Faith, and of the Peace of the holy Church. For all the Labours which the holy old Man took for CHRIST, were more gustful to him, than Rest, and Quiet. This was not the last Time he left his Retirement for the Good of others; but the third time, being now fourscore and eleven Years old, and *Justinian* being Emperor, he went to *Constantinople*, to beseech him to repress the *Samaritans*, who troubled and persecuted the Christians of *Palestine*, and destroyed their Churches, and burn'd their Relicks, and kill'd their Bishops, and by Means of a Count, called *Arenius*, a wicked and perverse Man, persuaded the Emperor, that the good Christians, and true Catholicks, were the Cause of those very Evils which they suffered, which is proper to Hereticks and Rebels, to afflict the Good, and to lay the Blame upon them. The holy Abbot was received by the Emperor *Justinian*, as an Angel come from Heaven. He commanded the Gentlemen of his House, and the Patriarch himself of *Constantinople*, *Epiphanius*, to go forth to receive him, and when he entered, he saw over his Head, as it were, a Crown, of a wonderful Splendor, and rose out of his Chair, and embraced him, and revered him, and benignly and liberally granted

DECEMBER granted him whatsoever he asked, and did many good Works upon his Counsel. But in this Journey there happened to him with the Empress *Theodora*, a Thing worthy of Consideration: She was barren, and desired to have a Son, and thought she might obtain one of God by the Prayers of the Saint. She begged of him once, and again, with great Earnestness and Affection, that he would undertake that Business, but the Saint would by no Means do it, nor give her any Hopes in it, nor speak one good Word to her; because he knew that she was an Heretick, and that God would not that Fruit should grow from so bad a Tree to the Damage of his Church. Another notable Thing also happened to him with the Emperor *Justinian*; who being dispatching certain Things which the Saint had desired of him, with a great Willingness to give him Content, and the holy Abbot himself being there with him, the Hour of third being come, he left the Emperor, and retired himself to recite his accustomed Prayers. And when his Companion, called *Jeremy*, said to him, that he thought it was not handsome that the Emperor, being employed about his Affairs, he should leave him, and divert himself to another Thing, he answered him very quietly; *Son, the Emperor does his Office, and we must do ours.* St. *Sabbas* having dispatched his Business, returned Home, fell Sick, and being ninety and two Years old, having had a Revelation of his glorious Departure, exhorting his Children and Disciples to all Virtue, and Perfection; he gave up his Soul to him by whom it was created to his so great Glory, upon the fifth of *December*, in the Year of our Lord *DXXXI*. He was interred with great Pomp and Solemnity by the Bishops and Monks, and the People of those Parts; and God wrought innumerable Miracles by him after his Death. His Memory was not only very famous in the East, but also in the West: And in *Rome* there is a Church, and a Monastery of St. *Sabbas*, of which *John* the Deacon makes Mention in the Life of St. *Gregory* Pope, and it is reckoned for one of the two and twenty famous Monasteries which are in that holy City. And his Holiness *Gregory XIII.* of happy Memory, gave it to the *German* College, which he founded in *Rome*, for the restoring of the Catholick Faith in the Northern Countries. For in this College, under the Discipline and Government of the Fathers of the Society of Jesus, are brought up many Catholick Students of those Nations; and having ended their Studies, they return into their Countries, to illuminate them with Apostolical Doctrine, and to edify them with their good Life; and hence has followed very great Fruit to the Exaltation of the holy Catholick Faith, and to the disheartening and confounding of the Hereticks. The Body of St. *Sabbas* is said to be at *Venice*. His Life was written at large by one *Cyril* a Monk, a grave Author, and of the same Time with him. The *Roman* Martyrology makes mention of him, and the Menology of the *Grecians*, and Cardinal *Baronius* in his Annotations upon the Martyrology, and in the sixth and seventh Tome of his Annals.



The Life of St. NICHOLAS Bishop, and Confessor.

DECEMBER 6. THE blessed St. *Nicholas*, Ornament of the Catholick Church, and Pattern of holy Prelates, was born at *Patara*, a City of the Province of *Lycia*, of honourable, wealthy, and Christian Parents, and much given to the Service of God. They were married diverse Years without having any Children, (although they were not barren) and our Lord gave them for the Price of many Tears, Alms and Prayers, *Nicholas* for the only and sole Heir of their Virtues and Goods. *Nicholas* in his very Birth, gave Signs that he was chosen of God, and at the same Time that he began to live, he began also to reverence God, and as soon as he knew what it was to eat, he knew likewise what it was to fast. For taking the Breast many Times upon all other Days, upon Wednesdays, and Fridays he took it but once a Day, and that towards Night; nor could they make the Child do otherwise all the Time that he sucked. Growing up he gave Signs of his Aptness and Virtue, which increased with his Years. His Parents put him to study, and with his delicate and sublime Wit, and the Diligence he used, in a short Time he learn'd much, and got the Science which he studied. He separated himself from those of his Age, that were vicious and light, and joined himself to the Virtuous and Modest. He shunned as a Pestilence, not only Discourses and Conversation with Women, but also their very Sight, as dangerous and pernicious to Youth. He tamed his Flesh by Watching, Fasting, and Hair-Cloth, to deliver himself from the Tyranny of Concupiscence, which with impure and carnal Thoughts and Desires, makes War against all, and chiefly against those of younger Years. He much frequented Churches, and Houses of Prayer, himself desiring to be a living Temple of the Holy Ghost. He seemed

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seemed to be an old Man in Judgment and Discretion, and in his grave and composed Manners, for which he was loved and respected by all. St. *Nicholas* had an Uncle, his Mother's Brother, who was a Bishop, and was called *Nicholas* as he was, a learned and holy Man, and of laudable Manners, who persuaded the Parents of St. *Nicholas* to give their Son to God, and make him a Clergyman; and they being pious, were easily induced to it; and St. *Nicholas* himself was glad of it, and the Bishop his Uncle ordained him Priest. At the Time he ordained him, he said to those that were present: *Brethren, I see a new Sun rise, that shall cause great Comfort and Rest to the World. O happy the Flock that shall have him for their Pastor! for he shall reduce the strayed Sheep, and shall be a Comfort to the Comfortless, Health to the Sick, and Ease to those that labour and are burthened.* As he said, so it was accomplished in St. *Nicholas*, who seeing himself promoted to the Dignity of Priesthood, increased the Austerity and Rigour of his Life, imitating Trees and Plants, which the higher they send their Boughs upward, the deeper they cast their Roots downwards into the Earth. He endeavoured to be more sober and temperate, more continent, more humble, more rigorous towards his Body, making a cruel War against it, not to kill it, but to subject it to the Spirit. He slept, eat, and drunk less, and commonly his Drink was Water. His cloathing was poor but cleanly. He more frequented the Church, gave himself more to Prayer; he read none but sacred Books, or of some holy and profitable Matter: In his Countenance he shewed more Modesty, in his Discourses more Gravity; insomuch that, although in mortal Flesh, he seemed to live an immortal Life. There happened in the Province of *Lycia*, and in all the East, a most grievous Plague, of which many died; and amongst others, within three Days, the Parents of St. *Nicholas*. All their Goods fell to him, and he as if he had not been Heir, and Lord of them, but only Steward and Dispenser, resolved to distribute them amongst the Poor, and to give great Alms, and with them to purchase Heaven. Amongst many other Alms-Deeds which he did, one was very illustrious, and worthy of perpetual Memory, for the Relief of three Virgins Sisters, nobly born, and who for their great Poverty were in Danger to set their Chastity to Sale. For in the same City of *Patara* there was a Man well born, and rich, who had three Daughters of extraordinary Beauty, and of sufficient Age to marry; who (as human Things are unstable and frail) by diverse Misfortunes had fallen from his Prosperity into so great Poverty and Want, that he was unable, not only to marry his

Daughters, but even to sustain himself, and them. And as Men commonly lose their Respect to God, and do not acknowledge whence their Misery comes, this poor Man, to avoid the Disgrace and Shame of the World, took a pernicious Counsel both for himself and for his Family, choosing rather to see it stained with Sin, than in Want and Dishonour. He dealt with his Daughters that they should get their Livelihood by filthily prostituting their Bodies; as if God could not sustain them unless they offended him; or as if it were not better to die a thousand Times of Hunger, than to offend him. The miserable Damsels, and sad Children, when they understood the Resolution of their Father, were in great Straits and Trouble, as we may well imagine; considering the Extremity of the Misery to which they were come, and that for a Piece of Bread they were to lose their Chastity, their Honour, and their Souls. The sad Condition in which this Family was, was not hidden from St. *Nicholas*, and it seemed to him, that no Alms could be more acceptable to God, than that which was employed in relieving the Bodies of those honourable Virgins, and in keeping their Souls from Sin. He resolved to remedy that Necessity, but in such a Manner that it should not be known who remedied it; for being humble he fled Glory, which is wont to follow those that fly from it. He took such a Quantity of Gold as he thought fitting, and wrapped it in a Cloth, and took it with him in the Night, and went to the House of the poor Gentleman, and seeing by the Light of the Moon a Window of the Chamber where he slept, half open, he cast the Gold in at it secretly, and in all Haste returned back to his own House. When the Gentleman awaked, he saw that Benediction of God, and was amazed at it, fearing lest it might be a Cheat of the Devil, or a Snare of some Enemy; at last seeing it was Gold, putting away all Suspicions and Fears, with many Tears he gave Thanks to God for it. *Better* (said he) *O my God hast thou dealt with me, than I thought to have done by thee. I thought of offending thee, and thou hast shewn me Mercy, and so great, that thou hast obliged me, rather to lose my Life a thousand Times, than offend thee. I am sorry for the bad Purpose which I had, and humbly beg thy Pardon.* With this Gold the Father provided for one of his Daughters, marrying her suitably to her Condition; and when St. *Nicholas* heard of it, he was more rejoiced for having given the Gold, than the Father was for having received it, and resolved to help in the same Manner the two other Daughters that remained. He cast in a second Time the same Quantity of Gold, and in the same Manner as he had done the first, with

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DECEMBER 6. with which the second Daughter was provided for. And the Father having great Hopes that God would also provide for his third Daughter, and not less desirous to know who was his Benefactor, and by whose Hand God did him those signal Favours, without any Deserts of his Part, he resolved to watch, that if he should come the third Time, he might discover him, and know who he was, and according as he was able, be grateful to him for such extraordinary Favours. The Saint came the third Time, cast in the Money, and instantly retired; but the poor Gentleman being upon his Watch, ran after him in all Haste, and overtook him; cast himself at his Feet, and kissing them, said to him: *Nicholas, why dost thou conceal thyself from me? Why wilt thou not permit me to acknowledge thee, to whom I owe so much? Thou art my Helper, my Reliever, and he who hast delivered my Soul, and the Souls of my Daughters from Hell, and their Bodies from Shame. By thee God has raised the Poor from the Ground, and the Needy from the Dung-hil.* This the poor Man said, not ceasing to shed many Tears, and to kiss the Feet of *Nicholas*, who much resented his being discovered; and diminishing the Work as if it did not deserve so great an Esteem, he intreated him in all Love, that in Recompence of his good Will, and of what he had done for him, he would not speak of it, nor reveal it to any one living. But it was in vain, for our Lord would that this Charity, Humility, and Wariness of *St. Nicholas* should be for our Example, and should be preached in his holy Church; and that he who had received the Benefit of the good Work, and had been Witness of such high Virtues, should publish them; as he did all the Days of his Life, recounting to all this Work of Charity, and the rest which he knew the Saint had done for others, which were many and wonderful. But how think we was the Heart of that Man changed, when by Means of *St. Nicholas* he saw himself overcome by our Lord? How ashamed? How confounded was he? And his three Daughters, when they saw themselves relieved, and put in an honourable Estate, without the Offence of God, or their own Shame, how grateful ought they to be to God, and to the Saint? Teaching us all by this Example, that although the Waters of Affliction come even to our very Mouths, and we see ourselves even drowned in Sorrows, Poverty and Calamities, we should never diffide in our Lord, who takes so great Care to provide for us, and knows well when it is Time to relieve us.

The Bishop, Uncle to *St. Nicholas*, had built a Monastery, and he gave the Care of it to his Nephew, who out of Obedience accepted of it, much against his Will; for

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his Humility was so great, that he shunned all Charges of Command and Government. He governed that Monastery with wonderful Example of Sanctity and Prudence, and stayed there some Years, until that desiring to retire himself into some desert Place, and to give himself wholly to the Contemplation, and Enjoyment of God, he departed to visit first the holy Places of *Jerusalem*, in which CHRIST our Saviour wrought our Redemption, and from thence thought to go into some Wilderness, and to live remote from the Noise and Tumult of People. He entered into a Ship that was bound for *Egypt*, and began his Voyage with a prosperous Wind; the Heavens being clear, and the Sea calm, the Saint saw the Devil enter into the Ship all in a Fury, and with a naked Sword in his Hand, and as it were striving with all his Force to sink the Ship. *St. Nicholas* presently understood, by the Inspiration of God, what was to happen; and bad the Mariners prepare themselves, and be ready; for a most furious and violent Tempest would befall them, which presently arose in so horrid a Manner, that they all held themselves for lost; and they cast themselves at the Feet of the Saint, beseeching him, that seeing God had revealed to him that Storm before it came, he would, now that it was present, allay it with his Prayers. *St. Nicholas* made his Prayer, and in a Moment the Heavens cleared, the Winds ceased, and the Sea grew calm, and those that held themselves for dead revived, and gave Thanks to our Lord. And that the Merits of *St. Nicholas* might be more declared, in this Voyage, one of the Mariners accommodating a Sail, fell down from the Scuttle into the Ship, and died of the Fall; but *St. Nicholas* praying for him, he arose up alive and well. He arrived at *Jerusalem*, and visited those holy Places, especially Mount *Calvary*, where CHRIST had been crucified, and the holy Sepulchre; and was much comforted and recreated by our Lord in that Pilgrimage. And as he went well disposed, and with singular Devotion, he received in it admirable Gifts and Favours from our Lord. But the holy Man, thinking to fulfil his Purpose, and to retire himself into some solitary Place, he had a Revelation from God, in which he commanded him to return to his Monastery, for that he would have him serve him in another Thing, and not in that which he had projected; for the Judgments of our Lord are far different from ours, and all the Perfection and Happiness of a Man consists in doing his Will, as *St. Nicholas* did; for forthwith he embarked to return into his own Countrey, but the Mariners deceived him, and carried him towards the City of *Alexandria* in *Egypt*; but when they discovered it,

DECEM- it, and approached the Land, on the sud-
BER ten there arose such a vehement Storm, that
6. it drove them from the Haven, they thought
to put in at, and carried the Ship to *Lycia*,
the Countrey of St. *Nicholas*, whither he
had contracted with the Marriners to carry
him; and they admiring, and confounded
at it, asked him Pardon.

He returned to his Monastery, where he
was received with great Joy by his Monks,
who had much repented the Absence of so
good a Father and Pastor. There he thought
to remain as in a secure Haven all his Life.
But one Day, as he was recollected in Prayer,
he heard a Voice from Heaven that said to
him: *This is not the Place in which I would
have thee to be, but that thou go into the
Field, and treat with Men, to the End I
may be glorified in thee.* Having heard this
Voice, he understood that God would em-
ploy him in some other Ministry, and re-
solved to go to the City of *Myra*, which
was the Metropolis, and Head of the Pro-
vince of *Lycia*; thinking that there he should
not be known, and should better fly the
Honour, which they did him in his own
Countrey. At that Time the suffragan Bi-
shops of that Province were assembled at
Myra, to choose a Prelate, and Pastor wor-
thy of it. They were all very desirous to
choose him that was most worthy of that
Dignity. They prayed much to our Lord,
beseeching him he would inspire them, and
manifest the Person, whom, according to
his Will, they were to choose (which are
the Means we ought to use, that we may
not mistake in a Matter of so great Import-
ance). God revealed to one of the Bishops,
an ancient Man, and of a good Life, *that
they should choose the first Man that the next
Day entered into the Church, and was called
Nicholas.* He communicated this to the
other Prelates, and to all the Clergy, and
they were all very well contented, and a-
greed to do so; and gave Order that no
Body should go out of the Church, and that
they should spend that Night in Prayer; the
which St. *Nicholas* (as his Custom was) spent
in praising, and contemplating our Lord;
and without knowing what was to become
of him, he went without thinking any
Thing, very early in the Morning to the
Church, where the Bishop that had had the
Revelation was watching at the Door, who
seeing *Nicholas*, went to him, and asked
him, *who he was, and what was his Name?*
I am a poor Sinner (said he) *and my Name
is Nicholas.* The Bishop seeing his Coun-
tenance, and Person to be worthy of all Re-
verence, and considering his humble Words,
and that the Name of *Nicholas* agreed with
the divine Revelation, he took him by the
Hand, and led him to the other Bishops;
and they with great Congratulation and Re-

joycing of their own Parts, and of all the
People, consecrated him Bishop of *Myra*.
Only St. *Nicholas* wept, and was afflicted
to see himself honoured, and put in that
Chair, of which he held himself unworthy;
although he dared not to resist, seeing such
clear and evident Signs that it was the Will
of God.

Although the Life of St. *Nicholas* was so
perfect, and as it were a Pourtraiture of
Heaven, yet after that he was Bishop, he
judged that he ought to make himself bet-
ter, and as much to surpass all his Subjects
in Virtue, as he exceeded them in Dignity;
and discoursing with himself he said: *This
Dignity, Nicholas, requires another Kind of
Life; hitherto thou hast lived to thyself, now
thou must live to others. If thou desirest that
thy Words should persuade thy Subjects, it is
needful that thou goest before them by thy
Example, that thy Works may give Force to
thy Words.* And so he began to restrain him-
self more, and to treat himself with greater
Austerity. His Clothing was poorer than
before. He eat only once a Day, and then
no Flesh neither. He made something of
the holy Scripture to be read at his Table.
He spent the Nights in Prayer and Medita-
tion. He slept upon the Ground, and his
Sleep was but little. He rose before the Break
of Day, and called his Clergy to sing Hymns,
and Psalms in the Praise of JESUS CHRIST.
At the Rising of the Sun he went to the
Church, and assisted at the divine Offices;
all the rest of the Day he spent in Affairs
belonging to the Office of a holy Pastor. He
put in all the Churches of his Bishoprick
learned Curates, and of a good Life, that
they might govern them, and inform them-
selves of all the corporal and spiritual Ne-
cessities of his People, and he endeavoured
to remedy them with extraordinary Care and
Diligence. For corporal Necessities he had
diverse rich and powerful Citizens, who sent
him large Alms to be distributed by him to
the Poor; for in his House was always
found Poverty, and Nothing that could be
fold or pawned: The very Books which he
had were borrowed, he choosing to have
Nothing of his own, and preferring voluntary
Poverty before all the Riches of the World.
For spiritual Necessities he had also zealous
and prudent Persons, who gave him Notice
of the publick Sins, which he remedied
with Gentleness, or Severity, as was conve-
nient, helping himself with the Authority
of the Magistrates and Judges. And although
he were so wise, diffiding in himself, he
took for his Counsellors two famous and
holy Men, *Paulus Rhodius*, and *Theodorus
Ascalonita*, with whom he communicated
whatsoever he did. Nor content with this,
every Year, upon the first Day of *September*,
he gathered a Synod, and treated about the
Refor-

DECEMBER 6. Reformation and good Government of the Churches under his Jurisdiction; and considering that he was to give an Account to God of all the Souls that were under his Charge, and mistrusting his own Weakness, and small Forces, to support so great a Burthen, he besought them oftentimes with Tears, that they would free him from so great a Danger. But being in this Perplexity and Affliction, he heard a Voice from Heaven which said to him; *Do not fear, Nicholas, that thou dealing my Business faithfully, I should be ungrateful and abandon thee*: And with this Voice he was comforted and appeased.

It was very necessary that St. Nicholas should be Bishop and Pastor to defend the Flock of our Lord, which in his Time was much affrighted and persecuted by ravenous Wolves. For *Dioclesian* and *Maximian*, most cruel Enemies of JESUS CHRIST, and of his Religion, being Emperors (although others say that he was in the Time of the Emperor *Licinius*) a furious Tempest was raised against the Church, and it reached to the very City of *Myra*, and many Christians suffered, and many more had perished in that Storm, had not St. Nicholas, like a good Pilot, held the Stern, and sustained by his Sanctity, Valour, and Prudence, the Ship of the Common-wealth; combated by so many, and such raging Waves. For like a valiant Captain he went forth to encounter the Enemies, animating the Weak, comforting the Afflicted, and inflaming all to Martyrdom; keeping many from falling, and lifting up those that were fallen, encouraging all by his Words and Example, joyfully to shed their Blood for God. The holy Prelate was apprehended; they would gladly have put him to Death, but they dared not, for the great Respect and Reverence that all bore him. They banished him, and his Banishment was a Comfort to many that were banished, and to himself a heavenly Joy and Jubilee. But soon after succeeded the golden Age of the Emperor *Constantine*, who commanded all the Christians, that were Prisoners for the Faith of CHRIST, to be set at Liberty, and the Temples of the Idols to be demolished and rased. Upon these Edicts St. Nicholas returned to his Church, and went through the Towns of his Bishoprick, throwing down the prophane Temples of the false Gods, and amongst them a most famous one that was in the City of *Myra*, dedicated to the Goddess *Diana*; which he so demolished, that there remained not one Stone upon another. When it was thrown down, there were heard in the Air lamentable Cryings, and horrible Howlings of the Devils, who lamented and complained that they were cast out of their ancient Habitation. With this Catholick Religion began to

flourish more, and Idolatry to fall, by the DECEMBER 6. Vigilancy of this holy Prelate; who was not only a valiant Champion of God against the Pagans, but also against the Hereticks, converting many to our holy Catholick Faith. And being present at the Council of *Nice*, amongst three Hundred and eighteen Bishops, who were there assembled together to condemn the Heresy of *Arius*, he shone amongst them all with so great Clarity, and Opinion of Sanctity, that he appeared like a Sun amongst so many Stars.

The innumerable and very great Miracles which this most holy Man wrought in his Life, and after his Death, cannot be set down in few Words. Some few of the more rare and more notable I will here relate. Our Lord sent a most grievous Dearth into the Province of *Lycia*, and almost all the People perished of Hunger. The holy Man had no other Granaries, nor Barns, to remedy this Necessity, but Prayer and Confidence in God. At this Time a certain Merchant had loaded a Ship with Wheat in *Sicily*, to sell it in *Spain*. Being ready to depart out of the Haven, one Night St. Nicholas appeared to him in his Sleep, and bid him carry that Wheat to the City of *Myra* in *Lycia*, for there he should sell it at a good Price, and make himself a rich Man; and as it were by Way of Earnest, put into his Hand three Pieces of Gold. The Merchant awaking, and seeing the Gold, and his Chamber Door shut, he understood that the Vision was from God. He hoisted Sail, directed his Course whither God had commanded him, with a prosperous Wind came to *Myra*, sold his Wheat at a good Rate, and was well contented with the Price; and the People much more with the Wheat, and with the Manner that God had relieved them, for the Merits of their holy Prelate. The Emperor *Constantine* sent three Tribunes, or Masters of the Camp, called *Nepotian*, *Ursus* and *Herpillion*, with Soldiers to appease a Tumult that was raised in *Pbrygia*. These Captains came to a Village belonging to the City of *Myra*, and the Soldiers going into the Countrey, began (as they are wont) to misuse, and rob the Inhabitants, who took up Arms to defend themselves, and to resist the Soldiers. St. Nicholas had Notice of it, and presently in all Haste he went to them, to hinder the Inconveniencies that might happen, should they come to Blows; and his Presence was sufficient to make both the one Party and the other to lay down their Arms, and be pacified, and yield themselves up to his Will. The Saint invited the three Captains, and carried them to his House, and entertained them with great Courtesy and Civility; and before they parted, it was told him, that the Prefect of the City, called *Eustachius*, had condemned to Death three

DECEM- three honourable Citizens, that were inno-
 BER cent, for a great Sum of Money, that some
 6. of their Enemies had given him; and that all the City was sad and afflicted to see that Cruelty and Injustice which was used against them. Strait the Saint rose up, intreating the three Captains that they would accompany him; and understanding that they were already in the Place of Punishment; and upon the Point of being executed, he went to the Place in great Haste, and found the three Citizens upon their Knees, with their Eyes covered, their Hands tied, and the Executioner with his Sword lifted up to cut off their Heads; and a great Multitude of People round about, lamenting and bewailing that sad Spectacle. St. Nicholas came all on the sudden, and with his only Sight, held and amazed the Executioner; took the Sword out of his Hand, commanded the Innocents to rise up, and gave them their Life, no Body daring to resist him, or to speak a Word against him, so great was his Authority, and the Respect that all bore him. But the Prefect knowing what had passed, and fearing the Torment of his own Conscience, and the Punishment of the Emperor *Constantine*, if it should come to his Knowledge, cast himself at the Feet of St. Nicholas, beseeching him that he would pardon him, and not acquaint the Emperor with it, promising Amendment. Hardly could he obtain of the Saint to pardon him, because that so publick an Injustice, and so scandalous, seemed worthy of a grievous and publick Punishment. The three Masters of the Camp were present at all this, admiring at what they had seen; and taking the Benediction of St. Nicholas, they departed; and continuing their Navigation, they came into *Phrygia*, and composed Things there with great Valour and Prudence, as the Emperor had commanded them; and from thence returning to *Constantinople*, were well received and honoured, as Persons that had so well deserved it. But as Envy is still an Enemy to Virtue, some (who grieved to see these Captains so esteemed and honoured by the Emperor) accused them to him as disloyal, tumultuous, and Persons that machinated, and plotted some Treason against his Empire. And as Princes are jealous, and suspicious in every Thing that touches the Conservation of their Estate, the Emperor commanded them to be apprehended by the Counsel of *Ablavius* his great Favourite, and Prefect of the Palace, who was very covetous, and had been well see'd to take away the Lives of those who had done so good Service; and so great was the Favour and Power which he had, that he made the Sentence of Death to be given against them. When the three Captains understood it, they found no other Remedy, but to recommend

themselves with many Tears and Sighs to DECEM-
 St. Nicholas, although he were absent, and BER
 6. so far distant from them; calling to Mind how in their Presence he had delivered out of the Hand of the Executioner the three Citizens condemned to die. God heard them from Heaven, and St. Nicholas from the Countrey where he was; and that Night the Emperor *Constantine* and *Ablavius* being asleep, St. Nicholas appeared to each of them apart, telling them who he was, and reprehending them severely for the unjust Sentence they had given against those three Masters of the Camp, who were innocent; and that God had sent him to revenge so great a Wickedness; and so he would do, unless they did presently recal what they had done. Such was the Weight of what the Saint said, and the Severity with which he spoke to them, that betimes in the Morning *Constantine* commanded *Ablavius* to be called, and recounted to him his Vision; and understanding that *Ablavius* had the same, he commanded the Soldiers to be set at Liberty, and ordained that they should go to *Myra* to St. Nicholas, and give him Thanks for having delivered them from Death, and that they should salute him in his Name, and present him a Book of the Gospels, written with Letters of Gold, and richly bound and covered, and an Incenser excellently wrought, adorned with precious Stones, and two Candlesticks of Gold for the Service of the Altar, and in perpetual Memory of the Devotion which the Emperor had towards him: Who upon Occasion of this Miracle writ to *Ablavius*, and made a Law, in which he commands that the Judgments and Sentences of the Bishops should be obeyed, and says it in these Words: *We ordain, that the Sentences of the Bishops, in whatsoever Manner they are pronounced, be always kept entirely and inviolably; and that it be held for sacred and venerable, whatsoever is determined by the Sentence of the Bishops.* This Miracle was divulged, and the Fame and Reverence of the Saint increased throughout the World; and all that were afflicted, or in any great Danger and Necessity, invoked him, and found Remedy. As it happened to certain Mariners, who being in such a horrible and dreadful Tempest, that they gave themselves over for Dead; and not knowing what further to do, they besought Almighty God that he would deliver them through the Intercession of the holy Bishop Nicholas; and presently he appeared to them, and said: *Behold here I am to help you, confide in God, whose Servant I am:* And taking the Stern, in the View of them all, he drew the Ship out of Danger, and asswaged the Sea, to the Amazement and Astonishment of those that were there, who went immediately to the City of *Myra*, to give Thanks to the holy Prelate for the Favour

DECEMBER 6. Favour they had received from him, and finding him in the Quire singing the divine Office, they cast themselves at his Feet, and recounted to him before those that were present, all that had happened to them. At which the Saint (out of his great Humility) was ashamed and confounded, and said to them: *Give the Glory, Children, to God, for I am a sinful Man, and an unprofitable Servant:* And calling them aside, he declared to them, that they fell into that Danger for their Sins, and discovered to them certain secret Faults which they had, that they might amend them: For amongst other Gifts of God which he had, a most signal one was, his seeing the Consciences of those that conversed with him, and whatsoever they had in their Hearts, and a most sweet Force in persuading them whatsoever he pleased; and with this he sent them away contrite for their Sins, and amazed.

St. Nicholas then shining like a Sun in the World, by his most holy Life, Doctrine, and Miracles, now full of Days, Virtues, and Merits, desiring to finish his Pilgrimage, and panting after his eternal Country, was taken with a light Infirmary, but understanding that he was to die of it (although he was always prepared) he disposed himself with more Care for that glorious Journey, and with great and excessive Content, and Jubilee, render'd up his Soul to our Lord, upon the sixth of December, in the Year cccxxvi, in the Reign of Constantine the Great. The Death of St. Nicholas was deeply repented by all that City and Province, which lost so great a Pastor, Father, Master, Protector, and Defender. The Bishops, Clergy, and People round about, assembled together, and interr'd his holy Body with great Solemnity, and many Tears, and Sighs, in a magnificent and sumptuous Church, which at that Time was in the City of Myra. And our Lord who honour'd the Saint alive, with so many and such stupendous Miracles, exalted him after his Death with others, no less remarkable. For immediately began to flow from his holy Body a miraculous Liquor, and sovereign against all Infirmities; and from very remote Countries and Provinces the Faithful came in Pilgrimage to his Sepulchre, to honour his precious Relicks, and to enjoy that so continual a Miracle and Benefit. And John the Deacon, in the Life which he writ of St. Nicholas, gather'd out of the Patriarch Methodius, adds, that a Bishop of Myra having been cast out of his Chair, that sovereign Ointment ceased to flow from the Sepulchre of the Saint, and that the Bishop being restor'd to his Church, it flow'd again as before. But amongst the other prodigious Things recounted of St. Nicholas after his Death, one is very remarkable. On a Time there went many Pilgrims in a Ship to visit the Body of

St. Nicholas, and the Devil who had been cast out of that Temple of Diana, which the Saint (as we have said above) demolished, desiring to revenge himself of him, in those that were devoted to him (since he could not now revenge himself of him in his own proper Person) he took the Shape of a Woman that carried a great Vessel of Oil, and discoursing with the Pilgrims and Passengers, said to them, *That she knew that they were going in Pilgrimage to St. Nicholas, and that she would gladly go along with them, were she not hindered by her great Weakness, and certain Gripings of her Stomach; but seeing she could not now go herself, she entreated them that they would take that Vessel of Oil, and offer it in her Name, for the Lamps that burned before the Sepulchre of the Saint.* The Pilgrims took the Oil, thinking it was a devout Woman that spake to them; and the second Day, they had a terrible Storm, and thinking to return back again, St. Nicholas appeared to them in the Shape of a venerable old Man that came in a Bark, and commanded them presently to cast into the Sea the Vessel of Oil, which the Devil in the Shape of a Woman had given them, for so they should have a prosperous Voyage. They did so, and in that Part of the Sea where the Oil fell, there arose a terrible Fire, with such a filthy Stench, that it clearly appeared to be something appertaining to Hell.

The Vandals went out of Africa into Calabria, and pillaged that Countrey: One of them found in the House of a Christian, an Image of St. Nicholas, and took it along with him, without knowing what it was. Afterwards, when he was returned into Africa, he asked *whose Image that was?* and the Christians answered him, *It was the Image of a holy Bishop called Nicholas, by whom God wrought prodigious Things, and favoured those that recommended themselves to him.* The Vandal put the Image of the Saint in the Chamber where he kept his Gold and Silver, and all his Riches; and one Day going abroad in all Haste upon urgent Business, turning himself to the Image of the Saint, he said to him, Nicholas, *seeing thou hast so great Power, keep my House, and what I leave in it.* The Barbarian was no sooner gone out of his House, but Thieves entered into it, and pillaged it; and he returning Home, and finding his House empty, was enraged against the Saint, and began to beat his Image, and threatened to burn it, if he did not help him to that again which had been taken from him. At the same Time St. Nicholas appear'd to the Thieves, who were very jocund for the Prize they had gotten, and with great Severity commanded them presently to restore it, threatening them most terribly if they did not. The Thieves forthwith made Restitution of what they had stolen, and the Vandal admiring

DECEMBER 6. admiring at it, was converted to our holy Faith, he and his Wife, and all his Family, and built a Church in Honour of St. *Nicholas*, where he commanded himself to be interr'd; our Lord making Use of this so wonderful a Means for the Conversion, and Salvation of him and of many others: And this Miracle being known in *Africa*, the Devotion to St. *Nicholas* was propagated throughout all that Province. But it is not of less Admiration and Wonder, that which happened to a Youth born of noble and rich Parents, and much devoted to St. *Nicholas*, who with many Prayers and Tears had obtained that Son of God through his Intercession: Who having been taken by the *Saracens*, at the same Time that his Parents were celebrating with great Solemnity and Joy, the Festival of St. *Nicholas*, was carried to *Babylon*, and presented to the King. At the End of the Year, upon the same Day he had been taken Captive, as he was serving the King at Table, and with the Cup in his Hand to give him to drink, he fetch'd a great and deep Sigh; and the King asking him the Cause of his Grief, he answered, *That he remember'd his being taken Captive upon that Day, and of the Feast which his Parents were wont to keep in Honour of St. Nicholas, and of the Favours which God did to those who recommended themselves to that Saint.* The King swelling with Pride and Vanity, said to him, *Miserable Wretch that thou art, who can deliver thee out of my Hands?* And all on the sudden St. *Nicholas* appear'd, and taking the Youth by the Hair of his Head, as he was with the Cup in his Hand, he snatch'd him away out of the

Sight of the King, and restored him alive, sound, and without any Hurt, to his Parents, at the same Time, that they were celebrating his Feast, and distributing Meat to the Clergy, and the Poor, for the Love of the Saint, and beseeching him with earnest Affection, *that he would restore them their Son.* By these, and innumerable other Miracles, the Fame of St. *Nicholas* was extended throughout all the World, and the Devotion of the Faithful increased, recurring to him in their Afflictions, and Necessities. The Body of St. *Nicholas* was translated from *Myra* to the City of *Bary*, (which is in the Province of *Apulia*, in the Kingdom of *Naples*, as says the *Roman Martyrology*) upon the ninth of *May*. And *Sigibert* says, that this Translation was made in the Year *MLXXXVII*, 761 Years after it was first interred. There his holy Body is at present, from which flows that precious Liquor, which was at *Myra*, and is very sovereign for many Diseases; and of it makes Mention the Breviary of *Toledo*: And the *Greeks* call him *the famous St. Nicholas*, for his Miracles, and for the fragrant Liquor that distills from his Body. The Life of St. *Nicholas* was written by *Metaphrastes*, *Methodius* Bishop of *Constantinople*, and *John* the Deacon, and *Leonard Justinian*, and of him do make Mention all the Martyrologies, and *Nicephorus Calixtus*, *Suidas*, and the Liturgy of St. *John Chrysostome*, and the second Council of *Nice*, and Cardinal *Baronius* in his Annotations upon the Martyrology, and in the third Tome of his Annals.

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### The Life of St. AMBROSE, Bishop of Milan, and Doctor of the Church.

DECEMBER 7. THE Life of the most-excellent Prelate, and most wise Doctor of the Church, St. *Ambrose*, was written by *Paulinus* Priest, who was his Secretary, and familiar Friend, and by *John Costerus* a Canon Regular of St. *Augustine*; and Cardinal *Baronius* has, with very particular Industry and Diligence, gathered it more largely out of his own Writings; which Authors we will here follow.

St. *Ambrose* was the Son of a very illustrious *Roman* Gentleman of prime Account, who was also called *Ambrose*. This Gentleman had one Daughter, and two Sons; the Daughter (who was the eldest) was called *Marcellina*, who liv'd in perpetual Virginity; and Pope *Liberius*, upon *Christmas* Day, consecrated her to our Lord, and gave her the Veil before a great Multitude of People, exhorting her to Perseverance, with a grave

and elegant Oration. After *Marcellina*, was born *Satyrus*, a prudent and virtuous Man. *Ambrose* their Father came to be Prefect of the *Gauls* (which was an honourable Office, and of great Trust) and going into *France* to execute it, his Son *Ambrose* was born there, for the Glory of our Lord, and the Defence and Ornament of his Church. Our *Ambrose* then being an Infant, and lying in the Cradle asleep, with his little Mouth open, all on the sudden there came a swarm of Bees, and settled on his Face, going in and out at his Mouth, and a little after took their Flight, and were seen no more. His Father was present at this Prodigy, and admiring at what he had seen, he said, *This Child, if he live, will be a great Man*: And so he proved, far surpassing *Plato*, to whom the like is said to have happened. The Father died in his Government in *France*,

DECEMBER 7. France, and the Son *Ambrose* returned with his Mother and Brethren to *Rome*, where he was brought up; and at present there is a Monastery of *Benedictine* Nuns, in certain Houses, which are commonly said to have belonged to the Father of St. *Ambrose*. When he was a Child he seems to have prophesied that he was to be a Bishop; for seeing the People kiss the Hands of the Bishops, he gave his to a young Maid that was in Company of his Sister, bidding her *kiss it, for that he was to be a Bishop*. And although then it was look'd upon as the Jest of a Child, afterwards it appear'd that it was a Prognostication of what was indeed to happen. Although the City of *Rome* was so great, and so licentious, and so full of vain and debauch'd young Men, *Ambrose* did not permit himself to be carried away by the Fervour and Impetuosity of Youth, nor by the Torrent of other young Men, but he lived with such Retirement, and Modesty, that he perpetually conserved his Virginity, and with the Modesty and Purity of his Manners, the chaste young Man joined the Study of good Literature; and by his rare and excellent Wit he came to be a very learned Philosopher, and eloquent Orator, and exercised the Office of an Advocate, and was looked upon as a remarkable Person, and of great Abilities, and had strict Friendship with the most famous and potent Men of the City of *Rome*; as were *Symmachus* (who had been Consul, and was, as it were, Prince of the Senate, although a Pagan) and *Anitius Probus*, whom the Emperor *Valentinian*, because he was a very wise Man, had made a Prefect of his Palace (which was a high Dignity) that he might put such Governours in the Provinces, as he thought fitting. *Probus* cast his Eyes upon St. *Ambrose*, for the great Parts which he knew he had, and gave him the Charge of the Provinces of *Insubria*, *Liguria*, and *Emilia*, which are of *Milan*, of the Coast of *Genoa*, and that Part of *Lombardy*, which is on the other Side of the River *Po*. When *Probus* sent him to his Charge, he said to him, *Go, and govern, not as a Judge, but as a Bishop*; giving him to understand, that he should govern those Provinces not with Rigour, but with Sweetness, and rather as a Father, than as a Judge. St. *Ambrose* departed from *Rome*, to go to his Government, and being come to *Milan*, he found the whole City full of Jars and Factions; for the *Arian* Hereticks disturbed it, and endeavoured to infect it, and the Catholicks to conserve it in its ancient and Catholick Religion. But it pleased our Lord that *Auxentius* the Bishop, and Head of the *Arians*, should die, who was of *Capadocia*, a crafty and cunning Man, and who making an outward Shew of being Catholick, secretly infused the Poyson of his perverse Doctrine; and had gotten so great Au-

thority and Power, that neither St. *Hilary*, Bishop of *Poitiers*, nor *Evagrius*, St. *Jerome's* great Friend, nor St. *Philastrius*, Bishop of *Brescia*, coming for this Purpose to *Milan*, were able to cast him out of his Seat, which he held until our Lord taking Compassion of his Church, took him out of this Life. *Auxentius* then being dead, all the People of *Milan* began to be in a Tumult, the Catholicks willing that a Catholick Bishop should be chosen, the Hereticks, an Heretick. The Emperor *Valentinian* having understood of the Death of *Auxentius*, he admonished the Bishops, that they should put in that Chair a Prelate of such Merits, as he might willingly stoop to him, and receive joyfully his Reprehensions, as the sovereign Medicaments of his Soul. And when the Bishops besought him, that he himself would choose him that was to succeed *Auxentius*, the pious Emperor would by no Means do it, saying: *That Business was above his Forces, and that they, as Men that were filled with the Grace of God, and enlightened with his Light, could do it better*. *Valentinian* shewing in this his Piety, and the Respect he bore the Ministers of God, and that he knew how to distinguish what is proper to the Emperor and temporal Prince, from that which appertains to the Priests, and is proper to the Church. Immediately they fell to treating about the Election of a Prelate, and all the People of *Milan* were assembled together in the Church, the Catholicks, and the *Arian* Hereticks contesting with one another, and each Party endeavouring to make a Bishop of their own. *Ambrose*, as Governor of that Province, came to the Church, to pacify the People, and to exhort them to Peace and Quietness. He beginning to speak, all on a sudden a little Child cried out, saying: *Bishop Ambrose*. This Voice being heard, instantly by divine Inspiration, the Hearts of the Catholicks, and of the *Arians*, which were so much divided, were strangely united, and with one Consent they agreed that *Ambrose* should be their Bishop. St. *Ambrose* was astonished at it, and endeavoured to divert the People, and to fly that Dignity, of which he held himself unworthy, and used extraordinary Means to shew that he was so indeed, and to incline the People to desist from that their Will. To this Purpose going out of the Church, he caused his Tribunal to be erected, and contrary to what he had hitherto practised, he began to shew himself severe, and cruel, commanding certain wicked Men to be tormented, and examining their Causes rather like a rigorous Judge, than a merciful Bishop. But the People being not moved with these Terrors and Severities, but rather with louder Acclamations, and with greater Instance, demanding him for their Bishop, the most chaste and virtuous Man caused certain wanton Women to be brought to his House, that

DECEM- that the People seeing them, might hold him  
BER for a dishonest Person, and unworthy so sub-  
7. lime and pure a Function. But they all know-  
ing and well understanding that this was a  
mere Device to avoid the Dignity, the more  
he endeavoured not to be their Bishop,  
the more earnestly did they desire to have  
him; and cried out, *Might that Sin lie upon  
their Souls.* When St. *Ambrose* saw that his  
Inventions availed him Nothing, he fled  
from *Milan* towards *Pavia*; and having trav-  
elled all the Night, and believing he was  
now come to *Pavia*, by the divine Will he  
found himself at the Gates of *Milan*; where-  
upon understanding it was the Work of  
God, he yielded himself up to the Will of  
the People, saying, he would do what they  
pleased. They set Guards upon him, that  
he might not fly away the second Time, and  
made Supplication to the Emperor *Valenti-  
nian*, to confirm that their Election. For  
by the Laws, the Magistrates, and Imperial  
Ministers, could not leave their Offices, and  
make themselves Clergymen, without the  
good Will and Licence of the Emperors.  
The Emperor rejoiced much, that he whom  
he had appointed for temporal Governour  
of those Provinces, was such, that he deser-  
ved to be Bishop; and with a very good  
Will he confirmed the Election of St. *Am-  
brose*: Who in the mean Time that they  
were in Expectation of the Answer of *Va-  
lentinian*, deceiving his Guards, escaped the  
second Time, and hid himself in a Countrey  
House of one of his Friends, called *Leontius*,  
a Gentleman of Quality, where he remained,  
until the Emperor's Answer being come,  
*Leontius* himself discovered him, that he  
might not contradict the Emperor's Com-  
mands. Who was there ever that so much  
endeavoured to be Bishop, as St. *Ambrose*  
desired not to be? Who was ever so ambi-  
tious, and has invented such Means to ob-  
tain vain Honour, and a troublesome Com-  
mand, as St. *Ambrose* did to avoid that Dig-  
nity, which the People, and God himself  
offered him? But because no Man ought to  
resist the divine Will, St. *Ambrose* bowed  
his Neck to the Yoke, and permitted him-  
self to be ordained Bishop. And because he  
was not as yet baptized, but only a Cate-  
chumen, he was baptized by a Catholick  
Bishop (for so was his Will) and by him  
received all Orders, and was consecrated  
Bishop, with incredible Joy and Rejoycing  
of all. The Emperor was present at his  
Consecration, and converting himself to Al-  
mighty God, he said: *I give thee Thanks my  
Lord and Saviour, that thou hast committed  
the Care of Souls to him to whom I had commit-  
ted the Care of Bodies, and by this hast given  
to understand that my Election was good.*

It is not easily to be believed what a Joy  
this Election of St. *Ambrose* caused to the

Catholicks in all *Italy*, and out of it; hoping DECEM-  
that by his great Zeal and Courage, the Da- BER  
mages and Mischief would be repaired, 7.  
which the Church of *Milan* had received by  
the Perfidiousness and Craft of *Auxentius*,  
the *Arian* Bishop. St. *Basil* Bishop of *Ce-  
sarea* writ a congratulatory Epistle to him,  
praising him above Measure; and the other  
Bishops of the Eastern and Western Churches  
approved and praised that Election, although  
it was made in a Person, who (as we have  
said) was not as yet baptized; nor were they  
mistaken, for as soon as our *Ambrose* was  
seated in his Chair, he left the Care of all  
temporal Things to his holy Brother *Saty-  
rus*; that he might be more free and disen-  
cumbered, and give himself wholly to God,  
and attend to the Obligations of his Office.  
To the Poor he distributed all the Gold and  
Silver he had, and to the Church he made  
a Donation of his Possessions and Lands,  
reserving to his Sister the Profit of them,  
during her Life. He said Mass every Day  
with great Tenderness and Devotion, and  
with much Preparation, as is to be seen by  
the Prayers he compounded to this Purpose.  
He preached every Sunday, and like a good  
Pastor gave heavenly Food to his Sheep;  
and his Sermons were so sublime, and so  
full of Spirit, Learning and Eloquence, that  
by Means of them the great Doctor, and  
Light of the Church, St. *Augustine* was con-  
verted to our Lord: For the End which he  
aimed at in them, was to wound Souls, and  
to reduce them to our Lord, not so much  
by Elegancy and Copiousness of Words, as  
by Force of Reasons, Prayers and Tears. He  
employed himself in other sacred Functions  
with so great Assiduity, that *Paulinus* says,  
that the Labour only which he took in in-  
structing those that were to be baptized,  
was sufficient to employ five Bishops after  
his Death. He received with extraordinary  
Courtesy all that came to speak with him,  
without keeping a Guard or Porter at his  
Gate. He heard all, enquired about their  
Affairs, comforted the Afflicted, relieved the  
Necessitous, and was a most loving Father,  
and a most vigilant Pastor to all the City.  
Although he willingly employed himself in  
all Works of Mercy and Charity, he would  
not intermeddle in making of Marriages,  
nor counsel any one to go to the Wars, nor  
would he eat out of his own House: And  
what he did in this Point, he counselled the  
same to St. *Augustine*. St. *Ambrose* excelled  
in all Virtues, and was a Pattern of holy  
Prelates, and Mirror of Sanctity; and he  
had less to do in this Point after he was a  
Bishop, because he had been (as we have  
said) all his Life very virtuous and tempe-  
rate. He fasted very often, and scarce ever  
eat any Thing before Night, except upon Sa-  
turdays and Sundays, and the solemn Feasts  
of



of some Martyrs. And being towards all most courteous and sweet, towards himself he was rigid and severe. He was so humble, that although he were held by all for an Oracle of Knowledge, and a most eloquent Man, yet he gave the Books he writ to others to censure, and submitted himself to their Judgment; and when they advertised him of some Fault, he gave them Thanks for it, and held it for a singular Favour; and so he says in an Epistle, writing to *Sabinus Bishop of Placentia*: *Every one is deceived with his own Writings, and reading them, many Things pass for high Conceits; and as Children, although deformed, please their Parents, so ill-composed Writings delight their Authors.* And in another Epistle to the same, which is the Eighth, I (says he) hold it for a Favour, when any one that reads my Writings, tells me what does not please him in them, for even in the Things which I know, I may be deceived; nor does one so narrowly take heed to every Thing, and some Things sound not so well to others, as their Author pretends. But because he was yet but raw in ecclesiastical and divine Matters, our Lord sent him St. *Simplician*, a perfect Man, and of known Sanctity and Learning; who by Order of St. *Damasus* Pope came at that Time to *Milan*, and contracting Friendship with St. *Ambrose*, informed him of the laudable Customs, and sacred Rites of the *Roman Church*; that by his Means they might be established in *Milan*, and Monasteries of religious Persons that aspired to Perfection, might be built there, as there were at *Rome*; and accordingly one was founded in the Suburbs of *Milan*, of which (with great Praise) St. *Augustine* makes Mention; and St. *Ambrose* ever held *Simplician* for his spiritual Father and Master. He was so merciful and liberal to the Poor, that to relieve them, and to redeem Captives, he sold the rich and sacred Utensils of the Church; which St. *Augustine* much praised, and afterwards imitated. And the same St. *Ambrose* said, *that the Church had Gold, not to keep it, but to distribute it, and to spend it upon the Necessities of the Poor.* In his Sermons and Discourses, whensoever Occasion was offered, he exhorted young Damsels to conserve their virginal Purity, and to consecrate it to JESUS CHRIST, and to take him for their Spouse. He preached oftentimes of this Matter, and with little Fruit in *Milan*; but the Virtue of his Words went forth out of that City, and the Odour and Fragrance of such heavenly Doctrine, drew many pure Souls, and most chaste Virgins, who came to *Milan* from *Placentia*, from *Bolonia*, and even from *Africa*, to dedicate themselves to our Lord; and so the Saint himself says: *Some Body will say, thou always preachest to us the Praises of Virgins. What shall I do,*

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*who daily preach this, but profit nothing? But it is not through my Fault. Hither come many Virgins to take the Veil; and I handling this Matter in this Place, move those that are out of it; and if it must be so, it would be better that we should handle it in some other Place, that we may persuade you here. Those that do not bear me follow my Doctrine, and those that bear me do not follow it.* So St. *Ambrose*. He had a great Commiseration of Sinners, and lovingly invited them to Penance; and when any one came to confess his Sins, he tenderly compassionated him beyond Measure, and shed such an Abundance of Tears, that he mollified the Hearts of those that confessed to him, or discovered to him their Consciences, how hard and obdurate soever they were. He endeavoured to extirpate certain Abuses and Superstitions, which remained of Paganism, and were received by the Christians. For upon the first Day of the Year the Pagans were wont to commit great Excess in Eating and Drinking, and in sacrilegious Ceremonies; and to root out this bad Custom, he instituted in the Church, that the Faithful should fast upon that Day, and that the Feast of the most holy Circumcision should be celebrated. He also took away the Banquets which were wont to be made in the Church upon the Festivities of the more famous Martyrs. For although at the Beginning they were introduced to exercise Charity, and to give Relief to the Poor, yet afterwards by little and little the good Custom was perverted, and they seemed now more like the Feasts of Pagans than Christian Refections. But in Nothing was he more careful, than in endeavouring that the Clergy should shine in all Virtue, especially in Modesty and Liberality to the Poor; and that the Catholick Church might be as different in their Manner and Behaviour, as they were in their Doctrine from the *Arians*; well understanding of what Importance it is to all the Commonwealth, that the Ministers of God be the first in good Works, and move the rest by their Example. For this Cause when any holy Priest died, he wept most bitterly, and gave two Reasons why he did so. The one, that he died before him; the other, the Damage the Church received hereby, for that holy Men, and such as were worthy of so high a Dignity, were rare to be found. And for this Cause he was very vigilant in seeking out Persons of eminent Virtue and Knowledge, to be made Bishops. And out of this Zeal he procured that after the Death of St. *Philastrius* Bishop of *Brescia*, St. *Gaudentius* should succeed him, although much against his Will. He instructed also St. *Vigilius* Bishop of *Trent* (who was afterwards a Martyr) what he was to do to be a worthy Minister of God; and writ an Epistle to him,

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DECEMBER 7. him, giving him the Model of a holy and true Prelate; he having always an ardent Zeal of the Glory of our Lord, and of the Good, not only of his own Church, but also of others

After St. *Ambrose* had governed his Church some Years, he was constrained to go to *Rome*. In this Journey, it is said, that a very rare and strange Case happened to him. He came to the Inn of a rich Man, who abounded in all the Goods, which the ignorant Vulgar call Goods of Fortune. The Saint asked him how Things went with him, and what Children and Goods he had? And he with great Joy began to reckon up all his Prosperity; for he had perfect Health, and had never been sick, with such a rare Course of Happiness, that he had never experienced in any Thing any Cross, Grief or Bitterness. When the holy Prelate heard this, remembering those Words of *Job*, speaking of Sinners, *They pass their Days with Content, and in a Moment they descend to Hell*: Moved by God he rose up, and said to his Companions, *Let us presently be gone hence, that the Anger of God, which is coming upon this House, may not take us in it*. In all Haste he went out, and having gone a little Way, the Earth opened and swallowed up the House, and all that were in it. And in that Place was made a Pool, which remained afterwards in Memory of so rare and remarkable an Accident, which teaches us also that the Happiness of a wicked Man is a secret Scourge of God, and how little Confidence is to be had in the Prosperity of those who to the blind World seem happy. St. *Ambrose* returned from *Rome* to *Milan*, and had great Difficulties and Contests with the *Arians*, who were very numerous; although in the Beginning, by the Favour of the Emperor *Valentinian* (who was a Catholick Prince, and bore such a Respect to St. *Ambrose*, that he told him, that he should admonish him, and reprehend him, and as a spiritual Physician cure his Soul, as the Law of God commanded) the *Arians* were more quiet; and also in the Time of the Emperor *Gratian*, Son to *Valentinian*, who succeeded his Father. For *Gratian* was a most pious Prince, and much devoted to St. *Ambrose*, and revered him as a Father, and by his Prayers he obtained great Victories over the *Barbarians*; and learn'd of him that Victories are gotten more by Piety and Virtue of the Faith, than by Force and military Preparations. But *Valentinian* his Brother being also Emperor, and a Child and Son to *Justina* an *Arian*, who had been Wife to *Valentinian* his Father, the *Arians* confiding in the Favour and Power of *Justina* (who as Mother of the Emperor could do much, and very passionately desired to protect and propagate

her false Religion) took great Spirits, and resolved to trample upon the holy Prelate *Ambrose*, that such a valiant Captain being overcome, the rest might yield themselves up, and they remain Masters of the Field. To this Purpose, the Bishop of *Sirmium* (which was the Metropolis of the Province of *Sclavonia*) being dead, they endeavoured to get one of their Sect to be chosen in his Place. But because it was a Business of great Importance, St. *Ambrose* went to *Sirmium*, and with great Courage opposed himself to *Justina*, and to all the *Arians*, and departed not thence, until *Anemius* a Catholick, and of approved Virtue, was chosen Bishop. There happened here a Thing worthy to be recounted, that we may understand the Zeal of St. *Ambrose*, and the Impudence of Hereticks, and the Punishment which God sends those that dare to affront his Saints. St. *Ambrose* was preaching one Day in a high Place, and exhorting the People with great Fervour to choose a Catholick, and one worthy of that Chair for Bishop. Many *Arians* heard him, Men and Women, and amongst them a certain Damsel more impudent than the rest, forgetting all virginal Modesty, went up to the Pulpit, and with a troubled and fierce Countenance, laid hold of the Garments of the holy Prelate, and began to pull him with all her Force, to make him fall down amongst the other *Arian* Women, that they might affront and abuse him. The Saint turned himself towards her, and calmly said to her: *Although I be unworthy the Order of Priesthood, it does not beseem thee, nor thy State, to lay Hands upon any Priest whatsoever; and therefore thou oughtest to fear the Judgment of God: Take heed that some Disaster do not befall thee for this thy Boldness*. St. *Ambrose* said these Words, and God our Lord there before them all chastised her, suddenly taking her Life from her: And the Saint to repay with Sweetness, and an Office of Charity, the Affront which the unhappy Woman had done him, the next Day accompanied her to her Grave. Two *Arian* Bishops, called *Claudian* and *Secundian*, feigning themselves to be Catholicks, importuned the Emperor *Gratian*, that he would permit a General Council to be assembled to treat Matters of Faith. St. *Ambrose* opposed it, and procured that at *Aquileia* was gathered a Council of such Western Bishops as would come, and St. *Ambrose* was present at it; and with his great Courage, Learning and Authority, suppressed and confounded the Hereticks, and taught all that Priests ought to be Judges of the Laity, and not the Laity of Priests. Another Time two Gentlemen of the Chamber of the Emperor *Gratian*, who in their Hearts were *Arians*, and to please their Prince made a Shew to be Catholicks; to

scoff

DECEMBER 7. scoff at St. Ambrose, entreated him to declare to them the Mystery of the eternal Word. The Saint promised to do it in the Church, and assigned them the Day following; and to fulfil his Promise, he went to the Church, whither flocked a great Multitude of People to hear him. He expected a good while the coming of those Gentlemen, who had demanded of him the Declaration of that Question; but they making little Account of the Saint, went into the Field to ride their Horses, but they unluckily fell off them, and were so bruised, that they there ended their Lives. Gratian had a Servant, whom he much favoured, called Macedonius, who, St. Ambrose going to his House to intreat him in the Behalf of a poor miserable Man, commanded the Doors to be shut against him. Whereupon the Saint, with a prophetic Spirit said to him: *Thou shalt also one Day come to the Church, and finding the Doors open, shalt not be able to enter it*: And so it happened a little after, for the Tyrant Maximus seeking him to kill him, Macedonius fled to the Church, and the Doors being open, he could not find the Way in, and so fell into the Hands of his Enemies. These and such like Encounters had St. Ambrose with the Arians whilst the Emperor Gratian lived; but by his Death Heresy got great Force, and that Flame increased by the Power of Justina, who blowed the Coals. They endeavoured to make a Bishop of their own Sect, to oppose him to St. Ambrose, and they named one, a Scythian by Nation, who was also called Auxentius, as was the Predecessor of St. Ambrose, and he was very like him in Wickedness. But because this Name of Auxentius was odious in the City, he dissembled his true Name, and called himself Mercurinus. This false Bishop, and new Auxentius, challenged St. Ambrose to dispute publickly of the Faith, taking for Judges and Arbitrators secular Men and Pagans. The Saint would not accept of the Challenge, not that he was unwilling to dispute, but that it was a new Thing, and unworthy the Majesty of the Church, that Seculars should be Judges of Ecclesiastical, and Pagans of sacred Matters. And how much soever Valentinian, being a Youth, and deceived by his heretical Mother, endeavoured to make him dispute, he was never able to overcome the stout and constant Breast of the holy Prelate; alledging the ancient Custom of the Church, and that Priests ought to judge Emperors, and not Emperors Priests. As little could he obtain of St. Ambrose to give a Church in Milan to the Arians, wherein to celebrate their sacrilegious Rites and Ceremonies; and Calligonus great Chamberlain to Valentinian saying to him: *Whilst I am alive, darest thou to condemn Valentinian? I will cut off*

thy Head; the Saint answered, (as himself relates) *God permit thee to accomplish what thou threatenest me. For I shall suffer that which a Bishop ought to suffer, and thou shalt do an Act worthy of thyself; I do not fear thy Threats, for thou canst kill the Body, but thou canst not kill the Soul. Thou mayest deprive me of my Life, but not of my Merit; the Soul being reserved to God alone, and not to any earthly Power. Dost thou think that thou dost me harm? No, rather thou dost me a great Benefit, taking away from me a temporal Life, that a blessed and an eternal one may succeed. I beseech God, that all the Enemies of the Church might leave persecuting her, and level all their Shafts at me, and quench their Thirst with my Blood.* These are the Words of St. Ambrose: But when Justina saw, that all her Labour was in vain, and that the Name and Authority of the Emperor her Son, was not sufficient to overcome St. Ambrose, and that whilst he stayed in Milan, her false Religion could make no Progress, pining away with Grief, Rage and Fury, she resolved to cast him out of the City, and to banish him to some Place, where he could not be able to oppose her. And because this was very hard to be done, by Reason of the great Love which all the People bore him, and the Care and Assistance, with which they guarded their Prelate, she promised great Rewards to those that by whatsoever Way or Art should serve herein, and bring about her Design. There was found one called Euthymius, more bold than the rest, who one Day caused a Coach to be put in a House near the Church, to take the Bishop at unawares as he came out of the Church, and to carry him into Banishment, before the People could be able to rescue him. But it did not succeed as he had projected, for God guarded the Saint; and Euthymius the Year following, for an Offence which he committed, was banished out of Milan, and carried into Banishment in the same Coach which he had prepared to carry away St. Ambrose; like another Aman, who died upon the Gibbet which he had prepared for Mardocheus. All this was to cast Oil upon the Fire, and to inflame the Fury of Justina, and of the Hereticks, the more against the holy Prelate, and against the Catholicks, who were perpetually upon the Watch, ready to die for him. To give the People some Comfort, the Saint ordained that the Psalms and Hymns should be sung at Milan, as the Custom was in the Eastern Churches, and he augmented their Vigils and Fasts to appease our Lord, and to arm his Soldiers by his Patronage: And accordingly they had it from Heaven by the Bodies of the glorious Martyrs St. Gervase and Protase, which at that Time were discovered by a Revelation that St. Ambrose had.

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DECEMBER 7. had. And God wrought so many, and so great Miracles, through the Intercession of these Saints, in Confirmation of the Faith which St. *Ambrose* preached, and in Praise of the most holy and undivided Trinity, which the *Arians* impugned, that convinced and confounded, they abated somewhat of their Fury, although they amended not themselves for it. Devils went out of the Bodies they tormented, howling, and confessing that they were tormented by the holy Martyrs, and even by St. *Ambrose* himself, as St. *Augustine* writes, beseeching him that he would let them alone, and pardon them. But all this sufficed not to convert the Hereticks, but they drowned an *Arian* of their own Sect, into whom the Devil had entered, because he cry'd out with a loud Voice, that in that Manner they were to be tormented who did not believe the Unity of the most holy Trinity which St. *Ambrose* taught. The Truth is, that one of the chief of that Sect, and a most acute and subtil Disputant, was converted to the Catholick Faith. For being in the Church, he saw an Angel at the Ear of St. *Ambrose*, as it were, suggesting to him the Words he was to speak to the People. The Devils, forced by the Power of God, confess'd the Catholick Verity, and the Hereticks making bad Use of the Liberty which God gave them, denied, blasphemed, and persecuted it. And the more our Lord with greater Clarity and Glory manifested the Virtue of his Servant St. *Ambrose*, and with Miracles and Prodigies confirmed his Doctrine, the more they shut their Eyes, that they might not see the Light, and hated the Master who went about to illuminate them with it: seeing then that all their Arts and Inventions availed them Nothing, they resolved to cause his Death, who with so great Industry endeavoured to give them Life. They sent a wicked and desperate Fellow to kill the holy Prelate in his House: The Man entered, armed with Iron and Fury, and St. *Ambrose* (as we have said) having no Guard, nor Porter, passed to the Place where the Saint was, and lifted up his Hand to strike him with his naked Sword. But what can humane Rage and Madness do against the Power of God? And who can hurt him whom God defends and guards? The Arm of the miserable Man was benumbed, his right Hand, with which he was about to discharge the Blow, withered; he began to tremble, and to change Colours, and astonish'd, and, as it were, out of himself, he fell at St. *Ambrose's* Feet, ask'd, and obtained Pardon, together with perfect Health. But this Miracle was not sufficient to give Understanding to the Hereticks, and Sight to the Blind, nor to soften the Hearts of those that were hardened, and obstinate, but on the contrary, they sought out new Inventions to

fight against God, and against his Saint. And because all humane Arts, which hitherto they had used, had not avail'd them, they converted themselves to diabolical, endeavouring by the Help of the Devils to obtain that, which they had not been able to effect by other Means. To this Purpose they dealt with a Sorcerer, and great Necromancer, call'd *Innocent*, by his magical Art to dissolve that rare Amity and good Affection, which was betwixt St. *Ambrose* and the People of *Milan*, between the Pastor and his Flock, that so the Knot of Love being loosed, and the Guard which all the City had over their holy Prelate being taken away, they might more easily be able to compass their wicked Designs upon him. *Innocent* the Magician did his Office: One Night he got upon the Top of the House of St. *Ambrose*, call'd up the wicked Spirits, they came at his Command, he ordain'd them what they were to do, they went about to execute it, but were not able. He returned again, and with stronger Witchcrafts, and Enchantments, urged them, and commanded them to kill St. *Ambrose*; but he being guarded by the Hand of God, and environ'd with Angels in his Defence, they were not able not only to come near his Person, but not even the Threshold of his Door, as the Necromancer himself, after the Death of the Empress *Justina*, confessed, being taken, and put to the Rack for another Crime which he had committed, not being able to do otherwise, because the Angel-Guardian of St. *Ambrose* commanded him, and forced him to declare it.

It is a hard thing to fight against God, and to kick against the Spur. *Justina* thought that by her Impiety, and womanish Fury, and by the Arms and Power of her Son *Valentinian*, she should be able to contrast with God, and to throw down the inexpugnable Wall of the Catholick Faith; but when she least thought of it, God raised against her, and against her Son the Tyrant *Maximus*, who had caused the Emperor *Gratian* to be treacherously killed: Who, to wash away the Stain of the innocent Blood he had shed, and to shew himself a Catholick Prince, and zealous of the Peace and Union of the Church, writ to the Emperor *Valentinian*, exhorting him to take Care of the Catholick Faith, and to defend it, as the Emperor *Valentinian* his Father had done, threatening him, if he did not, that he would make a cruel War upon him; seeking by this Occasion a Colour to do so, and serving himself of Religion for his Designs, as Politicians are wont to do. And indeed, at the same time he gather'd a powerful Army to pass the *Alps*, to the great Astonishment and Terror of all *Italy*, and of the poor young and deceived Emperor *Valentinian*, and of *Justina* his Mother, who saw themselves in such Straits, that to stop and detain

DECEMBER 7. detain *Maximus*, they resolved to send him an Embassy; and taking no Notice of all the other considerable Persons, and Princes of their Empire, they cast their Eyes upon St. *Ambrose*, and with great Importunity intreated him that he would take that Labour, and go to the City of *Trevers*, where *Maximus* was (to whom he had been formerly sent after the Death of *Gratian*, and was well known and esteemed by him) to establish a Peace betwixt them, and to demand of him the Body of the Emperor *Gratian*, to interr it. The holy Bishop, forgetting all the Injuries they had done him, and remembering the Clemency of our Lord, and having Compassion of *Italy*, condescended to their Intreaties, and went to *Maximus*, and spoke with him; and although at this Time he was discourteously treated by him, he understood his Designs, and that under the Name of Peace, he intended to make War, and to deceive *Valentinian*: And accordingly he advised him of it, and to beware of *Maximus*, and more to regard his Hands, than his Words. *Valentinian* would not take Warning, but sent another Ambassador, to wit, *Dominus*, thinking by Intreaties and Submission to obtain Peace. *Maximus* gave good Words to the new Ambassador, who returned into *Italy* very well satisfied, thinking he had concluded a Peace; but *Maximus* soon follow'd him with his Army, and unexpectedly passed the *Alps*, and so upon the sudden entered into *Italy*, that *Valentinian* and *Justina* were hardly able to escape, and to fly into the *East*, that *Theodosius*, who governed there, and was Collegue in the Empire, might protect them, and deliver them out of the Hands of *Maximus*, as afterwards he did. They were greatly terrified in *Milan* at the coming of *Maximus's* Army, and all strove who should quit the City first, and save themselves by Flight. The holy Prelate spoke to them, and exhorted them to do Penance, teaching them that it was the best Remedy, and most secure Guard they could find. *Why* (says he) *dost thou fly thy Country? If thou desirest to be safe, fly thy Sins: Cease to sin, and the Enemy is overcome.* But after *Maximus* with his Army had destroyed that rich Part of *Italy*, and ruined many Cities, wasted the Fields, and made himself Lord of all, seeing there was none to resist him, he mitigated his Fury, and began to gain the good Will of the People by Favours, and to let them know that he came not so arm'd to usurp the Empire, but to conserve the Catholick Faith pure and entire, seeking to cover his Tyranny with the Cloak of Religion. By this St. *Ambrose* was more quiet, and had less to do with the *Arian* Hereticks. But the Catholick Faith was much more confirm'd and established after the Emperor *Theodosius* overcame, and kill'd *Maximus*. For although as a pious,

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and most modest Man, he would not take the *Western Empire* for himself, but restored it to *Valentinian*; yet he always was, with very great Authority, and as it were, the Father of the same Emperor *Valentinian*, who, his Mother *Justina* being now dead, revered, and obeyed St. *Ambrose*. Whilst *Theodosius* was in *Milan*, he extremely favour'd the Catholicks, and persecuted the *Arians*, and St. *Ambrose* triumphed over them, the Catholick Religion over Heresy, Truth over Falshood.

But if *Arian* Hereticks fail'd, there wanted not other Monsters, which at that very Time came out of Hell, with new Errors to disturb the Peace and Tranquillity of the Church. For *Jovinian*, a Monk, and others, who had been in that Monastery, (which we said St. *Ambrose* built in *Milan*) who under the Mask of Fasting and Penance, covered their Wickedness, apostatizing from Monastical Institution, and from the Catholick Faith, began to teach new Doctrines, and to infect the Souls of those that believed them; of whom St. *Ambrose* says these Words: *These were with us, but they were not of us; they fasted, were shut up in the Monastery, they had not Liberty to give themselves to dishonest Delights, nor to Pratings and Contentions, and being delicate, they could not endure this Kind of Life. They went out of the Monastery; would have returned back again, but were not admitted; for I had heard many Things fit to be corrected, and having admonished them, they did not amend them. And for this, going, as it were, out of themselves, they began to pour out the Poison they were full of, and to be an Incentive to all Vices.* Thus St. *Ambrose*, who did so persecute *Jovinian* and his Companions, that he cast them out of *Milan*, and all that Territory; but they were so impudent that they went to *Rome*, thinking to be able by their Hypocrisy to deceive the Faithful: But by the Diligence of *Pammachius* a very noble Man, and a great Friend of St. *Jerome*, *Siricius Pope* assembling the Clergy of *Rome*, condemned them, and the Doctrine they taught; and St. *Jerome* himself writ two very learned Books against it, and the Emperor *Honorius*, Son to *Theodosius*, banished *Jovinian* into a desert Island. St. *Ambrose* also had much Trouble in the Time of the two Brothers Emperors, *Gratian*, and *Valentinian*, in resisting many of the *Roman* Senators (of whom *Symmachus* was the Head) who went about to re-establish in *Rome* the Adoration of their Gods, and the Stipends which were wont to be given to their Priests and Ministers, and sent Ambassadors to the Emperors to obtain it, to whom St. *Ambrose* opposed himself, and persuaded the same Emperors not to grant it; and answered most gravely, and learnedly, all the false Reasons which the Pagans alledged to the contrary. But to return to what we were saying of *Theodosius*,

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DECEMBER 7. *Theodosius*, after that signal Victory which he gained of the Tyrant *Maximus*, and his Army; those that had followed the Faction of *Maximus*, feared they should now be punished, and full of Fear and Trembling, they besought St. *Ambrose*, that he would beg their Pardon of the Emperor; and the holy Bishop did it with so great Piety and Efficacy, that he obtained of the Emperor all he desired; and punishing only three, that were the chief, he pardoned the whole Army of *Maximus*, and took Care that his Daughters and his Mother might not suffer, sending them what was necessary; giving Princes an Example of Clemency, and overcoming Victory itself, by giving Life to them, from whom it had given him Power to take it away; and all this by the Counsel and Intercession of St. *Ambrose*. Although he had his Encounters with the same Emperor, in which it is hard to say, whether is more to be admired, the religious Humility and Obedience of *Theodosius*, or the Valour and Constancy of the holy Bishop in defending the Authority of the Church. For certain Monks having by the Instigation of their Bishops, burnt a Synagogue of the *Jews*, in a Town called *Callinicus*, in the Eastern Countries, and the *Jews* grievously complaining, and greatly importuning that the Authors of that Fire might be punished, the Emperor commanded that they should at their own Cost repair the Synagogue. St. *Ambrose* heard of it, and writ a Letter to *Theodosius*, in which he besought him to recall that Command, and in it speaks thus to him: *I beseech you to bear with Patience what I say, for if I be not worthy that you should bear me, I shall be as little worthy to offer Sacrifice for you, nor to whom you should recommend your Desires and Prayers. Will you not then bear him whom you desire that he should be heard for you? Will you not bear him who now pleads his own Cause, having heard him when he pleaded the Cause of Others? Do you not fear your own Judgment, and that which follows from it, that holding me unworthy to be heard by you, you declare that I am unworthy to be heard for you? But it neither becomes an Emperor to deny Liberty of speaking, nor a Priest not to speak what he thinks.* So St. *Ambrose*. And although he did not by this Epistle win the Emperor, yet afterwards speaking with him in the Church, he obtained of him what he desired, and freed the Bishops and the Monks from the Mult and Punishment which they feared, and from the Anxiety in which they were.

But much more difficult and glorious for St. *Ambrose*, and for *Theodosius*, was that which happened when the Emperor would have entered into the Church, and the holy Bishop shut the Door against him, which

although it be a Thing so well known, and so commemorated, and praised by so many, and such grave Writers, yet because it is very remarkable, and worthy the Imitation of all Christian Princes, I will here relate it in Brief. The Citizens of *Theſſalonica* had killed tumultuously a Master of the Camp, Minister of the Emperor. He much resented it, and would have punished them, but by the many and good Reasons which St. *Ambrose* gave him, he was pacified. But, as in the Palaces of Princes there are many Flatterers, and many that kindle the Fire and bring Wood to it instead of quenching it, so there wanted not in the Court of *Theodosius* Ministers and Favourites, who incited him to punish that Injury severely, and to maintain his Reputation; and in Fine, they persuaded him to give a cruel Command: By which in the Space of three Hours were killed in *Theſſalonica* seven Thousand of the People, without regarding who were faulty, and who were innocent. St. *Ambrose* was exceedingly afflicted for the Blood which had been shed, and for the Love he bore him who had commanded it to be shed. And that he might acknowledge his Fault and do Penance for so heinous a Crime, one Day the Emperor coming to the Church, the undaunted Prelate went to him to the Door, and with grave Words, and full of Majesty, commanded him not to enter, until he had acknowledged his Sin, and done publick Penance for the same. The Emperor obeyed him, and returned back to his House, and remained eight Months weeping and lamenting with so great Resentment and Grief, that the only Reading of it causes great Admiration and Devotion. For *Theodosius* being one Day all bathed in Tears, there came to him one of his great Favourites, called *Ruffinus*, and asked him the Cause of his Grief? And he yet more loosing the Reins to his Tears, answered him in these Words: *Thou feelest not my Evils, nor my Losses, but I lament and bewail my Misfortune. For I consider how easily the Poor, and Servants can enter into the Church of God, and pray to our Lord in it; and that to me the Door is shut, not only of the Church, but also of Heaven; seeing that CHRIST our Lord has said to the Priests; whatsoever you shall bind in Earth, shall be bound in Heaven.* And *Ruffinus* saying he would undertake to persuade *Ambrose* to absolve him, *Theodosius* answered; *He will not do it, for I know the Sentence of Ambrose is so just and reasonable, that he will not break the Law of God for Respect to the Imperial Power.* In fine, having passed eight Months in Sorrow and Tears, the Feast of our Lord's Nativity approaching, the Emperor came to the Door of the Church, not to enter into it by Force, but to beg Mercy and Pardon of St. *Ambrose*;

DECEMB. 7. Ambrose; who not knowing with what Intention he came, reprehended him as a Tyrant, and a Breaker of the Ecclesiastical Laws, but the Emperor answered him with wonderful Humility: *I will not break the Laws established by the Church, nor enter by Force into it; but I beseech thee to untie me, and to absolve me from the Churches Censures, and that thou wouldest remember the Clemency of our Lord, and not shut against me that Door, which he has opened to all those that repent of their Sins.* Here St. Ambrose said to him: *But what Repentance do you shew of so enormous a Crime? What Remedy have you applied to so great a Wound, and so hard to be cured? It belongs to you* (replied the Emperor) *to give the Remedies, and to me to take them.* And having performed all that was commanded him by the courageous Bishop, and being absolved by him, the most faithful and most glorious Emperor entered into the Church, and prostrated himself upon the Ground, and tearing his Hair, and beating his Face, and watering the Ground with Rivers of Tears, he began to ask Pardon of his Sins, and to say those Words of the Royal Prophet David; *My Soul has cleaved to the Pavement, quicken me O Lord according to thy Word.* This was the Constancy and Greatness of the Spirit, not humane but divine, which St. Ambrose had; and this the Example which Theodosius gave of his Devotion and Modesty; of whom St. Augustine says: *God would that the Emperor Theodosius should do publick Penance before the People, to the End we might all take Example to do it, when it should be necessary; and that neither the Poor, nor the Rich, neither the Tradesman, nor the Gentleman, should be ashamed, or blush to do what the Emperor did.* And St. Ambrose himself says: *The Emperor was not ashamed of that of which the Poor are ashamed; and there passed him not a Day afterwards in which he did not bewail that Sin.* But in this same Case there happened another Thing, well worthy to be taken Notice of, that the Emperor having entered into the Quire to make his Offering, he remained in it to hear holy Mass; and St. Ambrose sent to him to tell him, *that Place did not belong to him, but to the Priests; for that Purple could make Emperors, but not Priests:* And the Emperor answered with extreme Modesty, *that he should not have presumed to have stayed in that Place, had he not seen it so practised in Constantinople; and that he gave Thanks to the Bishop for that Admonition and Correction.* Which sunk so deep into his Breast, that returning to Constantinople, and entering into the Church, he would never sit in the Quire of the Priests, notwithstanding the great Intreaties of Nestarius Archbishop of Constantinople, but sighing said: *I scarce understood*

*the Difference betwixt an Emperor and a Bishop, but I have found out a Master of the Truth; for I only acknowledge Bishop Ambrose to be worthy of this Name.* In fine, the Emperor Theodosius, from his own great Piety, and for the excellent and admirable Virtues of St. Ambrose, honoured him much, and revered him, and obeyed him, and by his Counsel ordained many profitable Things, and of great Advantage to the whole Catholick Church; and by his Example the Emperor Valentinian became as subject and pliant to the Will of the holy Bishop, after the Death of his Mother Justina, as he had been averse before through her Inducement and Persuasion. As is to be seen in the Oration which the same St. Ambrose made, bewailing with many Tears the disastrous Death of Valentinian, caused by his great Favourite, and the Captain of his Army, Arbogastes, at Lyons in France, who like a perfidious Traytor made him to be smothered in his Bed, to give the Empire to his Friend Eugenius, against all Reason and Justice. But our Lord, who though he permits Evils, yet does not let them pass without Punishment, severely punished the Treason of Arbogastes, and the Tyranny of Eugenius, giving the Emperor Theodosius a miraculous Victory against them, and making them to die miserably by his Hands. And the pious Emperor, acknowledging he had obtained that so great and so glorious a Victory, not by his own Valour and Industry, nor by the Strength and Number of his Soldiers, but by the Prayers of St. Ambrose, immediately writ a Letter to him, giving him Notice of it, and intreating him *that he would give Thanks to our Lord for that Favour, which he had done him and all Christendom, and St. Ambrose answered him in another Letter, in which he says these Words: Thanks be to God our Lord, that he has corresponded to your Faith and Piety, and has represented to us that ancient Form of Sanctity, and let us see in our Time that which reading the holy Scriptures causes us to admire. Seeing that in your Battles the Favour of God has been found so present, that the Tops of the high Mountains have not been able to retard the Course of your Coming, nor the Force of the Enemy to put a Stop to your Army. For this Favour you desire that I should give Thanks to God our Lord, and I will do it most willingly, as knowing well your Deserts. For certainly that Sacrifice is acceptable to God, which is offered in your Name; and desiring this to be done, how great Devotion and Faith do you shew in it? Other Emperors, that the Memory of their Victories may remain, command triumphant Arches, or such like Things to be made; but your Clemency desires that Sacrifices, Oblations, and giving of Thanks be made, by the Hand of the Priest.*

DECEM- *Priest. I, although unworthy, and unfit for*  
 BER. *so great a Thing, will tell you what I have*  
 7. *done. I carried your pious Letter with me*  
*to the Altar; I put it upon the Altar, and*  
*when I came to offer the Sacrifice, I took it*  
*in my Hand, that your Faith might speak by*  
*my Tongue; and the Imperial Characters in*  
*that Oblation might do the Office of the Priest.*  
*Truly our Lord has shewn himself propitious*  
*and favourable to the Roman Empire, seeing*  
*he has given it such a Prince, whose Virtue*  
*and sovereign Authority in the Height of so*  
*great an Empire, and of so glorious a Tri-*  
*umph, is accompanied with so profound Hu-*  
*umility, that he has overcome the Emperors in*  
*Valour, and the Priests in Humility. What*  
*have I more to wish or desire? You have all,*  
*and to say it in one Word, you are a pious,*  
*and a most clement Emperor; and yet I desire*  
*that you may daily increase in Piety, which*  
*is the rarest Gift that God gives; to the End*  
*that by your Clemency, as the Church of God*  
*joys in the Peace and Tranquillity of the Good,*  
*so also it may rejoice in the Pardon of the*  
*Guilty: Pardon those especially who never of-*  
*fended before. Hitherto St. Ambrose; who*  
*by his Words obtained Pardon of Theodosius*  
*for the Guilty, and Theodosius himself fell*  
*down at the Feet of the Saint, confessing that*  
*he owed his Safety to his Prayers and Merits.*  
*And having commanded his Sons, Arcadius*  
*and Honorius, to come from Constantinople,*  
*he received them in the Church of Milan,*  
*and committed them to the Charge of St.*  
*Ambrose, and recommended them to him,*  
*that he would look upon them as his Chil-*  
*dren; and commanded them to esteem and*  
*obey him as their Father. And having di-*  
*vided the Empire, and given the East to Ar-*  
*cadius, and the West to Honorius, the glo-*  
*rious Emperor died at Milan, in the Year of*  
*our Lord cccxcv, upon the seventeenth of*  
*January, with the great Lamentation and*  
*Resentment of all the Empire, and particu-*  
*larly of St. Ambrose, who made an Oration*  
*of his great Praises, and shed many Tears for*  
*that as he says in it, when Theodosius was a*  
*dying, he was not so solicitous for himself, his*  
*own Death, or for his Sons, as he was for the*  
*Peace and Tranquillity of the Church.*

A little after the Death of Theodosius, the holy Prelate found the sacred Bodies of the holy Martyrs, Nazarius and Celsus, in a Garden without the Walls of the City, and translated them with great Solemnity to the Church of the Apostles, and God wrought many and great Miracles by them. Amongst others, many possessed by the Devil were freed; and when the Devil in one of them cried out, and said, that St. Ambrose grievously tormented him, the Saint answered: Hold thy Peace, wicked Spirit, for Ambrose does not torment thee, but the Faith of the Saints, and thy own Envy, because thou seest

DECEM- *Men ascend to that Place whence thou didst*  
 BER. *fall; thy Words shall not make Ambrose*  
 7. *proud. He was also present before at Bo-*  
*lonia at the Translation of the holy Martyr*  
*Agricola, who after his Servant Vitalis had*  
*been martyred, put upon a Cross, and nailed*  
*with many Nails, obtained the Crown of*  
*Martyrdom, and was buried with his Ser-*  
*vant in the Burying-Place of the Jews. But*  
*afterwards their Bodies were found, and St.*  
*Ambrose being invited, went to the Transla-*  
*tion of St. Agricola, and taking out his holy*  
*Body, he gathered up his Blood, and the*  
*Nails, and triumphant Cross on which he*  
*died; and rich with the precious Treasure*  
*of those Relicks, he went to Florence, and*  
*placed them under a certain Church, which*  
*a pious and noble Matron, called Juliana,*  
*had built under the Name of St. Laurence:*  
*Although the People called it the Ambrosian*  
*Church, because St. Ambrose dedicated it.*  
*Who being ever employed in such high*  
*Things, and so much tending to God's Ser-*  
*vice, and spreading throughout the World,*  
*like a Sun, the Splendor of his glorious Vir-*  
*tues, and the Rays of his celestial Doctrine,*  
*and overthrowing Hereticks, terrifying Ty-*  
*rants, and instructing and humbling the*  
*Princes of the Earth, and fighting like a va-*  
*liant Soldier the Battles of our Lord, being*  
*now desirous to go out of the Prison of his*  
*Body, he understood that the Time of his*  
*Glory and Retribution was at Hand: And*  
*accordingly he told his familiar Friends, that*  
*he should be with them until the next Easter,*  
*but no longer. A few Days before that he*  
*fell sick in Bed, writing upon the forty third*  
*Psalms, and dictating to Paulinus (who was*  
*his Secretary, and he who relates this) all on*  
*the sudden a Flame of Fire covered the Head*  
*of the Saint, and entered into his Mouth, and*  
*his Countenance changed, and became as*  
*white as Snow, although a little after he re-*  
*turned to his wonted Look, but could not*  
*make an End of the Exposition of that Psalm.*  
*For presently he fell ill of that Sickness of*  
*which he died (although it lasted somewhat*  
*long) to the great and extraordinary Grief,*  
*and Resentment of all the City, and of pru-*  
*dent Men, who feared some great Calamity,*  
*and the Fall of the Roman Empire, if he*  
*should be taken away, who by his Prayers*  
*and Merits did sustain it. For this Reason*  
*Count Stilicho, Captain General, and a very*  
*great Favourite of the Emperor Honorius,*  
*sent certain Gentlemen his Friends to the*  
*Saint, to intreat him, that seeing it was in*  
*his Power, he would obtain of God to defer*  
*his Death, that the Evils they feared might*  
*not together with it come upon them. And*  
*they doing their Office, and importuning the*  
*Saint, he answered them in those Words,*  
*which St. Augustine so highly praises: I*  
*have not so lived amongst you, that I am asha-*  
 med.

med to live, nor am I afraid to die, for we  
 have a good Lord. There were certain Deacons, and familiar Friends of St. Ambrose, in a remoter Corner of his Chamber, discoursing secretly amongst themselves, who was to succeed him in the Bishoprick, and with a low Voice they named St. Simplician; and the Priest of God, as if he had heard them, approving what they said, with a loud Voice said three Times, *Senex, sed bonus: He is an old Man, but good*: And so he succeeded him. St. Bassian Bishop of Todi assisted the Saint in this his Sickness; and one Time praying with him, he saw our Lord JESUS CHRIST, who came to visit him, and cherished him with a gracious and sweet Countenance. Upon Easter-Eve, about Night, St. Ambrose praying in Silence, with his Arms stretched forth, and put in Form of a Cross, St. Honoratus Bishop of Vercells, who was in the Top of the House heard a Voice, which said to him three Times, *Surge, festina, quia modo recessurus est. Arise, make Haste, for he is to depart presently*. Instantly he went down, and gave him the most sacred Body of CHRIST our Redeemer; and having received it with singular Devotion and Reverence, he gave up his Spirit to him who had created it for his so great Glory, a little before Morning, upon Easter-day, in the Year cccxcvii, upon the fourth of April, being sixty and four Years old; and five Years before the Death of St. Martin Bishop of Tours. By which it appears that what some write, could not be, that St. Ambrose saying Mass at the Altar, in a Rapture was present at the Burial of St. Martin; as Cardinal Baronius has noted. God our Lord wrought many Miracles through the Intercession of this most holy Doctor, in his Life, and after his Death. When he was at Rome, going to say Mass in the Oratory of a Lady of Quality, a Woman that was sick of the Palsy knowing it, caused herself to be carried in a Chair thither where he was, and kissed his Garments, and the holy Priest laying his sacred Hands upon the infirm Person, immediately she recovered her Health, and began to walk. At Florence he lodged in the House of a noble Gentleman, called Decent, who had a Son called Pansophius, that was tormented by the Devil, and St. Ambrose freed him; and afterwards being dead, raised him to Life at the Instance of the Mother of the young Man, casting himself, like another Eliseus, upon the Body of the dead Party, and restored him to his Mother; and afterwards he writ a Book to him, teaching him the Manner how to live like a Christian. After the Death of Theodosius, a Man called Cresonius, fearing to be punished for a certain Fault, which he had committed, entered into the Church, as into a Place of Refuge; and certain Soldiers of Stilicho, by

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Force, and with great Violence, took him from the Altar, where he was surrounded by the Clergy; and St. Ambrose was hard by, praying and lamenting the little Respect which was had to the Church. The Soldiers (who were Arians) very jocund, went forthwith to certain Feasts or Sports, called the *Circensian Sports*, which the Emperor celebrated. Certain Leopards were let loose for the Recreation of the People; who leaving all the rest, fell furiously upon the rude Soldiers and Violaters of the Church, and tore them there in Pieces without doing Harm to any other Person. Stilicho (by whose Command that Sacrilege had been committed) seeing this, acknowledged his Fault, and restored the Prisoner to St. Ambrose, and submitted himself to his Censure, and did the Penance that was imposed upon him.

There was a Man called Nizetius, who was much afflicted with the Gout, and for this Cause seldom stirred abroad. He went one Day to the Church to receive the holy Sacrament of the Altar from the Hand of St. Ambrose; who not minding what he did, trod upon his Foot, in such Sort, that Nizetius felt a grievous Pain, and cried out. The holy Prelate turned himself towards him, and said to him: *Go thy Ways, from henceforward thou shalt have no more Pain*: And so it happened, as himself testified with many Tears, when the holy Prelate died. One Time St. Ambrose went to the Palace, and a Man fell down upon the Ground, and a Notary called Theodulus seeing him so fallen, and lying along, began to laugh at him, but the Saint turning towards him, said to him: *Thou that standest take heed thou dost not fall*. At the same Moment Theodulus fell, and learn'd by his own Fall not to laugh at the Fall of others. St. Ambrose returning from Vercells to Milan, passed by Novara; and intending not to stay in that City, the Horse on which he was riding stopped, and stood still, nor could he make him go one Step forwards, nor stir from where he was. Instantly he understood by divine Revelation that he ought to visit St. Gaudentius, a Man of great Sanctity, who at that Time was at Novara; he resolved to do so, and straight his Horse moved himself, and went to the House of Gaudentius; whom he foretold that he should be Bishop of Novara; and by the same prophetic Spirit, Gaudentius told St. Ambrose, that he should not consecrate him, but another; signifying that he should shortly die. On the same Day that he died he was seen in the Eastern Parts to be in a Congregation of certain Monks, lamenting with them, and laying his Hands upon them. Many other Times he appeared to Persons that had been devoted to him in his Life, and after his Death invoked him, and begged his Favour. St.

6 R

Zenobius

DECEM- *Zenobius* Bishop of Florence, and a great  
BER Friend of St. *Ambrose* (as himself related to  
7. *Paulinus*, who writ it) oftentimes saw him  
praying after his Death. And when *Radaga-  
sius*, King of the *Goths*, besieged the City of  
Florence, with an Army of two hundred  
Thousand Men, St. *Ambrose* appeared to  
those within, and assisted them, and saved the  
City, and all those *Barbarians* perished. The  
like happened in *Africa* to *Maszelcel*, Cap-  
tain of the Emperor *Honorius*, making War  
against his own Brother *Gildon*, who had re-  
belled against the Emperor. For *Maszelcel*  
recommending himself to St. *Ambrose*, who  
was dead a little before, the Saint appeared to  
him, and animated him, and taught him how  
he was to overcome; in such Sort, that with  
five Thousand Soldiers he routed, according  
to *Paul Orosius*, sixty Thousand; and accord-  
ing to *Paul* the Deacon, eighty Thousand.  
Our Lord wrought many other Miracles by  
St. *Ambrose*, and upon the Day they buried  
him (which was the most sacred Day of  
our Lord's Resurrection) in the *Ambrosian*  
Church with innumerable Concourse of Peo-  
ple, not only of Christians, but also of *Jews*  
and *Pagans*, the Devils howled, and with  
hideous Outcries said, *that they were torment-  
ed by St. Ambrose*. And Men and Women  
strove to touch, and kiss his holy Body, or  
any Thing that was his, to obtain Health, and  
other Graces, and Favours of our Lord. And  
many saw him, as if he had been alive; and  
some saw a bright shining Star over his sa-  
cred Body.

This most holy Doctor had so great Autho-  
rity whilst he liv'd, and was so famous, and  
so celebrated in the World, that two very  
rich and potent Gentlemen came out of the  
Kingdom of *Perſia* to *Milan*, only to see him,  
and to make Trial of his great Knowledge;  
and having been from the Morning until the  
third Hour of the Night, propounding the  
Doubts which they brought, and hearing his  
Answers by an Interpreter, they departed  
from him much comforted, and full of Ad-  
miration. And to the End it might be un-  
derstood, that they came to *Milan* only  
to see him, the Day following they took  
their Leave of the Emperor, and went forth of  
*Milan* towards *Rome*: Which is a very re-  
markable Thing, and worthy to be compared  
with, or preferred before that of *Queen Sa-  
ba*, who came to hear the Wisdom of *So-  
lomon*, upon the Report of his Fame. A  
Queen of the *Marcomans*, called *Fritigild*,  
having heard, of a Christian, the Excellen-  
cies, and Wonders of St. *Ambrose*, sent her  
Ambassadors to him with great Gifts, be-  
secching him, that he would write to her  
what she was to believe: And so he did, in  
an Epistle, in which he instructed and cate-  
chized her, and exhorted her to persuade  
her Husband to have Peace with the Ro-

*mans*. She did so, and went to *Milan* to seek  
out the holy Prelate; but when she came,  
she found him dead. *Arbogastes*, although  
he were a Person of such Note, and one who  
had the Empire of the young *Valentinian* in  
his Hand, yet he gloried much that St. *Am-  
brose* was his Friend, and that he had in-  
vited him to his Table: And having gotten  
a signal Victory over his Enemies, prudent  
Men, and those who knew the Merits of St.  
*Ambrose*, said, *It was no Wonder that he  
should overcome, who had so great a Saint for  
his Friend*. Although afterwards *Arbogastes*  
was perverted, and received the just Punish-  
ment of his grievous Crimes, as we have said.  
Then the Bishops, and Councils, how great a  
Respect had they for St. *Ambrose* in his Life,  
and after his Death? By a Decree of the Coun-  
cil of *Capua*, the Cause of an Heretick call'd  
*Bonofus*, was recommended to *Theophilus*, Pa-  
triarch of *Alexandria*, and to *Anisius*, Bishop  
of *Theſſalonica*, and they, though so far distant,  
would know the Opinion of St. *Ambrose* in  
that Cause before they would determine it.  
And the same is to be seen in the Council of  
*Turinge*, and in St. *Augustine* against *Julian*,  
the *Pelagian*, who speaking of St. *Ambrose*,  
says these Words: *I have seen another excellent  
Dispenser of God, whom I reverence as my  
Father, for that he did regenerate me by the  
Gospel in JESUS CHRIST. I speak of blessed  
Ambrose, whose Grace, Constancy, Labours,  
Dangers both in Word, and Work, for the Ca-  
tholick Faith, I have experienced, and the  
whole Roman Empire publishes with me*. And  
in another Place he calls St. *Ambrose*, a *Man  
of God, Catholick, and a Defender of the Ca-  
tholick Verity against Hereticks, even to the  
shedding of his Blood, and the giving of his  
Life for it, if Need were*. And St. *Basil* the  
Great praises him very highly. And *Cassi-  
dore* says of him, *That he was eloquent, and  
like a River of Milk, acute and grave, with a  
most sweet and admirable Efficacy to persuade,  
and that in him were equally found Sanctity  
of Life, and a profound Knowledge, and that he  
was endow'd with many Miracles, and Graces  
of God*. Many other, and most grave Authors  
speak very highly of St. *Ambrose*, and with  
great Admiration. But although he was a Man  
more divine than humane, and a firm and  
strong Pillar of the Catholick Church, there  
wanted not wicked Men, who even after his  
Death murmured, and spoke ill of him, en-  
deavouring by their Words to obscure the  
Brightness of his admirable Virtues. But they  
did not escape without Punishment; for a  
Clergyman of the Church of *Milan*, by Name  
*Donatus*, and by Nation an *African*, being  
one Day at a Feast, he grew hot in Words, and  
began to speak ill of St. *Ambrose*; but im-  
mediately God struck him, and they carried him  
from the Table to his Bed, and from thence  
to his Grave. The same happen'd at *Carthage*



## The Feast of the Conception of our L A D Y.

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DECEMBER 7. to a Bishop called *Mauranus*, who being at Table with other Bishops, lashed out in speaking ill of St. *Ambrose*, and presently, by the just Judgment of God, he lost his Health and Life. For our Lord, although he permits the Wicked to let loose their Tongues, and even their Hands, against his Saints (that the Disciple may not be more privileged than his Master, nor the Servant than his Lord) yet he stands up in their Defence at last, and glorifies them by punishing their bold and unjust Persecutors: And therefore he says,

He that touches you, touches the Apple of my Eye. Although the Death of St. *Ambrose* was upon the fourth Day of *April* (as we have said) the holy Church celebrates his Feast upon the seventh of *December*, which is the Day on which he was consecrated Bishop. Of St. *Ambrose* do write, besides the Authors above cited, *Gelasius*, and *Boniface* the eighth, Popes, the Synod of *Aquileia*, St. *Augustine* in diverse Places, St. *Jerome*, *Rufinus*, *Theodoret*, *Socrates*, *Sozomenus*, *Cassiodore*, *Isidore*, *Nicephorus*, and *Sixtus Senensis*.



## The Feast of the Immaculate Conception of the Virgin M A R Y, our Lady.

DECEMBER 8. WHEN the Royal Prophet *David* spoke to the People of *Israel*, exhorting them to make a magnificent and sumptuous Temple to our Lord, he said to them: *Opus grande est, neque enim homini preparatur habitatio sed Deo. This is a great Work, for we treat not about the making of a Palace for a King, and a mortal Man, but a Temple in which God is to reside and dwell.* On all the Feasts of the most sacred Virgin, we may use these Words, but more particularly upon the Feast of her most pure Conception; for it was the Beginning of all her Feasts, and in it, after her eternal Predestination, were laid the Foundations of this divine Temple, and the House began to be prepared in which our Lord was to dwell. And this was a great Work, and all the Things that concurred in it are great; and the Virgin herself says as much: *Quia fecit mihi magna qui potens est: Because the Omnipotent has done great Things in me.* And if the very Foundations of the Wall of the supreme and celestial City be adorned, and enriched with all precious Stones, as the Evangelist St. *John* says in his *Apocalypse*; with how much greater Reason ought we to believe, that the Immaculate Conception of the most sacred Virgin, which is the Foundation of her Feasts, is full of divine Mysteries, and Prodigies? Seeing she is that spiritual and wonderful City of God; of which the Prophet says, that *glorious and stupendous Things have been said*, and prophesied. But to treat of the Feast of this Day, and that we may better understand what the holy Church celebrates, celebrating the Conception of our Lady, it is fitting we take the Matter a little higher; and declare what Faith teaches us concerning Original Sin, from which we say the Virgin was exempt, and free, in such sort, that although she were the Daughter of *Adam*, she was not stained with Original Sin, as all those are,

who by the Course of Nature are his Children, and descend from him.

As God our Lord is in himself most rich and most happy, without having any Need of any Thing, so of his mere and infinite Goodness he created Man so noble, and adorned with his own Likeness and Image, that he was capable of being Partaker, and Companion of his Glory, and of seeing, loving, and enjoying the same Essence and Beauty of God, which himself enjoys (though not in so high a Degree as he, who only comprehends himself) and of being happy as he is happy, and with the same Happiness. And this End being so sublime and excellent, our Lord provided Man with Abilities, and supernatural Graces, by which he might make himself fit for this Dignity. These Abilities, and supernatural Gifts, were especially two, Grace, and original Justice. Grace made Man beautiful, and pleasing to God, and his Friend; and, as to his Child, gave him a Title, and Right to Glory, and together with it he was adorn'd with all the other Virtues and Gifts of the holy Ghost, that he might be able with Facility and Sweetness, to do Works meritorious of Glory, that so he might obtain by Justice what God predestinated him to by Grace. The second Gift was original Justice, which is a Rectitude, and Order, by which Man was at Peace with God; and with himself, and had Dominion over all his natural Affections and Passions, and the inferiour and animal Part of Man, was subject to the rational and superiour; and besides this, he had an universal Dominion over all living Creatures, and over Death, and over all Sickneses, which are the Harbingers of Death. But God gave all this to our first Father, upon Condition he should enjoy all these Privileges, as well he, as his Posterity, remaining faithful and obedient to God; but if he were not, he should lose them for himself, and for them. And to prove

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prove and try his Fidelity and Obedience, putting Man in the terrestrial Paradise, and giving him Leave to eat of all the Trees of it, he commanded him under Pain of Death, and Loss of all the Gifts he had received, that he should not eat of one only Tree, which he forbade him. *Eve* eat of the forbidden Tree, deceived by the Serpent; and she being perverted, also perverted her Husband, and so they both transgressed the Commandment of God, and strait lost their Innocency, and those admirable Gifts which they had received, and became naked, poor, blind, miserable, mortal; and such as they remained, such they begot us. Inasmuch, that when *Adam* sinned, and broke the Commandment of God, he did not only damage himself, but us also, as well in our Bodies as in our Souls. In our Bodies; for we became subject to Death, and Corruption, and to Aches and Pains. In our Souls; for every Child of *Adam* that is conceived by the Work of Man, at the same Moment has in his Soul Original Sin, which is the Dearth of the Soul; and Want of that Grace, and original Justice, which it ought to have, the which God had given so liberally to their first Father, for himself, and for all his Posterity. This Sin cannot be taken away by the Power of Nature, but only by the Merits of CHRIST our Lord, which are applied by Baptism, by which the Grace of God is restor'd, and all Sin is pardon'd, and taken away, nothing remaining in the Soul, for which God might abhor the Person that is baptiz'd. *Adam* also did harm us in our Soul, for that in him, and in us, the Appetite was disordered, and Concupiscence, which before by original Justice was well regulated, bridled, and subjected to Reason, rebelled; and this wild Beast became so loose, so unruly, and so inclined to sensible Delights, that setting apart the Devil, there is nothing in the World more furious, more unbridled, and more pernicious than it. For this Rebellion of Concupiscence, and an habitual Inclination to love one's self more than God, with which we are all born since the Sin of our first Parents, is the Source and Seminary of all the Sins of the World. It is true, that after Baptism this Concupiscence cannot hurt those who do not consent to its Delights and Appetites, but fight against Vices, and make Use of it for Matter, and Exercise of Virtue. And if the Apostle call this Concupiscence *Sin*, it is not because it is truly and properly Sin in the Baptized, but because it is the Effect of Original Sin, and because it inclines us to sin. For (as Divines say) *Original Sin is only one Sin in itself, but in Power it is all Sins, because it is the Origin and Cause of them all.* From this Doctrine, taken out of the sacred Council of *Trent*, it follows, that Original Sin is a Sin which kills the Soul, and that those who die in it, shall never see God; and that it may be said with

Truth, of a Child newly born, before it is baptized, *that it has Sin, that it is the Enemy of God, and a Child of Wrath, and abominable in the Sight of God; and that it is of the Banner of Satan, his Slave and Mansion, a Subject of Perdition, an abominable and filthy Vessel, and blotted out of the Book of Life:* For all this follows Original Sin.

Supposing then all we have hitherto declared, to be true, what we say, and that which is the Intention of the holy Church in celebrating the Feast of the Conception of our Lady, is, that although this glorious Virgin, considering her as a Child of *Adam*, and conceived in a natural Way of her Parents: *St. Joachim* and *St. Ann*, was to contract Original Sin, and to fall into those Miseries which follow it, as it happens to all the other Children of *Adam*; yet she did not fall, but was preserved, and prevented by the superabundant Grace of our Lord, who from Eternity predestinated her to be his Mother, and by singular Privilege exempted her from that general Law which comprehended all Mankind. For so it befitted the Excellency and Dignity of such a Son, and of such a Mother; which was effected in this Manner: In the same Moment that God created the blessed Soul of the Virgin, and infused it into the little Body, form'd in the Womb of her Mother *St. Ann*; at this same Instant and Moment he enrich'd and beautified it with his sovereign Grace, and kept it from falling into Original Sin, into which of its own Nature it was to fall, and made it pleasing in his Eyes, in such Sort, that the Devil never had Part in it, nor could boast, *that the Mother of our Lord, the Spouse of the Eternal Father, and Temple of the Holy Ghost, had ever been his Slave and Captive.* This is what the Church celebrates in this Feast, and it is very conformable to the holy Scripture, to the Doctrine of the Saints, and to all good Reason.

For after *Adam* and *Eve* had sinned, and were convicted of their Sin, before Sentence was pronounced against them, our Lord first cursed the Serpent that had deceived *Eve*, by these memorable Words that are read in the third Chapter of *Genesis*: *I will put* (says he, speaking to the Serpent) *Enmity betwixt thee and the Woman, and betwixt thy Seed and her Seed; and she shall break thy Head, and thou shalt lie in Wait at her Heel.* That is, setting Snares in all her Paths, and Ways. This Sentence God pronounced against the Devil, before he gave Sentence against the Offenders: The holy Doctors interpret it of the most glorious Virgin *Mary*, our Lady, who was she that was to break the Head of the Serpent, and by Means of JESUS CHRIST, her blessed Son, to destroy his Power, and to free Man from his Tyranny, and to restore him to the Grace and Dignity he had lost.

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or by Nature, but by the Excellency and Sanctity of her most blessed Son, as Theophylact and St. Bernard have observed, and we will say more at large afterwards.

But what shall I say of the Saints, who either clearly teach this Verity, or it follows from their Words? The Apostle St. James the Less, Bishop of Jerusalem, in his Liturgy, which the sixth Synod reverences with so great Respect, calls the most holy Virgin, *Immaculate, and our most glorious Lady, Mother of God.* And in the End says these Words: *It is very fitting that we call thee truly blessed, and in all Respects irreprehensible, and more excellent than the Cherubins; all Creatures, O Virgin full of Grace, congratulate and rejoyce with you, because you are the sanctified Temple of God.* Of St. Andrew the Apostle it is recounted, that he said, *That as the first Adam was formed of the Earth before God cursed it, so the second Adam was formed of the Virginal Earth, which had never been cursed.* In the seventh Synod it is said, that *she was immaculate, and more clean, and pure than any other Nature sensible and intellectual.* The Council of Francfort, Origen, Ephrem, Andrew of Crete, and Euthymius honour her with the same Titles of Immaculate, and holy, clean and pure, and worthy Mother of her most worthy and immaculate Son. Theodoret calls her *the most holy, and most immaculate Mary, Mother of God.* St. Gregory Thaumaturgus says, that *the Virgin alone was holy, and entirely pure, and without Spot in Body and in Soul.* And Fulbertus Carnotensis salutes the Virgin with these Words: *All hail, elect Mary, who always from the very Beginning of thy Conception wast Immaculate, because thou wast to bring forth the Author and Fountain of all Sanctity.* The great Doctor, and Light of the Church, St. Augustine, great Defender and Exalter of the Grace of CHRIST, and Impugner of the Pelagian Hereticks, who went about to oppose and obscure it, in his Book of Nature and Grace, says these remarkable Words: *Excepting the Virgin, and Mother of God, of whom, when we speak of Sins, I would by no Means that any Doubt should be made; for we know that such an abundant Grace was given her totally to overcome Sin, because she deserved to conceive in her Womb him, who, as we know, had no Sin at all.* These are the Words of St. Augustine, speaking against the Pelagians, who denied Original Sin; from which, and from whatsoever other actual Sin he does so free the Virgin, that he would not have any one Dispute or Doubt of it, as being a Thing most certain, that she has overcome Sin not in Part, but wholly, by being the worthy Mother of him who neither had, nor could have Sin. This Doctrine is conformable to what the same holy Doctor teaches, writing

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And of the most holy Virgin the Catholick Church confesses with full Mouth, that she had not actual Sin; from whence it follows that she had also no Original Sin. St. Jerome expounding those Words of the Psalm, *Eduxit eos in Nube Diei*; by the Cloud of the Day understands the most sacred Virgin, for that she was always in Light, and never in Darkness. The blessed Laurence Justinian says, that no Body is exempted from Original Sin, but only she that engendered the Saviour of the World. And St. John Damascen says, O most holy Virgin, that hast deceived the Princes and Powers, and hast been conserved immaculate, to be the Child of God. And in another Place he says, that the Serpent had no Entrance into this Paradise of Delights; and introduces the Virgin speaking to her Son, and saying: *Receive my Soul so beloved of thee, which thou hast always kept pure from Sin.* We should never make an End, if we should here relate what the Saints say of the Purity of the immaculate Virgin: He that will, may read it in the Reverend Father, Doctor Francis Suarez, who copiously, and learnedly treats this Matter.

Now to declare some Reasons why God has preserved his glorious Mother from all Sin, Original and Actual; for that so it was convenient to the Greatness of the Son, and to the Dignity of the Mother, and to Men and Angels, and to all the celestial Court. For first of all, what good Son is there in the World, that would not honour his Mother? Or what Man, that, if it were in his Power, would not be born of a most excellent Woman, and adorned with all Graces possible? For the Honour of the Mother is the Honour of the Son. If then CHRIST our Lord could do this Honour to his most blessed Mother, what Reason was there that he should not do it her? And if Wisdom (as Solomon says) does not enter into a perverse Soul, nor dwell in a Body subject to Sins; how shall we believe that the eternal Wisdom would dwell in the Virginal Womb, and in that Body and Soul, which for some Time had been subject to Sin; and that those Breasts should have paid Tribute to the Devil, that were to give Milk to God: Especially the Apostle St. Paul saying; *it was very convenient that we should have such a high Priest, that was holy, innocent, immaculate, and separated from Sinners.* For how was he separated from Sinners, if his most holy Mother, whose Flesh he was, had been subject to Sin? It was then very convenient, that the Son should honour his Mother, for he wanting not Power to do it, it was not fitting he should want Will: And that being the Redeemer of all, and there being diverse Degrees in this Redemption (for some

enjoy, and others through their Fault do not enjoy this Benefit) he should not use towards his most dear Mother the most perfect and and most excellent Degree of Redemption, which is not to let her fall, and then to lift her up; but to keep her from ever falling. For he is the more excellent Physician, that preserves his Patient from being sick, than he that cures him afterwards; and he the more perfect Redeemer, that does not permit to be taken Captive, than he that rescues out of Captivity; and the Debtor owes more to him that pays his Debt before he is cast into Prison for it, than he that frees him after he is imprisoned for it; and the Innocent who never fell, is more obliged to our Lord for having kept him by his powerful Hand, than he who after having fallen, by his Grace rose again. Whence it follows that the most sacred Virgin, by having been preserved from Original Sin, not only is not excluded from the Grace of the Redemption of JESUS CHRIST, but enjoys it more perfectly than all the other Children of Adam, and in a singular and ineffable Manner. The which redounds to the greater Glory of the same Redeemer, who knew, and could do it; and did it for her who gave him the Flesh and Blood, with which he was to redeem us all. For this Cause St. Bernardin of Siena gravely calls the Virgin, *the first Begotten of the Redeemer.* And it was very convenient, that as the only begotten Son of God, as God, is the substantial Figure of his eternal Father, and Splendor of his Glory, and a most perfect Image of all his Perfections; so as Man he should much resemble his blessed Mother in Complexion, Conditions, and Shape of Body; and that she in the Qualities of her Soul (seeing she was also Daughter to her Son) should be a lively Picture of his Graces and Virtues.

Then if we consider that this Virgin is the Mother of God, and what this Name of Mother of God comprehends, and the Dignity involved in it, we shall find that no Grace nor Privilege can fall upon a pure Creature, that is not contained in this Dignity; and by this Line we are to measure and rule all that concerns this most sacred Virgin. For (as St. Bonaventure says) *God can well make a more beautiful Heaven, and a greater World, and more full of various and new Kinds of Creatures; but he cannot make a Mother, who should be greater than the Mother of God, for there cannot be a Mother of a greater, nor of a more excellent Son than himself.* And to the End we might know, that this is the Rule by which we are to measure all that concerns the Virgin, God would not that in the Holy Scriptures Mention should be made either of her Father, or of her Mother, to give us to understand, that we ought to look upon her not as a Thing of the Earth, but

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Gifts and Graces that he could? For the Honour which a Child owes to his Parents, does not consist only in Words, and in doing Reverence to them; but also in giving them all that Good which he can give them, and of which they are capable. Wherefore Hippolitus says: *He who said, Honour thy Father and thy Mother, to fulfil the Commandment which himself had promulgated, gave his Mother all the Grace, and all the Honour he could give her.* All the Privileges and Prerogatives of the Virgin are founded in these two Principles; the first in the Power of her Son, which is infinite. And for this Cause St. Augustine, speaking of the Assumption of the Virgin in Soul and Body, says, that God could do it, and if he could do it, let any one give him a Reason why he should not do it? And the second in the Dignity of the Mother of God, which also is infinite. In such Sort, that as the Title of *the Son of God* is the Principle, and the Rule we are to regard, to understand the Excellencies of the Humanity of CHRIST; so the Title of *the Mother of God*, is the Principle by which we are to trace and wind out the Prerogatives and singular Graces of the Virgin. Hence St. Anselm doubted not to say, that it was a Thing well founded in Reason, and very convenient, that she should shine with so extreme a Purity, that under God there could not be imagined a greater; but there could have been imagined a greater, if she had not been preserved from Original Sin: For it is clear that it is a greater Purity not to have Original Sin, than to have it; but this Purity is under God, for God by his Nature cannot sin, and the Virgin could sin, and in Effect had sinned, if by special Grace she had not been prevented. But as Ulpian said well, although it be true that only the Prince is not subject to the Laws, but the Princess or Queen is; yet the Prince exempts her, granting her the Privileges which himself enjoys. All the Graces that God gave any pure Creature, with greater Excellency are due to his Mother; that his Mother may not in any Thing be inferior to his Servants, nor the Queen to his Vassals. And seeing that Adam and Eve were created in Grace, and in perfect Innocency, and this Grace of perfect Innocency, without the Stain of any Fault, was also communicated to the Angels; why shall we not grant this Favour to that Lady, who is the Queen of Angels, and Reparatrice of the Damages of Adam and Eve? And if St. Augustine could not endure it should be said that the Flesh of the Virgin was subject to Worms and Corruption, because her Flesh is the Flesh of CHRIST, how could he believe her blessed Soul was stained with Sin, seeing she herself (if it had been in her Power) would have chosen rather without Doubt, that her Body should have



DECEMBER 8. have been eaten by the Worms, than her blessed Soul should have been touch'd by the infernal Worm, and to have been an Enemy of God. And if we grant that she wanted the Deformity of Concupiscence, and of all inordinate Motions, and did not conceive with sensual Delight, nor bring forth with Pain, (which are the Effects of Original Sin) why should we deny, that she wanted the Fault of the same Original Sin, which is the Source, Mother, and Cause of these sad Effects, and that which is most to be abhorred? It is clear we ought to give so many more Degrees of Grace to the most sacred Virgin than to St. *John Baptist*, as the Mother of God surpasses his Servant and Precursor: And seeing St. *John* was sanctified in the Womb of his Mother, when he heard the Voice of the Virgin, it is fitting we should believe the Virgin herself was sanctified after another more high Manner of Sanctification, and by a singular Privilege preserved from Original Sin in the same Moment she was conceived.

Then what a Glory and Ornament is it to all Mankind, that a pure Creature, a Daughter of *Adam*, conceived in a natural Way of Man and Woman, should be so exalted, and enriched with Grace, that no Sin, either Original or Actual, could enter into her, but that in the same Moment in which she began to live a natural Life, she should live a supernatural, gracious, and divine Life? What a Confidence does it beget in Sinners, that desire to come forth of Sin, to know they have for Advocates her who overcame all Sin? And that she was never the Captive of the common Enemy whom they invoke, and beseech she would free them from the Tyranny and Captivity of *Satan*? And all the celestial Spirits, and that innumerable Army of blessed Angels, without Doubt rejoyce and glory to see their Queen and Lady, and the Mother of their King and Lord, so rich with Gifts, so adorned with Graces, so favoured with divine Privileges; and that all had their Origin from this her most pure and immaculate Conception. And for this Cause St. *Vincent of Ferrara* says, that at the same Instant that the Virgin was conceived, all those celestial Hierarchies made a great Feast in Heaven. O glorious Virgin and most pure Mother, who can worthily understand the Abundance of the Graces, which thou receivedst, when thou wast conceived in the Womb of thy Mother, blessed St. *Ann*, and thy most holy Soul was joyned to that delicate Body? For our Lord looked upon thee, not as a Child of *Adam*, nor as a Sinner, and his Enemy, but as she that was chosen to be his Mother, and the Spouse of the eternal Father, and Sanctuary of the Holy Ghost, and Patroness of Sinners; and who was to break the Head of the

infernal Serpent. For if the Empyrean Heaven be of Fire, or of some other Substance, in a Manner spiritual, because in it is to be exercised so noble an Action, as is to see God: What was it fitting that you should be, O Lady, in whom God was to dwell more perfectly than in the Empyrean Heaven; and the eternal Word to unite himself with our Substance? The Bees first prepare their Hives, before they work their Combs, and fill them with Honey; and our Lord preserved thee from Sin, and prepared thee, and enriched thee with Gifts, because thou wast to make for us that Honey-Comb, which is the Sweetness of the World. The Ermine rather permits herself to be taken and killed, than she will enter into a Den where she should defile herself; and your Son more clean than the Ermine, and more white than driven Snow, and more pure than the Light, would not dwell in a House, which at any Time had been contaminated. Our Father *Adam* had Actual Sin, but not Original; because the Original Sin, which his Children contracted by being his, in him was Actual Sin. The Children that die without Baptism, before the Use of Reason, have only the Original Sin in which they are born. Others, together with Original Sin, have also Actual Sins, which they commit afterwards by their own Will. Thou only, elect among all Women, by the singular Grace of thy Son (who is the Fountain of Grace itself, and by his Nature could not sin) wast exempted and freed from all Sin, Actual and Original, and prevented by the Benediction of the most blessed Fruit of thy Womb. May the Angels praise him, O Lady, and the Heavens and the Earth, and all Creatures, for this so signal a Favour, which he has done thee, and all the World by thee: For thou art *that pure and Virgin Earth*, of which the true Father of our Life, and our second *Adam* was formed; blessed Earth, and without the least Suspicion of Malediction; undefiled Earth, and gathered together only by the Hands of God. Thou art *that Paradise of Delights*, planted by our Lord, towards the true East which is CHRIST, who never obscured, nor hid himself from thee. Thou art *that Sacerdotal Earth*, that in so great a Dearth of Grace, all *Egypt* being tributary, alone was exempt from Tax, that is freed from Sin. Thou art *that Hebrew Woman*, Mother of *Moses*, who although she were in *Egypt*, was never a Slave to *Pharaoh*, but exempt, and free to bring up her Son, and to pass the *Red Sea* with him. Thou art *that thorny Bush*, which burning in the Desert by a new Miracle was not consumed. For the Flames of Original Sin burning others, thou alone was preserved. Thou art *that Ark of the Testament*, made of incorruptible Wood, to conserve,

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BER 8. not the corruptible Manna, but the living, and heavenly Bread. Thou art *that light Cloud of the Day*, upon which our Lord was to descend into *Egypt*. For although thou hadst thy Origin from the Earth, thou wast raised to the high Heaven; and art Light, without the Weight and Gravity of Sin. Truly the Cloud of the Day, because thou wast never obscured, but always cloathed with Light and Clarity. Thou art *that Land of Promise* that flows, and brings forth for us Milk and Honey; Milk of the Humanity, and Honey of the Divinity of thy most worthy Son. Thou art *the glorious Throne of the peaceful Solomon*. Thou art the smooth and streight Rod of the Root of Jesse, that never had any Knot nor Crookedness of Sin, and brought forth for us the most fragrant and beautiful Flower of the World, JESUS CHRIST our Redeemer. Thou art *Bethlehem*, the City of the living Bread. Thou art *holy Sion*, the Fortrefs of King David, the City of God, of which such Praises, and so great Wonders are depredicated. *Most clean and fine Linnen*, without either Wrinkle, or Spot, and *the new Sepulchre*, in which the sacred Body of thy Son was wrapped, and laid. The Lilly amongst Thorns. The enclosed Garden. The close Gate of the East, through which only God could enter. The sealed Fountain, of which the old Serpent could at no Time drink. Thou, O Lady, art more white than the Lilly, more beautiful than the Rose, more fragrant than Balm, and more sweet than Honey. Thou art the Fountain of Paradise, the Well of living Waters, the most pure Vessel void of all Bitterness, and full of all Sweetness. Thou art the Glory of Mankind, the Ornament of Heaven, and singular Beauty of all Creatures.

Great and very signal Favours does God do to all those, that are devout to his most blessed Mother, and especially to her most pure Conception. And so the Father Mr. John Avila, Apostolical Preacher of our Days in *Andalusia*, treating of carnal Temptations, when they are importune and troublesome, and of the great Force of the Intercession of the Saints, and principally of the Virgin to overcome them, says these Words: *I have especially seen to have arrived much Profit by Means of this Lady, to Persons molested with the Frailty of the Flesh, by reciting some Thing, in Memory of the Purity with which she was conceived without Sin, and the Virginal Purity with which she did conceive the Son of God. And it is certain that our Lord has wrought some Miracles to testify this Verity.*

Into the Virgin in her most pure Conception was infused, not only Grace to preserve her from Original Sin, but also all moral Virtues were infused into her, and

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the Use of Reason, and the true Knowledge of God, much more perfectly than they were in St. John Baptist. The Virgin had from her very Conception such a Knowledge of natural and moral Things as is necessary to the perfect Understanding of the holy Scriptures, and for prudent exterior Government; and so great a Grace, that it caused in her so admirable and divine a Composure, that she never had any inordinate Motion, nor bad Thought, nor spoke an idle Word, not fell into the least Imperfection, nor into any Thing that scented of Sin; but from the Moment of her Conception she began to merit Glory, and began her Course to obtain the Jewel of Happiness with so great Steps, that she left all other Saints behind her.

Both the *Latins* and the *Greeks* celebrate the Conception of the Virgin, although the *Latins* upon the eighth, and the *Greeks* upon the ninth of *December*; and there are found certain Orations or Sermons of *Leo* the Emperor, and of *George* Bishop of *Nicomedia* in the Praise of this Feast. Some think it began to be celebrated in the *Latin* Church by the Ordination of Pope *Sixtus* IV. but it is much more ancient. It had its Beginning in *England*, in the Time of St. *Anselm*, who died in the Year *MCIX*, upon Occasion of a Revelation which some say the same St. *Anselm* had. But the Revelation was only made to a certain Abbot who was an *Englishman*, and called *Elpinus*, or *Elpinus*, who in the Year of our Lord *MLXX*, sailing upon the Sea, and the Ship in which he was, being in great Danger of being cast away by a furious Tempest that arose, there appeared to him one very glorious in pontifical Robes, who bad him promise to God to keep every Year the Feast of the Conception of our Lady, and to exhort others to keep it, and that by this Means they should be delivered out of that Danger, and arrive at their desired Haven. And *Elpinus* asking who he was, and upon what Day that Feast was to be celebrated, he said he was Bishop *Nicholas*, sent by the Virgin (to whom they had recommended themselves to be delivered) and that the Day on which the Feast was to be celebrated, was the eighth of *December*, on which the Virgin had been conceived. The holy Abbot, and those that went with him in the Ship, made their Vow and Promise to God, according to what had been revealed to them, and immediately they saw themselves out of Danger. And St. *Anselm* being Archbishop of *Canterbury*, and Primate of *England*, much favoured this Feast, and from Hand to Hand it began to be propagated; and the Church of *Lyons* in *France* admitted it in the Time of St. *Bernard*, about the Year of our Lord *MCXLV*. And

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DECEMBER 8. the Saint being very zealous and very obedient to the Church of Rome, writ an Epistle to the Canons of Lyons, reprehending them for having introduced a new Feast, without the Authority of the Roman Church (which is the Mother and Mistress of all others) and makes Mention of the Revelation we spoke of, although he does not explicate it. Nor is this the only Revelation that has been had concerning this Mystery, but there are others also recounted; and amongst the Revelations of St. Bridget there is one that was made to that Saint concerning it. Afterwards this Devotion of the Feast of the Conception encreased and extended itself more and more, as the Light which encreases with the Day; and the holy Church, enlightened by the Holy Ghost, knew more clearly this Truth, as in the Course of Time she has come to know many others. For, as St. Gregory says, *the Holy Ghost goes teaching by little and little*. But this Verity was much more established by the Constitutions, and Extravagants of Pope Sixtus IV. of happy Memory; who does not only permit the Celebration of this Feast, but also invites the Faithful to celebrate it, and grants Indulgences to those that shall celebrate it. And the holy and Oecumenical Council of Trent confirms the said Constitutions of Sixtus, and commands them to be kept, and declares it is not their Intention to comprehend the immaculate Virgin Mary, our Lady, in that Decree wherein they treat of Original Sin. Whence is seen the Inclination and common Consent of all the Universal Church, and with what Piety this Feast may be celebrated; and with what Reverence and Devotion it would be received and preached by certain Saints, if they lived now, who in the Beginning (for that it had not been received by the holy Apostolick Seat) made Difficulty in celebrating it. For they were so observant Children of the Roman Church, that it seemed to them that no Feast ought to be introduced without her Authority. And St. Thomas seeing certain particular Churches in his Time celebrated this Feast, and the Roman Church tolerated this Custom, says, that for this Cause alone it ought not to be reprov'd. And in another Place he says these Words: *The Custom of the Church has very great Authority, and in all Things ought to be followed; for the very Doctrine of Catholick Doctors has its Authority from the Church; and accordingly we ought more to rely upon the Authority of the Church, than upon that of Augustine, or Jerome, or*

*of any other Doctor.* If then St. Thomas reprove not the Feast of the Conception, which some particular Churches celebrated, because the Roman Church tolerated it; and wills that in all Things we should follow the Authority of the Church, more than the Authority of any Catholick Doctor whosoever. What would he say, and what would he do, if he should live now, and see that the Roman Church not only permits the Feast of the immaculate Conception, but that she also proposes it to all the Faithful, and commands it to be kept as a Holy-day of Precept, and invites them to celebrate it by Graces and Indulgences? And that the Council of Trent confirms the Constitutions of Popes, made about this Matter, and will not comprehend the Virgin in Original Sin? Without doubt St. Thomas, and St. Bernard, or any other Saint, who at the Beginning were doubtful and wary in admitting this Feast, would now humbly submit themselves, and admit and solemnize it, and would rejoyce that they could be able (without leaving, yea by conforming to the Practice of the holy Catholick Church) to give to the Virgin a Privilege of so great Excellency, and so due to the Dignity of the Mother of God. And the same ought we to do, if we be zealous of the Glory of God, and devout to his most blessed Mother. For what Christian is there, that being able piously to attribute this Grace to the Virgin, would not do it? Who, being able to believe she had it, does not rejoyce at it? and does not congratulate with her for it? And for having been preserved by the singular Exemption of that Lord, who chose her for his Mother, and exalted her to the Height of so sovereign a Dignity? And seeing we may not only do it without Fear, but that also it is good we should do it with Promptitude and Alacrity, to conform our selves to the common Sense of the whole universal Church; he that should not do it, would discover his little Devotion towards the Mother of God, or his great Esteem of his own proper Judgment, and his Disesteem of the Judgment of others. Let us beseech the Lord, who chose this Lady, and our Queen, for his Mother, and preserved her, and adorned her with so many and such divine Gifts, that by the Intercession of her who had no Sin, he would pardon Sinners; and give us a Cordial Devotion towards her, and a great Confidence in her Patronage; seeing no Body was ever truly devout to her, that did not arrive at the Port of Salvation.

## The Life of St. LEOCADIA Virgin, and Martyr.

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**T**HE blessed Virgin St. *Leocadia* was born in the City of *Toledo*, of a very good House, and a great Servant of our Lord. The President *Dacian*, who like a savage Beast could never be satiated with the Blood of the Christians, commanded her to be apprehended; and she being brought into his Presence, he set before her *her Nobility and Blood, and the Baseness and Ignominy of the Superstition*, as he called it, *of the Christians*, and now by Flatteries, and then by Threats, by Sweetness, and by Terror endeavoured to persuade her to leave the Faith of CHRIST, and to adore his Gods. The holy Virgin was not moved by any Thing the President said to her; and all his Art vanished into Smoak, without being able to make any Breach in her sacred Breast. He commanded her to be put into a dark and horrid Prison, thereby to torment her; and if this would not suffice, to kill her by cruel Torment. St. *Leocadia* rejoiced much when she saw herself carried to the Prison; acknowledging it was a great Favour of God, and giving him Thanks for it. And seeing certain Persons that followed her to weep and lament, she turned herself towards them with a cheerful and pleasant Countenance, and said to them: *O Soldiers of CHRIST, be not sorry for my Sufferings, but rather rejoyce, and congratulate with me, seeing God has made me worthy to suffer for the Confession of his Name.* Some say she was cruelly whipped before she entered into the Prison; and by the Cruelty of *Dacian* it may well be believed that it was so. She remained some Time in that hard and sharp Prison, and hearing the Butchery that *Dacian* continually made of the Christians, and the most cruel Torments with which he put to Death the glorious Virgin St. *Eulalia* of *Merida*; melted and transpierced with Grief, she besought our Lord to take her to himself, if so it were convenient, that she might not see the Destruction of his Church, and the Diminution of the Faith of his holy Religion. God accomplished the Desire of the holy Virgin, and heard her Prayer; and so as she was praying she made a Cross with her Finger in a hard Stone of the Wall of the Prison, which remained there engraved, and kissing it with great Tenderness and Devotion, she gave up her blessed Soul to God. Her Body was found near to that Cross fallen down, and lying upon the Ground, and the Christians buried it in the best Manner they could. The Death of St. *Leocadia* was upon the ninth of *December*, in the Year of our Lord cccv, in the

Reign of *Dioclesian* and *Maximian*. The holy Virgin *Leocadia* has three Churches of her Name in the City of *Toledo*. One where her House was, another where she was imprisoned, and a third where she was buried. And out of Reverence and Devotion to her, certain holy Archbishops of *Toledo*, commanded themselves to be interred in the same Church (where her holy Body was for many Years) as *Eugenius III.* *Alphonfus* and *Julian*, most holy Prelates; and in the Time of the *Gothish* Kings, many *Toletan* Councils were celebrated in it, which have ever been had in great Veneration in the Catholic Church. In this Church happened a strange Thing, and worthy of all Admiration. Upon St. *Leocadia's* Day the King *Reccesuindus*, accompanied by all the Nobility of his Court, went to celebrate the Feast of the holy Virgin; and many People being in the Church, both Ecclesiastical and Secular, the blessed St. *Ildefonse*, who at that Time was Archbishop of *Toledo*, set himself to Prayer before the Sepulchre of St. *Leocadia*; and all on the sudden her Tomb-Stone, which (as *Cixilas* says) thirty Men could hardly have lifted up, rose up of itself, and the glorious Virgin came forth of herself, and looking upon St. *Ildefonsus*, stretched forth her own Hand, and touched his, and said to him: *O Ildefonse, by thee lives the Glory of my Lady; giving to understand, St. Ildefonse's having defended the Purity and Glory of the Virginity of our Lady against the Hereticks, who by their sacrilegious Tongues went about to bespot it.* All that were present fell upon the Ground, astonished at the Novelty of the Prodigy. But St. *Ildefonse* spake to St. *Leocadia*, and said to her: *O glorious Virgin, and worthy to reign in Heaven with God, seeing thou despisedst, and gavest thy Life for his Love; happy was this City, for that thou wast born in it, and didst consecrate it with thy Death, and doest now comfort it with thy Presence. Cast down thy Eyes from Heaven upon it, and by thy Intercession defend thy Countrey-Men, and the King, who with so great Devotion celebrates thy Feast.* St. *Leocadia* having heard these Words began to retire, and to return to her Sepulchre; and St. *Ildefonse*, with a Dagger which the King gave him, cut off a Piece of the Veil with which the Virgin was covered, that the Memory of so illustrious a Miracle might remain, and the City of *Toledo* might be comforted, by having (as it has in the Sacristy of the holy Church) that celestial Treasure.

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DECEMBER 9. The Body of St. *Leocadia* remained many Years in the City of *Toledo* in her Sepulchre, and in a sumptuous Church, which King *Sisebutus* afterwards built in her Honour. From thence it was carried by the Christians to the City of *Oviedo*, for Fear the *Moors*, who had conquered *Spain*, should burn it (as they had done the Bodies of other Saints.) In *Oviedo* also it remained some time, and in that City there is a Church, and some Signs and certain Arguments of it. From hence the sacred Body of this glorious Virgin was translated into *Flanders*, and was placed in a Monastery of St. *Gislen*, which is of *Benedictine* Monks, called *Cela*, of the City of *Mons*, in the Province of *Henault*; and of this Translation Doctor *John Molan* makes Mention in his Additions to the Martyrology of *Ussuard*. The Occasion of the carrying of the holy Body into *Flanders*, is not certainly known, nor who carried it, nor at what Time it was carried. They say there came a potent Gentleman out of those Countries into *Spain*, to help the Christians against the *Moors*, and that in Recompence of his good Services, a King of *Leon* gave him the Body of St. *Leocadia*. In that Monastery of St. *Gislen* the Body of this most pure Virgin was honoured and revered by all the People thereabouts, and by her Intercession they received many and very great Favours from our Lord, especially against the Plague, with which before they were much afflicted. Until the most gracious Queen *Jane*, Daughter, and Heiress to the Catholick Princes *Ferdinand* and *Isabel*, and Mother of the Emperor *Charles V.* of glorious Memory, being governess of the Estates of *Flanders*, by being married to Prince *Philip* in the Year MD, upon the fifteenth of *October*, she obtained of the Abbot and Monks of that Monastery of *Cela*, the Ankle-Bone of the right Foot of S. *Leocadia*, which she gave as a most precious Treasure to the holy Church of *Toledo*. Fi-

nally, by the great Providence and Mercy of our Lord, the holy Body, by the Authority of his Holiness *Gregory XIII.* and of his Catholick Majesty *Philip II.* was taken out of that Monastery where it was, by a Father of the Society of *JESUS*, called *Michael Hernandez*, and after so many Years, was restored to its own Country and City of *Toledo*, and placed in the holy Church with great rejoicing, festival Pomp, and Solemnity. For besides the Expences which the holy Church made in fetching the holy Body, and in keeping it many Days with due Ceremonies and Reverence, until the Preparations were made of its Reception in the House and Church of *JESUS of Mount Lawrence of Trajuna*, (which is of the Order of the Society of *JESUS*) and all the Way along until it came to the City of *Toledo*; the Reception of it there was most solemn, and with great Concourse of People, and Variety of festival Ceremonies, and was graced and authorized with the Presence of his Catholick Majesty King *Philip*, and also with the Presence of Prince *Philip*, and the *Infanta Isabel's* Children, and of the Empress *Mary of Austria's* Sister, who came to *Toledo* to solemnize that Feast more magnificently, giving, in all Things, a rare Example of their Piety, Devotion, and Humility, with which the King, and the Prince, with other Grandees of the Kingdom, carried upon their Shoulders the Body of the holy Virgin, esteeming it a great Glory to them to serve her in that humble and honourable Office. This Translation was made upon the six and twentieth of *April*, in the Year of our Lord MDLXXXVII, *Sixtus Quintus* being Pope, and *Philip II.* King of *Spain*, and *Gaspar of Quiroga* Archbishop of *Toledo*: Afterwards the same *Sixtus Quintus* commanded that the Feast of this Translation should be celebrated in the Church, and Archbishoprick of *Toledo*.



## The Life of St. MELCHIADES Pope, and Martyr.

DECEMBER 10. ST. *Melchides* was an *African* by Nation, and succeeded *Eusebius* in the Popedom. He was a most holy Man, and endured great Labours for the Glory of our Lord. He ordained the Christians should not fast upon Sunday, nor Thursday, that they might not imitate the Pagans, who fasted upon those Days, and held that Fast for a sacred Fast; although afterwards the Reason of not Fasting upon Thursday ceasing, that Prohibition also ceased. There were in *Rome* many *Manichean* Hereticks, and the holy Pope endeavoured to repress them, and to reduce them to the Way of Truth. St. *Melchides*

wrote an Epistle to the Bishops of *Spain*, in which he teaches, That all the Apostles acknowledged the Pre-eminency, and Superiority of St. Peter, and that the Sacrament of Baptism is of greater Necessity than that of Confirmation, for without it no body can be saved; but that the Sacrament of Confirmation, if we regard the Minister of it, is of greater Dignity, because it cannot be conferred but by a Bishop. And afterwards he sets down the Effects both of the one and the other Sacrament, and then treats of the Effects the Holy Ghost wrought by his coming upon the Apostles, and those which the Christians receive



DECEMBER 10. receive in holy Baptism, and Confirmation. In this Time was celebrated (according to some Authors) the Provincial Council of *Neocesarea*, in which were established certain Things concerning the Estate of the Church in those Days. He gave Orders in the Month of *December*, and then ordained eleven Bishops, six Priests, and five Deacons. And having holily governed the Church of our Lord two Years, two Months, and seven Days, he gave up his Soul to God with much Content, not only because he went to enjoy him, but also because he left the Church free from the Persecutions of the Tyrants, and quiet, and in Peace, under the Empire of *Constantine*. His Death was upon the tenth of *De-*

CEMBER, in the Year of our Lord CCCXIII. The *Roman Martyrology* says, he suffered much in the Persecution of *Maximian*, and that he died, the Church being in Peace; and because he suffered so much, the ancient Martyrologies call him a Martyr, and the Church honours him as such. His Body was buried in the Burying-Place of *Calixtus*, in the Way *Appia*, and his sacred Head is at *Rome*, in the Church of the professed House of the Society of *JESUS*. Of *St. Melchisedes* do make Mention the Martyrologies, the *Roman*, and those of *Bede*, *Ussuard*, and *Ado*, and the Authors both ancient and modern, that write the Lives of the Popes.



The Life of St. DAMASUS, Pope.

DECEMBER 11. THE most holy and most learned Pope *Damasus*, was a *Spaniard* by Nation, and his Father was called *Antony*, some say that he was born at *Tarragona*, others, at *Madrid*; and in the Church of our Saviour, of this City, there is a Writing that says as much. Others make him a *Portuguese*, and Native of *Guimaras*, which is betwixt *Duere* and *Migno*. *St. Damasus* was a very worthy Pope, and much praised by the Writers of his Time. *Theodoret* says, they called him an admirable Man, and worthy of all Praise, and that he shone in all Virtue. *St. Jerome*, his Secretary, and great Friend, amongst other Praises, says of him, that he was a *Virgin*, like a true Bishop of the Church, pure, and without Spot. *St. Ambrose* says, he was chosen by the divine Judgment: And in the sixth *Constantinopolitan* Council, they call him *Diamond of the Faith*, for his great firmness and Constancy against the Hereticks, that in his Time troubled the Church of our Lord. And other Authors make no End of praising his Greatnesses and Excellencies. He succeeded in the Popedom to *Liberius*, whose Vicar and Priest he had been. After his Election, a Deacon called *Ursin*, or *Ursicin*, a turbulent and ambitious Man, endeavoured to make himself be chosen, and there were many that favoured and assisted him, and caused a great Tumult in the City of *Rome*, in such Sort, that those of the one Faction, and of the other, came to Blows, and there were wounded and killed both of the one Side and of the other, and a Schism was caused in the Church of our Lord, (against the Will of the holy Pope *Damasus*) of whom *St. Jerome* writes, that he was mild, and overcame his Adversaries, and did them no Harm after he had overcome them. But afterwards the Schism ceased, and the Truth prevailed, and by the Authority of the Emperor *Va-*

DECEMBER 11. *lentinian* the Elder, the Evils were stopped, which might have grown from so bad a Root, and *St. Damasus* remained in his lawful Possession. But for all this, the Bad, and those that affected *Ursicin*, would not be quiet; but seeing they were not able to take away the Apostolical Chair from *St. Damasus*, they went about to defame him, and to despoil him of the Opinion that all had of his Sanctity. To this Purpose they suborned two Deacons called *Concordius*, and *Calixtus*, perverse and wicked Men, who accused him of Dishonesty, and that he had committed Adultery. But the holy Pope caused a Council to be assembled in *Rome* of forty Bishops, and in it publicly defended himself; and the Truth being averr'd, and his Accusers convinc'd of Calumny, they were cast out of the Bosom of the Church. And to shut the Door against such like Calumnies, it was ordain'd in that Council, that the same Punishment that was to be incurr'd by the Accused in Case the Fault were prov'd against him, should be inflicted upon the Accuser, if his Accusation appeared to be a Calumny and Falshood. There were many Hereticks in the Time of *St. Damasus*, who by new and false Opinions, infected and disturb'd the Peace of the Catholick Church, especially in the Provinces of the *East*. To cut them up by the Root, *St. Damasus* persuaded the great and most religious Emperor *Theodosius* (who was also a *Spaniard*) to gather a General Council at *Constantinople*; and accordingly a Council was celebrated, in which were present a hundred and fifty Bishops, and they all unanimously confessed the Faith of the Council of *Nice*, and condemned *Macedonius*, and other Hereticks. And *St. Damasus* confirmed what was decreed in that Council, which is one of the four General Councils, which *St. Gregory* says, he revered as the four Holy Gospels. And the Em-

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peror *Theodosius*, with the Emperors *Gratian* and *Valentinian*, made a Law, whereby they commanded all the Subjects of their Empire to follow that Religion which St. Peter taught at Rome, and Pope *Damasus* followed, condemning all other Doctrines contrary to it. There was celebrated also in his Time another Council in the City of *Aquileia*, at which St. *Ambrose* was present, who was a great Friend of St. *Damasus*, and helped him, and served him with great Diligence and Care in persecuting the Hereticks, and banishing them out of *Milan*, and his Diocese, where they had got Footing by the Favour and Power of *Justina*, Mother of the Emperor *Valentinian*, (who was an *Arian* Heretick, and governed her Son, as being under Age) and had done much Harm in Prejudice of our holy Religion.

Besides the Diligence and Care that our holy Pope used in rooting out of the Field of our Lord the Cockle of Heresies, he also endeavoured to take away certain Abuses which had been introduced into the Church through the Carelessness of the Prelates. And so he commanded, that from thenceforward there should be no *Chorepiscopi*, who were a certain Kind of Priests that were anciently in Towns and little Villages, to help and serve the Bishops. But they had arrogated more Power to themselves than belong'd to them, and had temerariouly usurp'd the Offices that are proper to Bishops, as to consecrate Deacons, Subdeacons, Nuns, Churches, and Chrysm. In an Epistle which St. *Damasus* writes, he sharply reprehends those Bishops, who, to avoid Labour, take to themselves Companions, that are rather Mercenaries than Pastors: And adds: *Good Bishops, and careful Pastors, ought to keep their Flock with the same Care that Jacob told his Father-in-Law Laban he had in feeding his Sheep, and not to cast the Charge upon others, and give themselves to an idle Life.* He writ also to the Bishops of *Africa*, advertising them that great Matters, and of Importance, and the Affairs of Bishops, could not be determined without the Authority of the Bishop of Rome. He built two Churches, one within the City of *Rome*, in Honour of the invincible Martyr St. *Laurence*, and another out of it, in the Way *Ardeatina*, at the *Catacumbæ*, where he consecrated the *Platonia*, which had been the Sepulchre of the Apostle St. *Peter*, and enriched them with diverse and costly Gifts. He found many Bodies of Martyrs, whose Sepulchres he illu-

strated with elegant Verses. He writ some Works, one in Verse at the Sepulchre of the Princes of the Apostles, St. *Peter*, and St. *Paul*; and another Book, in which he writ the Acts of the Popes until his own Time. The Truth is, that Cardinal *Baronius*, and Cardinal *Bellarmino*, and other learned and grave Authors of our Age, do not hold it worthy of St. *Damasus*. He made Use of St. *Jerome* to answer the Doubts and Consultations of all the Churches of Christendom, who had Recourse to the See Apostolick, and esteemed and honoured him so much for his great Knowledge, and Sanctity, that himself being the supreme Pastor, and Master of the whole Church, as if he had been his Scholar, (so great was his Humility) he proposed to him the Difficulties he had in the holy Scripture, that he might explicate them to him. He gave Authority to the Translation of the old Testament, which the holy Doctor had made, that of the seventy Interpreters having been commonly used in the Church until that Time. Finally, having most holily governed the Ship of St. *Peter* eighteen Years, or as the reformed Breviary of his Holiness *Clement VIII.* says, seventeen Years, two Months, and six and twenty Days; and being now fourscore Years old, full of Virtues, and Merits, he passed out of this temporal Life to the eternal, upon the eleventh Day of the Month of *December*, in the Year of our Lord *ccclxxxiv*, in the Reign of *Theodosius* the Elder. He conferr'd Orders five Times, and in them he made one and thirty Priests, eleven Deacons, and six and twenty Bishops. He was buried in the Church which he founded in the Way *Ardeatina*, near to his Mother, and one of his Sisters. Afterwards his Body was translated to the other Church of St. *Laurence* in *Damasus*, which himself had built within *Rome*. Our Lord wrought Miracles for this holy Pope after his Death, healing the Sick, and freeing those that were tormented by the Devils; and whilst he was alive he restor'd Sight to a blind Man, that had wanted it for thirteen Years. Of St. *Damasus* do write all the Martyrologies, the *Roman*, that of *Bede*, *Ussuard*, and *Ado*, and the Authors that have written the Lives of the Popes, and the Ecclesiastical History, and Cardinal *Baronius* in his Annotations upon the Martyrology, and in the fourth Tome of his Annals, and the other Saints, cited in the Beginning of this Life.

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### The Life of St. LUCY Virgin, and Martyr.

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THE glorious Virgin and Martyr, St. *Lucy*, was born of honourable and

rich Parents, in the City of *Syracusa* in *Sicily*. She was a Christian from her Infancy, and

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DECEMBER 13. and much inclined to all Things of Virtue and Piety, especially to conserve the Purity of her Soul, and to offer to God the Flower of her Virginitie. Her Father being dead, her Mother, who was called *Eutychia*, against the Will of the Damsel, promised to marry her to a young Gentleman of prime Quality, although a Pagan; but she went on deferring it, and seeking Occasion to hinder it from taking Effect. And our Lord presented her with a very fit one, by sending her Mother *Eutychia* a long and troublesome Flux of Blood, which lasted her four Years, without finding any Remedy in Physicians and Medicines. At this Time was spread throughout all *Sicily* the Fame of the blessed St. *Agatha*, who in the Time of the Emperor *Decius* had been martyred for CHRIST in the City of *Catana*, which is about thirteen Leagues distant from the City of *Syracusa*. God wrought great Miracles at the Sepulchre of St. *Agatha*, and they flocked from all Parts to it to obtain Health, and other Favours of our Lord through her Intercession. St. *Lucy* counselled her Mother, to go to *Catana* to visit the Body of St. *Agatha*, for without Doubt she should find divine Remedy against her Infirmitie, now that all human Medicines had nothing availed her. They went in Pilgrimage to *Catana*, visited the Church of St. *Agatha*, prostrated themselves at her Sepulchre, and made long, and devout Prayers, beseeching the holy Virgin, with great Affection and many Tears, that she would be pleased to succour *Eutychia* in that Necessity. When they were praying in this Manner, St. *Lucy* was overtaken with a sweet Sleep, and in it St. *Agatha* appeared to her very glorious, and richly attired, and accompanied by a great Number of Angels, and with a pleasant and gracious Countenance, said to her: *Sister Lucy, and Virgin consecrated to God, why dost thou ask that of me, which thou canst so easily thyself give to thy Mother, whom thy Faith has already helped, and given Health to? As the City of Catana has been illustrated by me, so the City of Syracuse shall be ennobled, and exalted by thee; for by thy Purity and Chastity thou hast prepared a worthy Habitation for our Lord, and art a Temple of the Holy Ghost.* At these Words St. *Lucy* awaked, and with great Joy said to her Mother: *Dear Mother, you are cured; and so it was; and both Mother and Daughter gave Thanks to God, and to the glorious St. Agatha for it, through whose Intercession our Lord had cured Eutychia.* They both returned to *Syracusa*, and the holy Daughter besought her Mother that she would not propose to her any carnal Spouse or Husband; and that the Dowry which she intended to give her, marrying her to a mortal and earthly Man, she would give it her to employ in the Service of the heavenly and im-

mortal Spouse, which she had made Choice of. DECEMBER 13. It seemed hard to *Eutychia* to despoil herself of her Goods, and to give them to her, whilst she was alive, and therefore desired her Daughter that she would expect a while until she had closed her Eyes, and after her Death she might dispose of all as she pleased. But the holy Damsel told her, that the Alms-Deeds which are done after Death are not so acceptable to God, as those that are done whilst we are alive; for in Death we leave what we cannot carry along with us, but in Life we give away what we might enjoy; and that he that goes by Night, ought to carry the Torch before him that it may give him Light, and that he may see the Way he goes in. And St. *Lucy* said so much to her Mother, that she persuaded her to give her her Dowry; and she began to sell it, and to distribute it with a large Hand to the Poor. The Gentleman, with whom her Mother had agreed to marry her, came to know this, and although at the first when it was told him, he believed her selling her Jewels, and other Things of small Value was to purchase some rich and more profitable Inheritance; yet after he understood the Truth, that St. *Lucy* was a Christian, and gave all her Goods to the Poor, he conceived a great Rage and Hatred against her, and accused her before the Prefect called *Paschasius*, as a Sorceress, and a sacrilegious Person, and an Enemy of the Gods of the Roman Empire. The Prefect commanded her to be called, and having her in his Presence he endeavoured by fair Words to persuade her to leave the vain Superstition of the Christians, and to sacrifice to the Gods; but his Words found no Entrance into the courageous Breast of the holy Virgin. But rather with great Spirit and Freedom she answered him, that the true Sacrifice, and pleasing to God, was to visit Widows and Orphans, and miserable Persons, and to comfort them in their Afflictions, and that she had employed herself three Years in this Sacrifice, distributing to the Poor what she had, and that now she had nothing left to give but her own Person; which she desired to offer up as a perpetual living Sacrifice to God. And *Paschasius* telling her, that these were Dreams, and fond Imaginations of the Christians, and foolish Words, not to be spoken to him, and that she should observe the ancient Religion, and the Commands of the Emperors. St. *Lucy* with wonderful Constancy answered him: *Thou keepest the Laws of the Princes, and I those of my God. Thou fearest the Emperors of the Earth, and I the Emperor of Heaven. Thou wilt not offend a mortal Man, and I will not offend the immortal King. Thou desirest to please thy Lord, and I my Creator. Thou dost what thou thinkest to be good for thee, and I do what I judge to be convenient for me.* Do not

DECEMBER 13. *not weary thyself, nor think that thou canst be able by thy Reasons to separate me from the Love of my Lord JESUS CHRIST.* The Prefect was enraged, and converting his first and feigned Kindness into Rage and Fury, he gave reproachful Language to the holy Damsel, treating her like a lewd Woman, and one that had wasted her Patrimony in living wickedly. Here St. Lucy said to him: *I have put my Patrimony in a secure Place; and have ever detested those that corrupt and infect Souls, such as you are; seeing you would persuade us to leave our Creator, and true Spouse JESUS CHRIST, and to commit Adultery with the Creatures; adoring them, and holding them for true Gods: I have also shunned the Conversation of those that corrupt Bodies; who give themselves to Pleasures of the Flesh, and ingulphed in them, and captived, and enslaved to their filthy Passions, prefer a foul and short Pleasure before pure and eternal Delights.* This Multitude of Words (said Paschasius) will cease, when we shall come to Blows. The Words of God (replied St. Lucy) cannot fail, nor be wanting to those that are the Temple of the Holy Ghost, as are all those that reverence him as they ought, and live chastly. If it be so (said the Judge) I will cause thee to be carried to publick Stews, that there thou mayst loose thy Chastity, and this holy Spirit may fly from thee who (thou sayest) is such a Lover of those that keep their Chastity. Chastity is not lost (replied the Virgin) nor is the Body defiled, without the Consent of the Soul. And if thou shouldest put Incense into my Hand, and by Force shouldest make me cast it into the Fire to sacrifice to thy Gods, the true God who sees it, would mock at it; and so I say to thee, that if thou shouldest pretend to make me lose my Chastity, I should have two Crowns in Heaven; one for Chastity, and another for having suffered Violence in the Defence of my Chastity. In fine, the wicked Judge commanded the holy Virgin to be carried to that detestable and filthy House. There flocked together a great Multitude of People, and of lascivious and sensual young Men, who thought to make a Prize of the most pure Virgin. They laid Hands on her to carry her away; but (O the Power of God) our Lord made her so immoveable, that no Force of Men, nor Ropes, nor Yokes of Oxen which they brought, were able to move her from the Place where she was. The Prefect attributed the divine Virtue to the Power of the Devil, and believed that St. Lucy as a Witch, and a Sorceress, defended herself against his Power, seeing she being a Woman, and a weak one too, did resist so many stout and strong Men, who with all their Forces endeavoured to move her, but could not.

He commanded his Enchanters and Necromancers to be called, to undo those Witch-

crafts, and they did their Office, and used all their diabolical Arts, but in vain. Paschasius was amazed, and as it were out of himself, roared like a Lion, seeing himself overcome by a delicate Damsel. And the holy Virgin turning towards him, said to him: *Why dost thou trouble and torment thyself? If thou knowest that I am the Temple of God, believe it; and if thou art not yet assured of it, make other Proofs until thou dost acknowledge it. They are not Witchcrafts, nor is it the Devil that makes me immoveable, but the Spirit of God, who being lodged in my Soul, can make me so strong, that all the World should not be able to move me from the Place where I am.* The Judge commanded much Wood, Resin and Oyl to be put round about the Saint, and all to be set on Fire to burn her. But she, as if she had been in a Garden of Pleasure and Delight, remained safe, and without receiving any Harm from the Fire, and said to the Judge: *I have besought my Lord JESUS CHRIST, that this Fire may not hurt me, and that he would prolong my Martyrdom, to the End the Faithful may be strenghtened in their Faith, and may not fear thy Torments, and the Infidels may be confounded, seeing how little they are able to do against the Servants of the most High.* The Judge commanded a Sword to be run through her Throat; and the blessed Virgin being wounded to Death, prayed as long as she would, and spoke as much as she pleased to the Christians that were present, bidding them be of good Comfort, for shortly the Church should have Peace, and the Emperors that made War against it, should leave their Command and Sovereignty; and that as the City of Catana had her Sister St. Agatha for their Patroness, so she should be the Patroness of Syracusa, if it would convert itself to the Faith of CHRIST. And that the Judgment of God, the just Judge, might be seen upon unjust and perverse Judges, St. Lucy being surrounded with Fire, and wounded, and shedding her precious Blood, and with admirable Sweetness, and divine Constancy, animating and comforting the Christians; at the same Time the Sicilians laid hold of Paschasius, and loaded him with Chains, as a Robber and Destroyer of all that Province, and led him by, in the Sight of the holy Virgin; and being accused at Rome, he was condemned to die. St. Lucy, after she had received the most sacred Body of our Lord from the Hand of the Priests, who secretly brought it to her, she gave up her blessed Soul to God. Her Body was buried in the same City of Syracusa, where at present she has two Churches; one very sumptuous without the City in the Place of her Martyrdom; and another within it. Her Body remained many Years at Syracusa, and God our Lord did great Favours, through her Intercession,

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The Martyrdom of St. *Lucy* was upon the thirteenth of *December* (on which the holy Church celebrates her Feast) in the End of the Empire of *Dioclesian* and *Maximian*; who (as the same Saint had prophesied) voluntarily deprived themselves of the Command and Sovereignty which they had, and afterwards by the just Judgment of God died miserably. Of St. *Lucy* do write the Martyrologies, the *Roman*, those of *Bede*, *Ussard*, and *Ado*; and Cardinal *Baronius* in his Annotations upon the Martyrology, and in the End of the second Tome of his Annals; and in the sixth Tome of *Surius*, the History of her Life and Martyrdom is taken out of very ancient and authentical Books, and out of these Authors this Life is collected.

This worthy Virgin is taken for an Advocate for the Sight, and she is commonly painted with her Eyes in a Dish, which she holds in her Hands. The Cause of painting her thus, her History does not recount; nor also that she plucked out her Eyes to deliver herself from a lascivious young Man, who persecuted her, as some do write. And *Pratum Spirituale*, or the spiritual Meadow, which is an ancient Book, and of good Authority, attributes this Act to a certain Damself of *Alexandria*. But we have daily Experience of new Graces and Favours which our Lord does those that have sore Eyes, and devoutly recommend themselves to St. *Lucy*. And so we all ought to have great Devotion to her, not only that she would defend, by Means of her Prayers, our corporal Sight, but also much more that she would obtain for us spiritual and eternal Sight. Doctor *John Eckius*, a learned and grave Man of our Times, writes, that St. *Lucy* and St. *Laurence* are Advocates against Fire.



## The Life of St. EUSEBIUS of Vercells, Martyr.

DECEMBER 15. THE Life of St. *Eusebius*, Bishop of *Vercells*, which is a City in *Lombardy*, we will take out of what was printed a few Years ago, by Order of the Bishop of that Church *John Francis Bonbomius*, and out of what *Vincent of Beauvais* recounts in his History, and Father *Laurence Surius* in his fourth Tome, and out of what Cardinal *Baronius* writes in his Annotations upon the *Roman* Martyrology, and in the third and fourth Tome of his Annals, and is as follows.

*Eusebius*, a *Grecian* by Nation, being Pope, who began his Papal Reign in the Year of our Lord cccix, there came from *Sardinia* to *Rome* a certain noble and honourable Woman called *Restituta*, and brought with her a Son of hers, and offered him to the holy Pope *Eusebius*, beseeching him that he would take him under his Protection, and command him to be brought up, and to be instructed in all Virtue. *Eusebius* did so, baptized him, and called him by his own Name *Eusebius*, and before he baptized him, had a Revelation how famous a Man he was to be; and they say that the Angels themselves took him out of the Waters of Baptism. The holy Pope commanded him to be educated and instructed in good Learning, and virtuous Manners; and his Education was such, that through God's Grace, and his own great Wit and Industry, he came in Time to be a Light of the Catholick Church, a most holy Monk, and a most excellent Prelate, and a Counterpoison

and Mallet of the *Arian* Hereticks; from whom he suffered most grievous Persecutions for our holy Religion. He so excelled in Chastity, that he was always a Virgin; and the more warily to preserve his Virginal Purity, he would never kiss in the Face even his own Mother; and a certain dishonest Woman, who went about to stain the Chastity of *Eusebius*, could not in all the Night find his Lodging, the Angels still diverting her from it, and in the Morning acknowledging her Fault, she cast herself at his Feet, and asked him Pardon. He took the Habit of a Monk, and was chosen Bishop of *Vercells*, (which at that Time was a Church of great Authority) and he did not for this lay aside the holy Exercises of the Monastery, but as St. *Ambrose* writes, praising him very much, *he was the first in Italy that knew how to joyn the Penance of Monks with the Dignity and Employments of Clergymen*, as St. *Martin* did in *France*, and St. *Augustine* in *Africa*. At this Time the *Arian* Heresy, by the Favour of the Emperor *Constantius*, Son to *Constantine* the Great, like a dreadful Fire burnt up all the Provinces of the East, and threatened also those of the West. The *Arian* Hereticks then seeing that *Eusebius* was nominated for Bishop of *Vercells*, they went about to hinder his Entrance, that he might not sit in that Chair; and to this Purpose strongly made fast the Doors of the Cathedral Church; but the Saint by his Prayers opened them, falling down upon his Knees before the Church,



DECEMBER 15. and so took Possession of it. *Liberius* Pope presided at that Time in the Chair of St. *Peter*, and desiring to quench the Fire that burned, and every Day increased more and more, he sent a solemn Embassy to the Emperor *Constantius*, beseeching him to think good, that a Council should be assembled in Milan, and that in it should be treated of giving Quiet and Tranquillity to the Catholick Church, that was so troubled by the contrary Winds of new and false Opinions that had risen up. And *Eusebius* being a Man of known Sanctity and Authority, *Liberius* writ a Letter to him, commanding him to go to the Emperor with this Embassy, in the Company of his Legates, to procure the Peace and Quiet of the holy Catholick Church. *Eusebius*, without having any Regard to his Years, the Labour, or the Danger, obeyed the Command of *Liberius*, and obtained of *Constantius* what he desired. A Council was assembled at Milan, to which the Emperor himself came, and the *Arian* Bishops armed with his Favour and Fury, endeavoured to have *Athanasius* condemned, (who was the greatest Enemy they had, and whom they hated most) and they deceived and perverted certain of the Catholicks, but could not overcome our *Eusebius*, and draw him to their Will; and so they turned their Fury against him, and banished him, and cast him out of his Church, together with *Lucifer* Bishop of *Cagliari* in *Sardinia*, and *Paulinus* Bishop of *Trevers*, and *Denys* Bishop of *Milan*, who would not consent to, and approve the Condemnation of *Athanasius*. The Bishops being banished, great was the Lamentation of all the Catholicks, who took great Pity of them, and succoured them with their Means, and by wheresoever they passed, lodged and entertained them as holy Prelates, and Confessors of CHRIST, who suffered for his holy Faith. But setting aside the rest (whose Lives we do not here write) our *Eusebius* arrived at *Scythopolis*, the Place of his Banishment, and fell into the Hands of an *Arian* Bishop, called *Patrophilus*, who on the one Side was the most subtle, and obstinate Heretick of them all, and on the other Side was a Man (if he may be called a Man) so cruel and barbarous, that he took *Eusebius*, and cast him into Prison, and treated him so hardly in it, that many Days he had nothing to eat, to the End he should die of Hunger, or else eat of the Meats he gave him, pretending in Case he did eat of them, to publish that *Eusebius* had now yielded up himself, and was of the same Opinion with him, and by this Means to deceive the Catholicks, but if he did not eat, and should die, to give out that he was dead of Despair. But *Eusebius* would not eat of the Meats of the Hereticks, that he might not do Harm to the Catholicks; and

he writ a Letter to *Patrophilus* worthy of his Sanctity and Constancy, advertising him, that if he should die of Hunger in the Prison, all the World should know, that he had killed him, and that himself had not been the Author of his own Death: And together he writ another Epistle to his own Church of *Vercells*, comforting his Flock, and exhorting and animating them to die for the Catholick Faith, and recounting to them what he had suffered for it, and amongst others he says these Words to them: *The Hereticks say many Things to me, and boast of their Power, but I have endeavoured to shew them, that they neither are nothing, nor can do nothing, delivering up my Body to them as to Hangmen and Executioners without saying a Word, and some Days that they treated me very hardly, I shewed the Courage with which I received their Injuries, by not speaking a Word to them.* And afterwards he goes on giving an Account of the Letter he writ to *Patrophilus*, in which he gives him the Reason why he would not eat of what he sent him, and signifies the Cruelty the *Arian* Hereticks used towards him, and says they were more cruel than the Heathens and Pagans, who persecuted the holy Martyrs; so rudely was the Saint handled by them. For having tried his Constancy, and endeavoured to persuade him to yield and to consent to their Perfidiousness, and not being able to make any Breach in his sacred Breast, by a great Impiety they dragged him by the Feet down a Pair of Stairs; and asking him again, and often the same Thing, and he answering what he had answered before, they dragged him down so many Times (as says St. *Maximus* in a Sermon) as were the Times he denied that he would consent to them. And (as St. *Jerome* writes) to torment him, and to make him suffer the more, they sent him from *Scythopolis* to *Cappadocia* into Banishment, and even from thence they carried him into the upper *Thebais* of *Egypt*. But by the Death of *Constantius*, he was freed out of the Hands of the *Arians*, and went to *Alexandria* where St. *Athanasius* (who had been restored to his Church) gathered a Council; and from thence to *Antioch*, to compose certain Ecclesiastical Controversies that were there. And by Order of the Council celebrated at *Alexandria*, and of *Liberius* Pope, he went visiting the Churches of the East, which by the Tempest of the *Arians* were fallen down and ruined, to raise them up, and to put Catholick Pastors in them, and to oppose the Hereticks. And the holy Bishop having ended this Business with great Zeal and Vigilancy, he returned into *Italy*, and was there received as a most glorious Confessor, and a valiant Champion of CHRIST, the Catholicks laying aside at his Coming (as St. *Jerome* says) the mourning

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DECEMBER 15. ing Apparel which before they did wear. In *Italy* he did the same Office of Priest and Physician, that he had done in the East, visiting and recreating the Churches, to the incredible Joy and Fruit of the Catholicks, and to the Grief of the Hereticks; by whom in the End (as it is said in his Life last printed, and Cardinal *Baronius* relates it also) he was first dragged, afterwards afflicted with diverse Torments, and stoned, and his Head and whole Body being broken in Pieces, he gloriously ended his Course, and being now about fourscore Years old, he gave up his Spirit to our Lord, for whose Glory he had fought in the Year of our Salvation CCCLXXI, *Valentinian* and *Valens* his Brother being Emperors. This is said in his Life, and for this Cause many call him with full Mouth a *Martyr*; and this Title the *Roman Martyrology* gives him (on the first of *August*) and other Ancients also, and the

Epitaph written upon his Tomb, and lastly DECEMBER 15. the Breviary of *Clement VIII.* The Truth is, that St. *Ambrose*, and other Saints, call *Eusebius* only a *Confessor*, and do not make Mention of this Kind of Death we have here related. St. *Gregory* recounts certain Miracles of St. *Eusebius* after his Death, and particularly in curing Persons possessed by the Devil, and in quenching of Fire, and hindering the House of the same St. *Gregory* from being burnt, for that the Relicks of St. *Eusebius* was there. The *Roman Martyrology* puts the Day of his Martyrdom upon the first of *August*, and upon the same Day do make Mention of him the other Martyrologies, of *Bede*, *Ufuard*, and *Ado*: Although the reformed Breviary of *Clement VIII.* commands a Commemoration to be made of him upon the fifteenth of *December*, and for this Regard we put him here.



## The Feast of the Expectation of the Delivery of our LADY, by another Name called the Feast of the O.

DECEMBER 18. IN the Archbishoprick of *Toledo*, and in other Churches of *Spain*, upon the eighteenth of *December*, is celebrated the Feast of the Expectation of the Delivery of the most sacred Virgin *Mary* our Queen, which was instituted under the Name of the Annunciation of our Lady in the tenth Council of *Toledo*. For the holy Fathers, that were assembled in that Council considering the strict Obligation that all we Christians have, to solemnize that happy and blessed Day, in which the eternal Word clothed himself with our Flesh, in the most pure Womb of the Virgin, which was upon the five and twentieth of *March*; and that because the Church commonly about that Time being taken up in lamenting the Passion of our Lord, cannot celebrate it with that Joy and Exultation which is fitting; they ordained that upon the eighteenth of *December*, and eight Days before our Lord's Nativity, this Feast should be celebrated with all Solemnity possible. Especially seeing some Councils had decreed, that in Lent which is a Time of Fasting and Penance, no Feasts of Martyrs (which were the only Feasts that were in those Days observed) should be celebrated, and that the Annunciation always fell in Lent; and that as the Council there says, this Feast was already kept in some particular Churches of *Spain*. This Council was celebrated in the eighth Year of King *Receswinthus*, and it was the last of the Archbishop *Eugenius*, whom St. *Ildesfonfus* succeeded: who having dis-

puted with, and convinced, and banished DECEMBER 18. certain Hereticks, who put a Stain upon the Purity of the Virgin, whom the said Bishop defended with great Devotion, Learning and Courage, he ordained that this Feast of the Annunciation of the Virgin, should be celebrated under the Title of the *Expectation of her Delivery*. This Feast is also called *our Lady's of the O*, because from the first Vespers of it, are begun to be said in the divine Office at *Magnificat* certain Antiphons, which begin with *O*, until the Vespers of the Nativity; and for a particular Ceremony of the holy Church of *Toledo*. For, the Prayer of the Vespers of the Feast of the Expectation being said, all the Ecclesiasticks that assist in the Quire, without Order, or Consort, pronounce this Letter *O*, to denote the great and anxious Desire, which the holy Fathers in *Limbus*, and all the World had of the Coming, and Birth of their universal Repairer and Redeemer.

For immediately so soon as Man was fallen, and had eaten of the forbidden Fruit, and by his Disobedience had condemned all his Posterity, and all his Children that were to be born of him; our Lord, out of his immense Bounty and Clemency, gave him Hopes of a Remedy, when he said to the Serpent these Words: Gen. iii. *I will put Enmity between thee, and the Woman, and betwixt her Seed and thy Seed; and she shall break in Pieces thy Head, and thou shalt lie in wait for her Heel*: That is, thou shalt set

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DECEMBER 18. set Snares in all their Paths and Ways. This Sentence of God, pronounced against the Devil, was, after that general Fall, the first Light, and the first Grace and Pledge of Hope, which the divine Goodness gave to the World, and especially to those who were Murders of their Children, before they were their Parents: Who by this Promise of God, understood, that the Fruit of a Woman, their Daughter, was to confound the Devil, and to repair the Damages of their Disobedience, and to restore to Mankind that which through their Fault was lost; and began to desire, and to ask of our Lord very anxiously, that he would hasten and accelerate this Remedy. Afterwards our Lord gave other Signs, and redoubled his Promises, insomuch, that all the Saints, and Friends of God, understood this incomparable Favour, which God would do Mankind, and exceedingly desir'd to see that happy Day, in which he was to be born whom God had promised, and would send to ennoble and repair the World, and to deliver it from the heavy Yoke and Tyranny of Satan, who held it Captive. For this Cause our Saviour speaking to his Disciples, said, *Blessed are the Eyes that see that which you see; for many Kings and Prophets desired to see it, and could not obtain it.* For the same Cause he told the Jews, that *Abraham had desired to see his Day, and that he did see it, and rejoiced when he saw it.* For this the Patriarch Jacob, in the last Benediction, which, when he was ready to die, he gave his Children, said: *The Sceptre shall not be taken from Judah, nor a Captain fail of his Race and Family, until he come who is to be sent, and he shall be the Expectation of all Nations.* And he adds: *I will expect, O Lord, your Salvation, and your Saviour.* For this Moses, when God appeared to him in the Desert, and commanded him to go into Egypt, to deliver his People, said to God, *I beseech thee, O Lord, that thou wouldest send him, whom thou art to send.* Out of this same Desire David cried out, *Stir up thy Power, O Lord, and come to save us.* And his Son the wise Solomon, speaking of the eternal Wisdom, that is, JESUS CHRIST, the only begotten Son of God, said, *send it, O Lord, from thy holy Heavens, and from the Throne of thy Greatness and Majesty, that it may be with me, and may labour with me.* This same Desire did Tobias manifest, when at the Hour of his Death he said, *Bless our Lord, O my Soul, for he will deliver Jerusalem out of its Tribulations.* And he added: *O how happy, and how blessed should I be, if any one of my Line, and of my Children, should live to see the Clarity and Glory of Jerusalem when God shall visit it.* For this the Prophet Esay cried out, and sighing, said, *Send, O Lord, that most innocent Lamb, that is to rule the whole World.* And converting himself to the Heavens, and speaking to

them, he said, *O ye Heavens, send your Dew from on high, and let the Clouds rain the Just one, let the Earth be open'd, and bud forth a Saviour, and let Justice spring up with him.* And in another Place inflamed, and burning with this Desire, it seeming to him that our Lord delayed much his coming, with a hearty Affection, and anxious Sighs, speaking to our Lord, he said, *O that thou wouldest break the Heavens, O Lord, and wouldest descend, and resolve to come forthwith.* Finally, all the Patriarchs begg'd of God with deep Sighs the coming of our Saviour. All the Prophets promised him, and represented him with various Figures. All the Saints of the old Testament longed for him. All Nations desir'd him; and for this the Prophet Aggeus calls him, *the desired of all Nations: Et veniet desideratus cunctis gentibus, & implebo domum istam gloria, dicit Dominus exercituum.* The desired of all Nations shall come, and with his Presence shall illustrate, and fill this Temple with Glory, says the Lord of Armies. And so it is no Wonder, that at the Time this Lord was to be born, and to enjoy the Air of this Life, to accomplish the Desires of all his Servants; at the Time this Light of the World was to come out of the Womb of his blessed Mother to illuminate the World, all Creatures should be in Suspense, and longing for this most happy Birth, on which depended the Sum of their Salvation, and eternal Happiness. Nor can we wonder that the holy Church should keep a particular Feast, and put us in Mind of the Expectation, and Anxiety with which the whole Universe attended the Delivery of the Virgin, that hereby we may understand, the Devotion, Joy, and Thanksgiving, with which we ought to celebrate it, and receive it.

But if all the other Saints and Prophets had such a great Thirst after the Fountain of Life, and out of an excessive Desire of his coming, so cried out to God; what shall we think that she did, who was more holy than them all, and had more Light from Heaven to know, and esteem this sovereign Benefit; and more Charity to desire the Remedy of all our Losses, and Miseries? What did she who knew, that he whom she carried in her sacred Womb was her true Son, and of her alone, and also the only begotten of the eternal Father? And that now approached the happy Day, in which she was to bring forth, and to shew to the World its Reformer, its Saviour, its Life, its Glory, and all its Happiness? How was her Spirit melted into Joy, and Jubilee, seeing now were to be heard the Groans of all Ages and Nations, and the Petitions and Prayers of the Just, and the continual Supplications and Tears, with which she had most humbly besought our Lord, that he would delay no longer to come, and to manifest himself clothed with our Flesh, so to give Spirit

DECEMBER 18.

DECEMBER 18. Spirit to carnal Men, and to make them the Children of God? How absorpt, and transported out of herself, was this Lady, contemplating this Mystery? What Lights? What Splendors? What Rays illuminated her clear Understanding? What Ardours? What Burnings? What Flames did set on Fire her most pure Will? What Languishings and Exultations, and Resentments of Love did her Heart suffer, with the Hopes of her speedy and sacred Delivery? For she neither feared the

Dolours, nor bad Success, nor the other Miseries which other Women with Child fear in the bringing forth of their Children. She desired with an incredible Desire now to see him, that she might adore him as her God, reverence him as her Lord, and embrace him and kiss him as her most dear Son. This is the Feast of the Expectation of the Delivery of the Virgin, which this Day the Church celebrates, and we ought to celebrate it with special Joy and Devotion.



The Life of St. THOMAS, Apostle.

DECEMBER 21. ST. Thomas was for his Countrey a Galilean, a poor Fisherman, and one of the twelve Apostles, whom God our Lord made Choice of to be Preachers of his Gospel, and Conquerors of the World. And it seems that he was one of the chief Apostles, seeing the holy Church in the Canon of the Mass, and in the Litanies, puts him immediately after St. John, and in the fifth Place. That which we find concerning this glorious Apostle in the holy Gospel, is first of all, that when CHRIST our Lord was minded to return into Judea to raise Lazarus to Life, the other Disciples saying to him that he should not go, but that he should remember, that a little before the Jews would have stoned him: St. Thomas alone, with great Courage, said, *Let us go also, and die with him*; which is a Sign of the great Love he had towards his divine Majesty, seeing he was willing to lay down his Life for him, and of his great Constancy and Fortitude. For those Words are not the Words of one that feared, but of one that loved; not of one that was dismayed, but of one that did animate the rest; not of one that believed little, but of one that confided much. After this, in the Night of the Supper, our Lord having ordained his Apostles Priests and communicated them, and making them, after Supper, that most sweet, and most loving Sermon, amongst other Things he told them, that *he went to prepare a Place for them, and that they knew the Way by which he went*. Here St. Thomas shewing the Desire he had to know, and to profit, said, *Lord, we know not whither thou goest; how is it possible then we should know the Way?* And upon Occasion of this Question our Saviour answered a wonderful and most sweet Sentence, and of great Consolation to all the Faithful: *I am* (says he) *the Way, the Truth, and the Life*. For (as St. Cyril says) CHRIST is the Way to us, teaching us that which we ought to do; he is the Truth, which with the Light of Faith illuminates us; and he is the Life which sanctifies us. And (as St. Leo Pope,

says) *he is the Way of holy Conversation, and the Truth of divine Doctrine, and the Life of eternal Blessedness*. And (as St. Bernard says) *he is the Way in his Example, and the Truth in his Promise, and the Life in his Reward. He is the Way of Beginners, and the Truth of Proficients, and the Life of the Perfect*. And (as St. Augustine says) *according to humane Nature, he is the Way, and according to the divine, he is the Truth and Life*. Besides this, upon the very Day of the Resurrection of our Lord, the other Apostles being assembled together, our Lord appeared to them, and shewed them his Wounds, giving them to understand, that he was the very same who had before treated and conversed with them, and that he was now risen again to Life. St. Thomas was not at this Vision, for he was absent (the Cause is not known.) But when he returned, and understood of the Apostles, how CHRIST our Lord had appeared to them, alive, triumphing, and glorious, and with the Marks of the Wounds which he had suffer'd on the Cross, resplendent and beautiful, Thomas said these Words, recorded by the Evangelist St. John: *If I shall not see with my Eyes the Wounds of the Nails in his Hands, and thrust these my Fingers into them; and if I shall not put my Hand into his Side, I will not believe that it is he, or that he is risen again*. The which Words, 'tis true, some holy Doctors, to excuse St. Thomas, have endeavoured favourably to interpret; as St. Ambrose, who says, that St. Thomas doubted not of the Resurrection of CHRIST, but of the Manner how he was resuscitated: And St. Augustine, who says, that St. Thomas did not say these Words because he doubted, but to take away from others all Doubt and Incredulity, and that they were Words of one that asked, and not of one that denied. And St. Cyril of Alexandria, and St. Gaudentius, and Metaphrastes, who by diverse Ways excuse them. But it is not needful to seek out these Interpretations, and Excuses, but we may confess plainly, that Thomas doubted, and

DECEM- was incredulous, as CHRIST our Redeemer  
BER said to him, *Noli esse incredulus, sed fidelis:*  
21. *Be not incredulous, but faithful.* Our Lord permitted that he should fall, that we should not fall, and that he should not believe at first, and should touch with his Hands the Wounds, to confirm our Faith, and cure the Infidelity of many. And so St. Gregory says: *Do you think that it was by Chance, that Thomas the chosen Disciple of CHRIST, was wanting when he came to his Apostles? And that coming afterwards, he heard, and hearing, he doubted, and doubting, he felt, and feeling, he believed? This was not done by Chance, but by divine Dispensation. But the sovereign Clemency of our Lord disposed of Things in this Manner, that the Disciple doubting, should touch in his Master the Wounds of his Flesh, to cure in us the Wounds of Infidelity. For the Infidelity of Thomas profited us more to awaken our Faith, than the Faith of the other Disciples. For he recovering Faith by touching the Wounds, our Hearts were established in the same Faith, and cast out all Doubts that might disquiet us.* Thus St. Gregory. And St. Augustine says, *How good was that Ignorance, that instructed the Ignorant, and taught the Incredulous? How profitable was that Incredulity, that served the Faith of all Ages?* But if Thomas failed, and was incredulous for a little Time, he quickly rose again, and recompensed that Fault by a most perfect, and a most excellent Confession of his Faith. For our most benign Saviour, as a vigilant and loving Shepherd, seeing that Sheep going astray, he took it and brought it back to his Flock: And after eight Days appearing again to his Apostles, St. Thomas being with them, and having saluted them, turning himself towards him, he said to him, *Put bere thy Finger, and behold my Hands; stretch out thy Hand, and touch my Side, and be not incredulous, but faithful.* St. Thomas was astonished at this Apparition and Sweetness of our Saviour, and understood that he was God who had seen his Heart, and being absent, knew what he had said; and touched (to obey our Lord so commanding him,) the enamelled and resplendent Wounds in that sacred and glorious Body. For although the having seen them was sufficient for his Faith, (as St. Leo says) yet for us it imported much that he should touch them with his Hands; and transported with Love, and astonished at the Novelty of the Thing, and melting with Joy, he raised his Voice, and said, *Domine meus, & Deus meus: My Lord, and my God.* Confessing that that Lord who had been crucified, and whom he now saw risen again, was his true Lord, and the Lord of the whole Creation; and that together he was true God, and in all Things equal to his Father. And although it seems that St. Thomas believed what he saw, yet (as St. Augu-

stine says) *he saw one thing, and believed another; he saw a Man, and believed that he was God; and by his Confession and touching of the Wounds, he taught us what we ought to believe,* and confuted all the Errors which the Hereticks were to invent concerning the Resurrection of our Flesh, and the Glory of CHRIST. And for this Reason the Article of the Resurrection of CHRIST, in which we confess in the Creed, that he rose again, and say those Words, *Resurrexit a mortuis*, is by St. Augustine and others, attributed to St. Thomas. There is Mention made another Time in the Gospel, of St. Thomas; for St. Peter going a fishing, he took with him some of the Apostles and Disciples, and amongst them was St. Thomas. They spent all the Night in fishing, without catching any Thing. Our Saviour appeared to them in the Morning, and being upon the Shore, bade them cast their Net on the right Side of the Ship; they did so, and took a great Multitude of Fishes, and carried them to Land; where the Son of God expected them, and there gave the Dignity of supreme Pastor to St. Peter. This is what we find concerning St. Thomas in the holy Gospel; the rest we must gather out of grave and ancient Authors, omitting Things which are Apocryphal, and without Ground, that others write in his Life.

After the holy Apostle St. Thomas had received the Holy Ghost with the rest of the Apostles, and had preached in *Jerusalem* and *Judea* that heavenly Doctrine which he had heard from his Master and Lord, separating himself from the rest, he went through diverse and different Provinces and Nations of the World, to draw them out of the Blindness in which they were, and to illuminate them with the Light of the Gospel. First of all he went into the *East*, where he found the three blessed Kings the Sages, who guided by a Star, had come out of that Countrey to *Bethlehem*, to do Homage to, and to adore the new-born Infant God; and the holy Apostle baptized them, and took them for Companions in his Labours and Preaching. So says the Author upon St. Matthew, that under the Name of St. John Chrysostome goes amongst his Works; and Dorotheus, and Sophronius, and an ancient Calender say the same. Moreover this glorious Apostle sent Thaddæus, one of the seventy Disciples, to Abagarus King of *Edeffa*, to preach the Gospel to him, as CHRIST our Redeemer had promised him by a Letter, as Eusebius Cæsariensis in his History, and Nicephorus Calixtus affirm. After this, he illustrated with the resplendent Rays of the Evangelical Light the *Parthians*, *Medes*, *Persians*, and *Hircanians*, and the *Roman* Martyrology adds the *Brachmans*, and many other Nations, and penetrated even into *India*, as the same *Roman* Martyrology says, and it is gathered



gathered out of *Origen*, and *Eusebius Cæsariensis*, and *St. Gregory Nazianzen*. *St. John Chrysostome* adds, that the *Ethiopians* were washed and made white by this holy Apostle, with the Water of Baptism. And the *Abyssins*, which are the People of *Ethiopia*, subject to *Prester John*, at this present bear a particular Devotion and Reverence to *St. Thomas*, as to their first and proper Apostle. The *Germans* also honour him as their Apostle, as says the Bishop *William Lindan*, a very learned Man; and in that Province there are very ancient Churches dedicated to *St. Thomas* the Apostle. And even in the most Northern Countries, and in a manner, under the very *Arctic* Pole, there are Churches of *St. Thomas*; those Nations acknowledging the Benefit which they received through the Means of his Preaching. Nor did the holy Apostle preach only to all those Provinces and Nations but in *Brasil*: *Father Emanuel of Nobrega*, Provincial of the Society of *JESUS*, who went into that Countrey, writes, that the Natives thereof have Knowledge of *St. Thomas*, and of his passing through that Countrey, and that they shew some Tokens and Signs of it, which the Father himself saw with his own Eyes. But the Place where he lived longest, was in *East India*, as in the proper and particular Province which our Lord had commended to him, to labour and cultivate, and to sow in it the Seed of Heaven. In this Province, *Simeon Metaphrastes* says, that *St. Thomas* entered very humble, and very poor, his Hair long, and neglected, his Face pale, and dry, his Body so extenuated, that it seemed rather a Shadow than a Body, covered with an old and broken Garment. In this Manner, contemptible in the Eyes of the World, and rich with the Treasure of *CHRIST*, which he carried in his Heart, he began to preach, that the Gods which they adored, were false, and that there was but one living and true God, Creator of Heaven and Earth, and Saviour of Mankind, *JESUS CHRIST*: Confirming by innumerable Miracles his Apostolical Preaching, and converting many to our holy Religion. For this Cause the Enemies of it, and Friends of the Worship of the false Gods, wounded him with Launces, and killed him; and the holy Apostle, freed from the Miseries of this temporal and short Life, went to enjoy the eternal: And his Martyrdom was in the City of *Calamina*, which is now called *Meliapor*, upon the one and twentieth of *December*, and in the Year of *CHRIST* *LXXV*, according to *Onuphrius*, *Vespasian* being Emperor. This is what is held for certain, gathered out of good and grave Authors. Other Things are either fabulous, or less certain and probable; and *Gelasius Pope*, declares Apocryphal the Acts of *St. Thomas*; and before *Gelasius*, *St.*

*Augustine* held them for suspected. Other Books under the Name of this Saint, intitled, *Circuitus*, *Actus*, *Evangelium* & *Apocalypsis Thomæ*, are disallowed by *St. Athanasius*, *Epiphanius*, *Innocent Pope*, *Cyril*, and by *Gelasius Pope*. And although in the Life of *St. Thomas*, which *Abdias of Babylon* writ, whom other modern Authors have followed, it may be that there are some Things that are true, yet we knowing not which they are, and they being mingled with others that are false, and disallowed by the Church, it is safest to omit them, that we may not affirm what is uncertain for certain, and what is false for true. But it shall not be against this, to relate here, what in *India*, where the holy Apostle preached, is commonly held for certain concerning his Preaching, Life, and Death, according to what the Fathers of the Society of *JESUS* do write, who at present live in those very Countries, enlightening the Pagans, and reforming the Christians, and doing the Office of Apostles of our Lord. They say then, that the Apostle *St. Thomas* began to preach in *India* in the Island of *Zocotora*, and that there he made some Christians, and from thence passed to the Kingdoms of *Cranganor*, and *Colon*, which are *Malavars*; and that afterwards he crossed the high Mountains of *India*, and passed the Kingdoms of *Narsinga*, and made his Seat in the City of *Meliapor*, by another Name *Calamina*, which is joined to the Gulph of *Bengal*, or *Coromandel*. In this City they say he built a Church, upon Occasion of a certain Miracle that he wrought, drawing very easily a Beam of an immense Greatness, which a great Number of Men and Elephants was not able to stir; and that in this Church he put a Cross of Stone, with this Inscription: *When the Sea shall come to this Stone, by the divine Ordination shall come white Men from very remote Countries to preach the Doctrine which I have now taught, and to renew the Memory of it.* They say moreover, that when the *Portugueses* conquered that Countrey, then the Sea came up to that Stone, to the great Admiration and Comfort of the Christians. And they add, that the King *Sagamus* having been converted, who at that Time was Lord of that Countrey, and many others with him, by the Preaching of the holy Apostle, the *Brachmans* and *Priests* conceived a great Hatred and Rage against him, and having not been able by their Calumnies and Deceits to overthrow him, they resolved to kill him, it seeming to them, that as long as he lived, neither they, nor their Gods, would be esteemed as they were wont to be. And so one Day the holy Apostle being in a Cave, about half a League from the City, making his Prayer (as his Custom was) before a Cross

DECEMBER 21. a Cross, which was engraven in a Stone, like ravenous Wolves they fell upon him with Cudgels and Stones, and one of them ran him through with a Lance, of which Wound he fell down dead. His Disciples took his holy Body, and buried it in the Church which himself had built, and with it put a Piece of the Lance with which he was killed, and his walking Staff, and a Vessel into which they gathered some of the Earth which had been watered with his precious Blood. This is what they write out of *India*, and which the Natives have in their Annals, and which the *Malavars* Children commonly sing about the Streets in their own Language.

The *Roman Martyrology* says, that the Body of this glorious Apostle was translated out of *India* to the City of *Edeffa* in *Mesopotamia*; and that from thence his precious Relicks were carried to the City of *Ortona*. And *Socrates*, and *Sozomenus*, and *Ruffinus*, and other grave Authors make Mention of this Translation, and write that in *Edeffa* was built a fair Church, to which the Faithful came in Pilgrimage from many and remote Countries of Christendom, out of Devotion to him. And *St. Chrysostome* adds, that they had the Sepulchre of *St. Thomas* in as great Veneration, as that of the Apostles *St. Peter* and *St. Paul*. And recounts a Miracle which was wrought in a dry Vine-Branch, which they put into the Hands of the Apostle every Year, upon the Eve of his Feast, and upon the Day itself it was found green, and with a Bunch of Grapes upon it, to the great Admiration of all, supposing that the Body of the holy Apostle was at *Edeffa*. It might well be, that because there was a Church built in *Edeffa* to *St. Thomas*, and because he had sent *Thaddæus* (as we have said) to King *Abagarrus*, and converted that City, they believed his holy Body was buried there; or else (which is the more probable) because some Relick, and Part of his Body, had been brought thither out of *India*. But grave modern Authors, and worthy of Credit, affirm, that it is even unto this very Day in the City of *Meliapor*, where he was martyred; and bring so certain Testimonies, that no Body can doubt of it. For *John III.* being King of *Portugal*, in the Year MDXXXIII, as they were digging within a certain Chapel, and breaking a Wall, under two great Stones was found the Body of the holy Apostle, and close by the Lance with which he was martyred, and his walking Staff. And *Duart de Meneses*, who was then Viceroy, commanded a Church to be built there, and the Body of the holy Apostle to be placed in it in a Chest of Silver; for which Devotion many *Portuguese* came to dwell

in that City, and in Honour of the holy Apostle, it was afterwards called *the City of St. Thomas*. This is recounted by *John de Barros*, a diligent *Portuguese* Historiographer, in the third Decade of *Afia*. And the Bishop *Jerome Osorius*, a very learned Man, and of great Authority, in the End of the third Book of the History of King *Emanuel of Portugal*, writes, that in the Year of our Lord MDLXII, the Bishop of *Cochin* (which is in *India*) sent to Prince *Henry Cardinal* (who afterwards was King of *Portugal*) an authentical Information, in which was contained: That in the City of *Meliapor*, or of *St. Thomas*, in the Church, which by Tradition is held to be the Place where he was martyred, is to be seen a Cross carved in Stone, with some Specks of Blood; the Ends whereof are certain Flower-deluces, and in the middle of it a Dove, and over it an Arch with certain unknown Letters all of one Stone. All the City has Devotion to assist at a Mass, which is said with great Solemnity, in Honour of the Annunciation of the Virgin, every Year upon the Feast of her Expectation, the eighteenth of *December*, three Days before the Feast of *St. Thomas*. It happened that in the Year of CHRIST MDLXI, at the Time that in the Mass the Gospel was read, all that were present seeing it, the Cross began to distil Blood, through those Specks which we said it had in it; and this in so great a Quantity, that the Priest who said the Mass, wiping it with Corporals, they became all bathed in Blood, and the Cross appeared with greater Lustre than before. This caused great Admiration and Devotion to those that were there, and they all praised God. The same happened in other Years, upon the same Day, and at the same Hour. Those unknown Characters we spoke of, were read by two *Brachmans* very learned amongst the *Indians*, and without knowing of one another, they agreed that they said this: *Thomas, a divine Man, sent by the Son of God, and his Disciple, went to King Sagamus, to give the Knowledge of the true God to his People, where he wrought great Wonders; and at last as he was kneeling upon this Stone, and making his Prayer to God, he was thrust through with a Lance by a Brachman and killed.* All this is related by *Jerome Osorius* Bishop. And the Fathers of the Society of *Jesus* write the same, as a Thing most certain; and say, that this Miracle of the Cross has sometimes happened, as they were saying Mass upon the Day of the Expectation upon the Delivery of our Lady. And it is a wonderful Thing, that the Gospel of the solemn Mass being begun to be read, and not before, the holy Cross also begins by little and little to change its natural Colour

DECEMBER 21. lour (which is white) turning into yellow, and afterwards into black, and from black into Azure Colour; until the Sacrifice of the Mass being ended, it returns to its own natural Colour. And that which augments both Admiration and Devotion is, that as the holy Cross changes its Colours, it distills certain little Drops of Blood, and by little and little they grow thicker, until they fall in so great Abundance, that the Cloaths with which they wipe it, are dyed with the same Blood. And if any Year this Miracle fail, it is held as a certain Sign of some great Calamity that is to come upon them, as Experience has shewed them. By Reason of this so notorious, and so ordinary a Miracle, which our Lord works to glorify his holy Apostle, all those Christians have a great Devotion to him, and repair to his Sepulchre. And not the Christians only, but also the very *Saracens* and *Pagans* visit that Church, and keep a great Feast to the Saint upon the first Day of *July*; and although they do not follow, nor obey his Doctrine, yet they have him in great Veneration. St. *Francis Xaverius*, one of the first Companions of the blessed Father St. *Ignatius* of *Loyola*, in founding the Order of the Society of *JESUS*, and the first of that Company that went into the *East-Indies*, and illuminated them with the resplendent Rays of the Gospel, and with many and great Miracles, and converted innumerable Souls to the Faith of *JESUS CHRIST*; when he would undertake any Enterprize of great Importance to the Service of our Lord, and the Profit of those People, he went in Pilgrimage to visit the Body of the holy Apostle St. *Thomas*, and continued there many Days and Nights in Prayer; beseeching our Lord, by the Merits of his Apostle, that he would give him Part of his Spirit, Zeal and Fervour, to renew the Faith of his holy Name, which the Apostle had planted. And praying the same Apostle, seeing our Lord had recommended to him the Vineyard of that Gentility, to cultivate it, and it was now so spoiled, and wasted; that he would obtain Grace for him to follow his Footsteps, to imitate his Virtues, and to renew that ruined Vineyard, to the Benefit of Souls, and to the Glory of the same Lord; seeing that all he should do, he would do it as his Minister, and aided by his Favour, and Christian Religion flourishing again in those Parts, his accidental Glory should be increased. St. *Francis Xaverius* then animated by the Favour of this holy

Apostle, and urged by the Spirit of Heaven, undertook, and accomplished so great Things, as is to be seen in his Life; and all this redounds to the Glory of St. *Thomas*, to whom he did in so good Earnest recommend himself, and desire to imitate.

Innumerable were the Miracles which the holy Apostle wrought in his Life, and after his Death. St. *Gregory* of *Tours* in his Book of the Glory of the Martyrs, recounts some, and says, that in his Time the Lamp that burned before his Sepulchre, Night and Day, had no Need of having Oyl poured into it, or any other Liquor, for that it perpetually burned without it; and that on the Fair that was kept upon the Day of his Feast, and for the thirty Days following, many Merchants flocking together to buy and sell their Merchandize, there was not found a Fly that was troublesome to them that came; and that there was a great Plenty of Water to be found every where, the Earth being of its own Nature very dry; and that thirty Days being past, the Want of Water returned, and the Multitude of Flies, and that God sent a plentiful Rain to cleanse the City of the Filth which the Fair had caused. *Marcus Venetus* (who travelled through those Parts of *India*, before the *Portuguese* discovered them) writes that in the Province of *Malabar*, in which is the Kingdom of *Calicut*, there was a Generation of Men, who were descended from those that killed St. *Thomas*, and that by all the Force that could be used, it was not possible to carry them, and to make them enter into the Church of *Meliapor*, where the Body of the holy Apostle is. Some Authors write another Thing more notable and singular, and say, that in the Year *mcxx*, *Calixtus II.* being Pope, there came to *Rome*, out of Devotion, a Patriarch of *India*, called *John*, and that in publick Consistory he told the Pope, and many Cardinals and Prelates that were present, that the glorious Apostle St. *Thomas* every Year appeared visibly, and with his own Hand communicated his People, giving the sacred Host to the worthy, and omitting to give it to the unworthy. This many Authors recount, and it may be that it was true; for to God, who is Omnipotent, and a great Honourer of his Saints, nothing is impossible nor hard. Of the Apostle St. *Thomas* do make Mention the Authors cited above; and *Iisdore*, and *Simeon Metaphrastes* writ his Life.



## *The Nativity of our Lord* JESUS CHRIST.

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25.

**I**N the most devout and most sweet Mystery of the Nativity of JESUS CHRIST our Redeemer, when he came forth of the most pure Womb of the Virgin *Mary* our Lady, his Mother, we ought chiefly to consider three Things. The first, why this Lord, and immortal God, having resolved of his immense Bounty, to clothe himself with our mortal Flesh, and to make himself akin to us, would be born in extreme Poverty, and in a most profound, and painful Humility, in the Stall of *Bethlehem*, and be laid in a Manger of Beasts. The second Thing is to consider attentively the History of the Gospel, and the Manner how this Lord was born. And the third, the Examples which he gave us in this his Birth, and the Virtues which are most resplendent in it, and which we ought to imitate.

The Causes why that supreme and infinite Good, and Sovereign King of all Things created, came down from Heaven to Earth, and did not disdain to clothe himself with our Nature, we have handled (according to our weak Capacity) upon the Feast of the Annunciation of our Lady, the five and twentieth of *March*; although all is but a Cypher, that is, or can be said of so profound a Mystery, for that it is ineffable, and incomprehensible. Laying aside then the Reasons and Motives which our Lord had to make himself Man, and to clothe himself with the Sack of our Flesh; some Wonder why he was not born in great Pomp and State, in all Conveniencies and Delights, as the King of Heaven and Earth, in whose Power it was to chuse, and take what he pleased. But although he was born as he was in so great Poverty, and naked, in a vile Stable, and in a sharp and rigorous Season, we must know that it was convenient he should be born so, and that this Manner was the best: Yet devout Souls, and such as are desirous to know the Mysteries of our Lord, would gladly understand the Reason he had to do a Thing, which without Doubt did astonish Heaven and Earth, and held all Creatures in Suspense. We find two Causes of this admirable Poverty, and stupendous Humility and Austerity, with which our Lord was born (to which as to their Ends all the Works which God does are to be reduced.) The first is, *the Glory of his divine Majesty*; and the second is *our Benefit*; for God always in his Works, with the Honour and Exaltation of his holy Name, joins our Profit. The Glory of our Lord without Doubt is manifested more in this Hu-

mility, Poverty and Incommodities, with which he was born, than if he had been born with great Magnificence and courtly Splendour, and in the Abundance and Delights of all Things necessary for his sacred Nativity, which are found in the Palaces of Kings and Princes. For the Sovereign Majesty of our God ought not to be measured by so short a Measure, nor is that infinite Immenfity to be squared by the Rule of Men. *My Thoughts* (says our Lord *Isa. lv.*) *are not like your Thoughts, nor my Ways as your Ways; because as the Heavens are exalted above the Earth, so are my Ways above your Ways, and my Thoughts above your Thoughts.* God was to conquer the World, and to subdue it to his Obedience, he would make War against that Tyrant who had empowered himself of it, and seated himself in the Royal Throne, and taken away the Scepter and Empire from the true Lord; and to overcome and to overthrow this proud Giant, he would not fight with the gilded Arms of *Saul* (which are the Greatnesses, Dignities, and Vanities of the World) but with Nakedness, with Poverty, with Suffering and Abjection; and like another *David* with a Sling and a Stone, lay him at his Feet, and cut off his Head. For a Victory gained over an Enemy is by so much the greater and the more glorious, by how much the Weapons with which it is gotten, are more weak. That which seems to be Power in the great Kings and Monarchs of the World, if it be well considered, is Weakness and Want of Power. For if they will besiege a City, or conquer a Kingdom, they have Need of a great Number of Soldiers, Foot and Horse, of Artillery, of Baggage, of Ammunition and Victuals, and other Provisions of War, and of an infinite Treasure, to be able to maintain it. But all this Power, when they have it, comes to them from without; and without it, they can neither chastise Rebels and turbulent Spirits, nor conserve the Commonwealth in Peace, nor do Justice, nor indeed be Kings. But JESUS CHRIST is so powerful, that to subjugate the World, to conquer all the Powers of Hell, and to do whatsoever he pleases in Heaven and in Earth, he has Need of no Body, for by himself alone he is All-sufficient; and tender Infant that he is, weeping and trembling for Cold, bound in swaddling Clouts, and laid in the Manger of Beasts, he sends the Angels to make him heavenly Musick; he draws the three Kings the Sages, from the East; and illuminates and inflames

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DECEMBER 25. flames the Shepherds; and in extreme Poverty shews himself Rich, in Weakness Strong, and in Infancy eternal God. The Council of *Ephesus* points out this Reason in these Words: *He chose all Things poor, and vile, all Things low, and in the Judgment of many obscure; to the End we should understand, that the Divinity has converted, and transformed the World. For this he chose a poor Mother, and a poorer Countrey; and like a Beggar he would have no Money; and of this the Manger may be a good Witness.*

The other Cause is our Profit; for God coming for what he did, he was to come in this Manner. He came to gain Man, and to cure him of Self-Love, which is the most universal, and the most radicated Evil, which remains in us by Sin; which Self-Love is the Poison and Bane of the Love of God; which Self-Love begets three Children, which are three other bad Loves; that is to say, an inordinate Love of Honour, of Wealth, and of sensual Delights; and from these three Branches, which spring from this pestilent Stock, does grow all the Fruit of Death, and all the Corruption of our Life. For Men placing Honour, not in Virtue (which alone deserves to be honoured) but in Vanity, and in the blind Judgment of the World; to obtain it, they throw themselves headlong into an Abyss of Wickednesses and Sins, and leave the Things that are necessary for the Good of their Souls, when they appear to them contrary to what they judge to be Honour. Then what shall I say of Covetousness, and of the insatiable *Thirst of Money*? of which the Apostle says, that *it is the Root of all Evils; and that many for it have apostatized from the Faith.* What shall I say of the inordinate Desire of Delights, which is another Seed of innumerable Evils? For worldly Men, making no Account of the true Delights of a *good Conscience* (which as the wise Man says, *is a perpetual Banquet*) they loose the Reins to the Delights of the Flesh, to Eating and Drinking, to Sleeping and Clothing, and give themselves up to sensual and bestial Pleasures, and to all kind of Pastimes, which the Flesh infected with Sin does desire, and entertain and recreate themselves in them Day and Night. And this is what St. *John* said, that *whatsoever is in the World is either the Concupiscence of the Flesh, or the Covetousness of the Eyes, or the Pride of Life.* Now we being oppressed by such cruel Tyrants, and bound with such strong Chains, and tormented by such merciless Ministers of Cruelty as these, that disturb the Peace of our Souls, and hinder us from taking Care of our Salvation, and many Times make us hold for God, Honour, Money, and our Belly; what was that Sovereign Physician to do, who came from Heaven to cure a Malady so universal of all Mankind,

and springing from our very Flesh, and from Self-Love, which is the first begotten Child of Sin, and the Fountain from whence it proceeds? Assuredly he was to do what wise Physicians do, which is to enquire into, and to discover the Causes of the Disease, and to apply contrary Remedies, to give Health to the sick. And for this our heavenly Physician taught and preach'd to us Humility against Pride; and Poverty of Spirit against Covetousness; and Austerity and Penance, against inordinate Delight and Pleasure: And because Examples are more efficacious than Counsels, and Works than Words, this most wise Physician, and divine Master began presently in his first Entrance into the World to teach us by his Example, what in his whole Life, and in his Death, he was to preach to us. And in the Stable where he was born, he placed a Chair of heavenly Wisdom, and contrary to the vain Philosophy of the Flesh; that we seeing in him such a profound Humility, and so extreme Poverty, and a Want and Abandonment so extraordinary, might understand our Infirmary; and seeing our Physician take so bitter a Medicine, (not for any Need he himself had of it, but that the Sick might take it) we might animate our selves to take it without Reluctancy and Loathing. And seeing he came for this, after what other Manner was he to come? Was he to come in Pomp and State, coming to cure our Pride? Was he to come abounding with Riches, coming to banish the inordinate Desire of them? Was he to come full of Pleasures and Delights? Was he to come with Feastings and Delights, coming to condemn our Excess in them? For if one contrary be cured by another, how ought the Physician of these Evils to come, but with the Medicine of Virtues contrary to them? How could he have persuaded what he taught us to be the best, if he had taken the contrary for himself? How could he have prevailed with Men to clothe themselves with this Habit of the new Man, if himself had come clothed with the Old, and used in the World? In fine such he ought to come, as he desired to make us to be, and such ought his Manner of Life to be as was his Doctrine. For had he come in another Manner, he had been contrary to himself, and had destroyed by his Works what he preached by his Doctrine. Assuredly if he had not come so, he had not shewed himself to be the eternal Wisdom of the Father, for he had not come in that Manner which was convenient, seeing he was to teach us by his Doctrine, and much more by his Example, the Way of true Sanctity and Happiness, and to undeceive the miserable Men of the World, who so much esteem the frail and perishing Things of it; and are so tied and fettered



DECEMBER 25. to Riches, Delights, and vain Honours, that they hold Thorns for Roses, and Gall for Honey, and Bitterness for Sweetness, and Labour for Rest, and Affliction for Recreation and Comfort. So that if our Lord came to be the Leader, the Captain, the Guide and Example of all the Saints, and the Mirror and Pattern of all Virtues, (whence they were to copy out theirs) he could not come after another Manner than he did come, to plant in the Hearts of Men the Contempt of all Things created, and the Esteem and perfect Love of the Creator. And so the great Father St. Augustine, speaking of this Medicine, says: *O Medicine, that remedies all Things; that gathers up all Things that are scattered; that repairs all the feeble and infirm; that cuts off all the superfluous, and corrects all the depraved.* And St. Bernard says (in his first Sermon of the Nativity) *Wherefore Brethren, or what Necessity was there that the Lord of Majesty should abase himself, should humble himself, and abbreviate himself, but that you should do that which he did? Now he cries with his Example, what afterwards he is to preach with his Words; that it may be found true which was said, that Jesus began to do and to teach. Wherefore with all Affection I beseech you, that you would not let pass so admirable an Example without Fruit, but that you would conform yourselves to it, and be renewed in the Spirit of your Mind. For what is there more ugly, and more abominable, and more worthy of Punishment, than to see the God of Heaven made an Infant, and to desire to make oneself great upon Earth? An intolerable Shame it is, that when Majesty humbles itself, a Worm of the Earth should swell, and be puffed up with Vanity.* Hitherto are the Words of St. Bernard. How shall Pride be cured, if this Humility of the Son of God do not cure it? How shall Covetousness be cured, if the Poverty of the Stable, and Manger of this Lord do not cure it? Who can be so ungrateful, and disrespectful, as seeing the Creator of the Heavens, the Lord of the Angels, the Glory of the Blessed, in this humble Habit and Figure, to suffer from his very Birth so many Kinds of Grievances, not to force himself in some Degree to imitate what he sees in him? This Example of our Lord has had so much Power, and the Doctrine, which (as we said) from the Manger, as from a divine Chair he taught us, that innumerable Monks, and Disciples of his, that they might imitate him, divorced themselves from all the Things of the World, and of rich made themselves poor, and of powerful and esteemed, made themselves abject and humble, and embraced the Abnegation of themselves, and the Cross of CHRIST; infomuch that all their Contentments and Delights were to afflict themselves, and to

be Martyrs for his Love, finding Delight in Pains, Content in Mortification, and Life in Death. And this is the first Thing which we ought to consider in the sacred Nativity of the eternal Word. DECEMBER 25.

The second Thing is, to ponder what the Evangelist St. Luke tells us concerning the Delivery of the Virgin, and the Circumstances which concurred in the Birth of her most precious Son. But before we unfold this most sweet Story, and represent to the Faithful this Spectacle, which strikes with Admiration Angels and Men, Heaven and Earth; we must presuppose, that our Saviour was not born subject either to Time or Place, as all other Creatures are; for (as St. Bernard says) *the Creature that is in the Womb of the Mother, cannot come forth to Light, and enter into this Life when it will, and where it will, and how it will. But the Saviour of the World, as Lord of Time, and of all Things created, could chuse the Time and the Place in which he would be born; and dispose Things in such a Manner, that all Things should serve him, and be Instruments of his divine Providence, which is sweet and powerful; and on one Side brings to pass whatsoever he pleases, so infallibly that nothing can hinder him; and on the other Side he disposes, and orders it with such admirable Suavity, that sometimes Things seem to work of themselves, as if the divine Providence did not guide them, and work in them. And this Consideration is very efficacious, and of great Force to Quiet and appease certain afflicted Souls, and zealous of the Glory of our Lord; when they see in the World certain Accidents so strange, and so exorbitant, as if God had not a Hand in them, and as if they were out of the Jurisdiction of his Providence, which (as we said) is strong, and by Means of it our Lord, as a most wise and skilful Pilot, holds the Stern, and conducts the Ship to the Haven, when he will, and how he will, how furious soever the Winds be, and rough the Sea: For as the Prophet Esay says, *Consilium meum stabit & omnis Voluntas mea fiet. My Counsel shall stand, and whatsoever I will, that shall be done.**

To return then to our Discourse, this divine Providence chose the Time and the Place in which the only-begotten Son of God, and of the Virgin Mary was to be born; and ordained that the Emperor of Rome, and all Creatures should serve the Birth of their King and Lord, and should testify that he that was born was God. For first as to the Time, he would be born after so many Ages and Thousands of Years which had passed since the Sin of our first Parents; that our Sickness might be the better known, and the Necessity understood, that Mankind had of a Remedy; and that it was not in the Power of Nature to give it them; and to the End they

DEC- they should desire and beg of God this hea-  
 BER venly Physician and Repairer of all our E-  
 25. vils; and that as *the desired of all Nations*,  
 he should be the better received and em-  
 braced. He chose also the Time of Peace,  
 as a peaceable King, and the Mediator be-  
 twixt God and Man; and to this Purpose he  
 ordained, that the Emperor *Octavian Au-*  
*gustus*, having overcome and subdued all his  
 Enemies, should enjoy great Peace and Quiet.  
 And because he came as a Master from Hea-  
 ven to teach us Austerity and Mortification  
 of the Flesh (as we have said) he chose to be  
 born in the Month of *December*, a sharp,  
 bleak, and cold Time, and very contrary to  
 the Tenderness of the Infant, and of the  
 Mother. For the same Cause, and to shew  
 himself to be the true Son of *David* (to  
 whom it had been promised that of his Line  
 should be born the *Messias*) he chose *Beth-*  
*lehem*, a little Village, near to *Jerusalem*;  
 that he might give us in all Things an Ex-  
 ample of Humility, and of Contempt of the  
 Vanity of the Sons of *Adam*, who so much  
 vaunt themselves to have been born in Places  
 of Note and of great Renown. And that the  
 Counsel of God in all Things should be ac-  
 complished, and that by the Novelty and  
 Strangeness of the Things that did happen,  
 the World might be struck with Admiration  
 and Astonishment, and be in great Expecta-  
 tion, and that all Creatures might serve the  
 Birth of their Creator. At that very Time,  
 or a little before he was born, there happen-  
 ed rare Prodigies, and wonderful Things,  
 which are to be seen in the Authors of Ec-  
 clestial and prophane Histories, and some  
 of them, that are authentical and true, we  
 recited in the Life we have written of CHRIST  
 our Redeemer; for others that are received  
 for such are not so. And because the most  
 sacred Virgin, and her Spouse St. *Joseph*  
 dwelt at *Nazareth*, (to the End that might  
 be accomplished which God had deter-  
 mined, and the Prophet *Micah* had pro-  
 phesied, *that the Messias and Captain of the*  
*People of Israel should be born in the little and*  
*abject Town of Bethlehem*) our Lord disposed  
 of Things in that Manner, that the Emperor  
*Octavian*, by Reason of the great Peace he  
 had in his Empire, commanded an Edict to  
 be published, by which he ordained, that all  
 his Subjects should be enrolled, every one in  
 the City where the Head of his Family was,  
 and whence they had their Origin and De-  
 scent. For by this Means the Emperor pre-  
 tended, either to know the Number of Peo-  
 ple which he had in all his Empire fit for  
 War, and the Forces he could raise, when  
 it should be necessary; or (which is more  
 probable) he would hereby increase his Re-  
 venues, laying some Tax, or new Tribute,  
 upon every Head of his Subjects. Upon this  
 Occasion, which sweetly served to that which

our Lord had determined, the most holy Vir-  
 gin departed from the City of *Nazareth* for  
*Bethlehem*, being great with Child, and near  
 her Time, with her Spouse St. *Joseph*; be-  
 cause she was descended of the House and  
 Family of King *David*, who was born in  
*Bethlehem*, where was the Root and Founda-  
 tion of all their Family; and not only the  
 Men were to appear, and to be registred, but  
 also the Women, as some grave Authors say;  
 and the holy Gospel seems to signifie as  
 much. From *Nazareth* to *Bethlehem* it was  
 four Days Journey, and the Way was rough,  
 the Season sharp and cold, the Travellers  
 poor and ill-provided, and the most sacred  
 Virgin very young, and of nine Months with  
 Child, and with so many and so great Incon-  
 veniencies, as may be imagined. But no Im-  
 pediment was sufficient to hinder her from  
 obeying the Command of the prophane Em-  
 peror. For having in her Womb that Lord  
 who came by his Obedience to save the World  
 which was lost through the Want of it, he  
 moved and incited her to do that before his  
 Birth, which he was to do his whole Life,  
 and by his Example was to teach us *to give*  
*to Cæsar that which is Cæsar's, and to God*  
*that which is God's*. Many believe, and not  
 without good Ground, that all that long Way,  
 the Virgin went it on Foot; for her Poverty  
 was great, and her being great with Child  
 did not hinder her, nor was the Child she  
 had in her sacred Womb, a Burden to her,  
 but an Ease; nor did he take from her, but  
 gave her Forces against whatsoever Difficul-  
 ties of the Way. The Truth is, the Evan-  
 gelist does not say that she went on Foot;  
 and that she rid upon an Ass (as commonly  
 they paint her) was not repugnant to her  
 Poverty; and some Authors are of this Opi-  
 nion.

The divine Travellers arrived at *Bethlehem*,  
 in great Want of worldly Refreshments, but  
 full of celestial Sweetness and Comfort, which  
 they brought along with them. They found  
 the Town, which was but little, full of Peo-  
 ple, who came from all Parts to be enrolled.  
 All the Inns were taken up, and how much  
 soever they sought, never a Lodging, nor a  
 House could they find; for seeing them to  
 be poor, every Body rejected them, no Body  
 receiving them, nor taking Pity of them;  
 and so they were forced to retire themselves  
 into a Stable, joyning to the Suburbs, and  
 near *Bethlehem*; which was built upon the  
 Side of a Hill, at one End whereof towards  
 the East there was a Cave, where commonly  
 poor Pilgrims and Shepherds sheltered them-  
 selves in Time of Necessity. Into this Palace  
 entered the Queen of Angels; this poor and  
 vile Place, and proper Receptracle of Beasts,  
 made Choice of to be born in, the Creator  
 of the Universe, and he who for his Immen-  
 sity cannot be comprehended in Heaven nor  
 Earth.

DEC. 25. Earth. Being here, the Evangelist says, that the Hour came, upon which depended the Salvation of the World, the Reparation of Heaven, the Victory over the Devil, the Triumph over Death and Sin. The happy and blessed Hour came, in which the Virgin was to bring forth her only begotten Son; whether it was that the Time of her Delivery was accomplished the same Night she came thither (as some contemplate) or that it was accomplished (as St. Luke seems to signify) whilst they were in that Cave or Stable, some Days after their coming thither. The most holy and most pure Virgin understood that the Hour approached, in which God would manifest to the World his Riches and Treasures; and inflamed with an amorous and most sweet Affection of seeing her most blessed Son, she put herself in a most high Contemplation of that ineffable Mystery. After having been a while absorpt, and transported into God, St. Bridget says in her Revelations, that the Virgin put off her Shoes, and took off the white Mantle which she wore, and the Veil off her Head, and that being in her Coat, and in her Hair, she took out the woollen and linen Swathing-Clouts, poor and homely, but proper and clean, which she had prepared to wrap the Infant in. Then falling upon her Knees, and turning herself towards the East, with Hands and Eyes lifted up to Heaven, filled with a divine Sweetness, she began to beseech our Lord that the Light of the World might come forth to Light, with these or other such like Words: *O eternal Father, who hast vouchsafed to give me for my Son thy only begotten Son, and to inclose in my Womb thy Treasure, and in this vile Shell of my Body, the inestimable Pearl of thy Figure and Substance: I most humbly beseech thee, that thou wouldest discover to the World this thy most perfect Image, to the End that by it they may know thee. Let the Creator of all Things come forth of his Creature, and the main Fountain out of a little Stream, and the Root out of its Branch, and the true Vine out of its Leaf, the Sun out of a Star, and the Spouse out of his nuptial Bed. Let the World see its Maker, the Angels their King and Head, crowned with the Diadem of our Humanity, the Sinner his Redeemer, the Just his Justifier, the Afflicted his Comforter, the Gentile his Illuminator, the Jew his Glorifier, and may I, thy humble Servant and Handmaid, see my only begotten Son.* The Midnight became more clear than the Mid-day, when all Things cease from Labour, and enjoy Silence and Rest: And the Virgin having ended her Prayer, the Heavens began to distil Honey and Sweetness, and she without Pain, without Pangs, without Corruption and Diminution of her virginal Purity, saw before her, her blessed Fruit come forth of her Womb, for the Good and Remedy of the World, more bright and resplendent than

DEC. 25. the Sun itself, trembling with Cold, and already beginning with his Tears to do the Office of Redeemer. It cannot be expressed with Words, nor can Man's Understanding comprehend the Joy that the most pure Virgin took at that Time, nor the Admiration and Amazement which was caused in her, to see him whom she knew to be true God, so abased and humbled; and prostrating herself before him with most profound Reverence, it is conceived that she said, *Bene Veneris Deus meus, Dominus meus, & Filius meus: Welcome my God, welcome my Lord, and my Son.* And so she adored him, and kissed his Feet as her God, and his Hands as her Lord, his Face as her Son; and embracing him, and laying him to her virginal Breasts, she wrapp'd him in those Swathing-Clouts she had prepared. The holy Infant smiled like a Child upon his Mother, recreated her with his Countenance, and turned his sweet and pleasant Eyes to look upon her. And as St. Cyprian says, *The Child sucking in the Mother's Arms, fed upon the Milk provided him by Heaven, and the Fountain of her sacred Breast poured into the Mouth of the Infant a most pure Liquor. The Son gave to the Mother, that which the Mother gave to the Son; he fill'd the Breast of his Mother, and she sustained her Son with the divine Milk which himself had provided.* But the tender Infant trembling for Cold, and whimpering, the Virgin laid him, swaddled as he was, in the Manger, to the End, that with some Straw or Hay that was there, and with the Breath of the Ox and Ass, he might be a little warmed, and the Force of the sharp Cold might be mitigated. O blessed Manger! O Stable more glorious than all the Palaces of Kings! where God seated his Chair of heavenly Philosophy, where the Word of God became dumb, speaks so much more clearly, by how much more silently he admonishes us. O Lord our God (says St. Cyprian) *how admirable is thy Name in all the Earth! Truly thou art a God that works Wonders. I wonder no more at the Figure of the World, nor at the Firmness of the Earth, compassed about by so moveable a Heaven, nor at the Succession of Days, nor at the Change of Seasons, in which some Things wither, and others grow green, some die, and others live. I wonder at nothing of all this: But I wonder to see God in the Womb of a Virgin; I wonder to see the Omnipotent in a Cradle; I wonder how the Word of God could be joined to Flesh; and how God, being a spiritual Substance, did receive a corporeal Cloathing; I wonder at such great Expences, and at so long a Process, and at so long Spaces of Time spent in this Work.* Thus St. Cyprian. O inexplicable Mystery, and hidden to the Eyes of Flesh; O Matter not to be said, but felt! Not to be declared by Words, but by Silence and Admiration! What more admirable than to see that Lord, whom the Stars

DECEMBER 25. Stars of the Morning do praise, who is seated above the Cherubins, who flies upon the Wings of the Winds, who holds the round Earth with three Fingers, whose Seat is Heaven, and whose Royal Cloth of State is the Earth, that he would come to such extreme Poverty, that when he was born (seeing he would be born in this World) his Mother should lay him in a Manger, because she had no fitter Place in that Stable, in which she brought him forth? What Person, how low soever, was ever brought to such extreme Poverty, that for want of a better Bed, she was forced to lay her Child in a Manger? Who ever joined in one, two Extremes so distant as are God, and a Manger? What is lower than a Manger, which is the Place of Beasts, and what is higher than God, who is seated above the Cherubins? How is it then that Man does not go out of himself, considering those two Extremes so distant, God in a Stable, God in a Manger, God weeping, and shaking for Cold, and wrapped in Swadling-Clouts. So *Lewis of Granada*. Where art thou then, O Heart of Man, when thou art not in thyself, or when thou art not with thy God? Dost thou perhaps doubt whether this be thy God whom thou seest here newly born, wrapp'd in swadling-Clouts, laid in a Manger, and trembling for Cold between two Beasts? Do not doubt, for this very Child whom thou seest new born of the Womb of his Mother, was born eternally of the Immortality of his Father. Of his Mother without a Father, and of his Father without a Mother; of his Father without Time, and of his Mother in the End of Times. Of his Father as the Beginning of Life, of his Mother as the End of Death. And he whom thou now seest mortal, and visible, and subject (by his own Will) to Frost and Cold, as he is the Son of *Mary*, understand that he is impassible, invisible, and the most high, and exempt from all Injuries of Seasons, as he is the Son of God. He is a Child, and appears to be a Child in this Form of a Servant; but he is great and immense in the Form of God; the very same that here takes the Teat, and is sustained with the Milk of a Virgin, is he who governs the Heavens, and the Course of the Sun and Stars, and sustains and conserves the whole Universe with his powerful Hand. And that we may better understand what is comprised in this Infant, and with what Eyes we ought to look upon him, and that he is true God, and the Saviour of the World, born for our Good, let us consider the Integrity of his Mother, for although she be a Mother, she is also a Virgin; she is a Mother, because she brought forth the Son whom she had conceived, and held nine Months in her Womb; and she is a Virgin, because this Son is God, and God being to be born, he was to be born of a Virgin. *There was no Need of Baths, nor Lavers* (says *St. Cyprian*)

DECEMBER 25. which are wont to be prepared for Women newly delivered, for the Mother received no Damage from her Saviour, who brought forth without Pain, as she had conceived without Delight. The Fruit being now ripe, and in its Season, fell from the Tree that bore it, and there was no Necessity of plucking off by Violence, which of its own Accord offered itself. No Tribute was paid in this Birth, nor did precedent Delight (which had not been) demand any Usury of Sorrow. And for the greater Certification of this Verity, the sacred Evangelist adds: *That there were in that Country certain Shepherds, who at that Time were watching, and kept the Watches of the Night over their Flock, and the Angel of our Lord came unto them, and the Brightness of God shin'd round about them, and they were afraid with a great Fear: And the Angel said unto them, Do not fear, for behold I bring unto you News of great Joy, which shall be to all People, that to Day is born unto you a Saviour, who is CHRIST our Lord, in the City of David, and this shall be a Sign unto you, that you shall find the Child wrapp'd in Swadling-Clouts, and laid in a Manger. And immediately there was with the Angel a Multitude of the heavenly Army, who praised God, and said, Glory be to God in the highest, and on Earth Peace to Men of good Will.* All these Words are taken out of the sacred Evangelist. To the End that Men might know God upon Earth newly born, and laid in a Manger, an Angel comes from Heaven to manifest him, and to declare to us who he is. Our Lord came to redeem the World, and to save lost Man, and as soon as he was born he began to do the Office of Saviour, discovering who he was, and taking Witnesses of the Majesty that was enclosed in that most profound Humility. He would not manifest himself to all, because all were not capable of so great a Good, and because he would not hinder his Cross and Passion: He chose for Witnesses certain poor and despicable Shepherds, who guarded their Flock there by, and watched near a Tower, which was called *Eder*, where *Jacob* had fed his Flock. For being the supreme Shepherd, and Prince of Shepherds, to whom should he manifest himself, but to those of his own Occupation? Being the Lamb of God, who ought to have Notice of him before the Shepherds? To whom ought the divine Mysteries first of all to be revealed, but to those who feed the Flock of God, and watch over it, to the End they may communicate them, and declare them to their Sheep? To whom was the Humility of CHRIST, and the Poverty of the Manger to be preach'd, but to the humble and poor, who by their Simplicity and plainness were disposed to receive the Light of Heaven, and to believe what they heard of the Angel, and to adore the Infant newly born? How would

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King Herod have believed the Angel, and have gone to seek and adore in a Hovel the new-born Child, seeing that for having only heard of him, he was troubled, and out of himself? How would the proud Scribes and Pharisees have acknowledged and adored him in that abject and vile Figure, seeing that being a Man, and working so many and so great Miracles, they rejected him, and nailed him to a Cross? The Angel then of our Lord (who, according to St. Cyprian, and St. Ambrose, and others, was the *Angel Gabriel*) appeared to the Shepherds in humane Shape, shining with admirable Splendor, to shew that he was sent by God, and that the little Infant whom he came to announce to them, was God, and more than a Man. The Shepherds seeing the Angel, feared above Measure, for their Weakness could not bear that Excellency and Majesty. But the Angel took away their Fear, and said to them: *Do not fear: Behold I announce unto you News of great Joy which shall be to all People, that to Day is born for you, and for your Good, a Saviour, who is CHRIST our Lord, in the City of David.* Do not fear, but rejoice, seeing you have so great Reasons of Joy and Gladness; a Saviour is born, and he is born for you, and for your Salvation, and being God, he has become Man, and of your very Nature, which he has elevated and exalted above ours. And that your Joy may be full, and complete, I let you know, that to Day, in this very Hour, is born *the CHRIST of our Lord, and the Messiah* so much desired; who, as he is God, is your and our Lord: And that they might find him and know him, he gave them for a Sign that they should *find the Infant wrapp'd in Swadling-Clouts, and laid in a Manger.* O secret and inestimable Mysteries of God! the Angel gives Swadling-Clouts, a Manger, and Poverty, for Signs of the Saviour of the World's being born, and of that most potent and most wise King, who was to spoil Hell, and to subdue the Devils, and to give Life and Salvation to the World. The Shepherds went in great Haste, and found Mary and Joseph, and the Child laid in a Manger; and seeing him, they knew that to be true which had been revealed to them concerning this Child. It is a Matter of great Admiration that the Shepherds should know that this Child wrapp'd in Swadling-Clouts, and laid in a Manger, was God, and Lord of Heaven and Earth, because all they saw might rather make them to believe, he was not God, but a poor little Child, forsaken and abandon'd amongst the Beasts. But having been advertised by the Angel, and amazed by the Splendor of Heaven, and by the Music, and Praises of the Angels, and above all, illuminated by the Light of Faith, and inflamed with Love by the Sight of the same Infant, they knew he was God,

and for such ador'd him, and preach'd him to others.

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What then ought we to learn in this most high School of the new-born Infant? How ought we to prepare ourselves to receive him in our Hearts? How ought we to imitate these so admirable Examples which we here see, and the Virtues which are every where resplendent in this sacred Nativity? Which is the last Part of the three we propounded above. The first Thing we ought to do, that he, who to Day was born in the Stall of *Bethlehem*, may be born in our Souls, is to rejoice, and to be glad with a spiritual Joy, that we have a God so good, so benign, and so loving, that being in himself eternal, and unchangeable, to Day clothed with our Flesh, he has made himself an Infant of a Day old, and subject to the Inclemency of the Air, and the Injuries of Time. Let us rejoice that a Saviour is born to us, and a true Saviour, who will deliver us not only from temporal Damages, but also from our Sins, and from the Enmity we have with God for them, and will pluck us out of the Claws of *Satan*, and open to us the Gate of Heaven. For if when a King, or Prince that is Heir, is born, there is such Feasting and Rejoicing in all the Kingdom to celebrate the Nativity of a Man, who is like the rest, and it is not known whether he shall not be the Ruin and Destruction of the same Kingdom, and the Cause (by his bad Government) of as great Lamentation, as his Birth was of Joy: What ought we to do at the Nativity of that sovereign King, who has written upon his Thigh, *King of Kings, and Lord of Lords*? What ought we to do, when that Prince is born, who will not burthen his Subjects, nor lay Taxes or Tributes upon them, but will take their Burthens upon himself, and in his own Body pay the Penalties which they deserve? What ought we to do, seeing him born, in whom are hidden all the Treasures of the Wisdom and Knowledge of God? He who is the Mirror without Spot, in which is represented to us all Truth, who is the Fountain of all Sweetness, and the Ark in which is shut up whatsoever God has that is precious? Who is the living Law, who gives Life to all Laws, and redresses them, and corrects all our Actions? Who is the Manna that contains in it all Savours, and the celestial Bread which only can satiate, and the Medicine which cures all the Maladies of our Souls? Who is the Flower of the Field, that with his Fragrancy and sweet Odour recreates the World, and draws all Hearts after him? Who is the Sun of Justice that dissipates all Darkness, and the admirable and immense Beauty that takes away all our Deformities, and finally, is our King, our Master, our Physician, our Pastor, Friend, Brother, Spouse, Father, and Lord; and all this is comprehended in the



DECEMBER 25. the Name of *Saviour*. And for all these Titles we ought to rejoyce; and because to Day he has given himself to us, now he is our own, and we may be as glad as of a Thing that is properly ours. For if the Angels came this Day from Heaven to keep a Feast on Earth, and to praise the new-born Infant, and to make him Musick, although our Lord did not take their Nature, what ought we to do, seeing our Nature so ennobled and exalted, that we are now the Allies of God? The second Thing is, to acknowledge what we owe to this Lord for this Benefit, and the Obligation we have by Reason of this Alliance with God; for if some great King should take to Wife a poor Maid, all her Kindred would be honoured by that Marriage, and would endeavour to deport themselves, not as before, but as the Kindred of the Queen; the same ought we to do, endeavouring to leave the old Fashions of our past Vileness and Baseness, and to live like those of the Blood Royal, after the King of Heaven has made himself Partaker of our Nature. And so says St. Leo Pope. *O Christian, know thy Dignity, and being now made Partaker of the divine Nature, do not return to the old Customs of thy past Baseness. Consider of what Head, and of what Body thou art a Member; and consider that the Price of thy Ransom is the Blood of CHRIST, who will judge thee with Truth, as he has redeemed thee with Mercy.* But we ought principally to cast our Eyes upon the Manger, and hearken attentively to the Lesson, which this divine Master teaches us from that celestial Chair, not speaking, but holding his Peace; he is an Infant, but withal the Word of the Father, whose Infancy speaks; and all the Things that intervene in this sacred Birth, cry out aloud, and preach to us Contempt, Humility, Poverty and Sufferings. The Stable, the Crib, the swadling Clouts, the Nakedness, the Want of Shelter, the Cold, and the Company of Beasts, what other Things are they, but so many Voices of the new-born Infant, and a heavenly Doctrine, which teaches us, that Poverty is not so great an Evil as we imagine, nor are the rich so happy, as the World believes them to be, and that Humility is the Ladder of Heaven, and Delights the Murderers of Virtue. *The Infancy of CHRIST (says St. Bernard) does not comfort Bablers; nor do his Tears comfort those who give themselves to much Laughter; his Rags do not comfort those that go gallantly attired; nor do the Crib and Stable comfort those who love the first Seats in the Synagogues; but those who with Patience, in Silence and Tears, expect the divine Consolation. Either CHRIST is deceived (says the same St. Bernard) or the World errs. CHRIST cannot be deceived, because he is the eternal Wisdom; and seeing he chose for himself Poverty, Humility,*

and Austerity, from his very Entrance into this Life, until his going out of it, always clothing himself with this Livery, and exhorting us both by Works and Words to clothe ourselves with it; it is clear that what he chose is the best, and that we, following the foolish Opinion of the World, do err. For how can he be happy who has the greatest Honour in the World? He who feeds upon the Wind, that he may put his Foot before his Equal? He who pretends Charges, and Government, and makes himself a Slave to many, that he may command and have Power? And oftentimes buys it with so many, and with such anxious Cares, and with his Goods, with his Life, and with his Soul? How can Riches give Content to a Man, seeing they are gotten with Labour, and kept with Fear, and lost with Grief? How can the Soul of Man, which was created for God alone, be satiated by a Thing so vile, and of so little Worth as Riches are, which are subject to so many Chances, Misfortunes and Hazards of being lost? In fine, how can those Things make a Man happy, which cannot make him virtuous, and which are not in him? Then what shall I say of the Pleasures and Delights of our Flesh, which do so take up, and carry us away after them? How foul, how short, how deceitful are they, and how unworthy of the Excellency of Man, who was born to labour, as the Bird to fly? Let this then be settled in our Breasts, and well fixed in our Hearts, that our Happiness consists in knowing, loving, and serving our Lord; and that although Honours and Riches are indifferent Goods, and which may be used either well or ill; yet that commonly they are Occasions of great Sins, and that a poor and humble Estate is more secure, and better prepared to find God in the Stable of *Bethlehem*. And to teach us this, our Lord would be laid in a Manger, and that his sacred Nativity should be revealed by an Angel to Shepherds, an humble and poor Kind of People, and that they should be the first that should seek, find, and adore him. And with all by this he would teach us, that the Office of a good Shepherd is to watch and to feed his Flock; and that spiritual Prelates, and temporal Princes, and all Governours of the Commonwealth, and Masters of Families, ought to watch, and to endeavour with great Care and Solitude to give wholesome Feeding to their Sheep, and to cure them of the Scab, and to defend them from their Wolves, that they may give a good Account of them to this Child born to Day, for he is the supreme Pastor, who has committed them to their Charge. And he who has not this Obligation, because he has no Charge of others, must be a Pastor to himself, and watch over himself, hear and obey the Voice of the An-

DECEMBER 25. gel, seek out our Lord, and adore and praise him; because he was born to save him, and for his Good.

But amongst other Things for which we ought to rejoyce in the Nativity of our Saviour, one is, for the Excellencies and Greatnesses of the most sacred Virgin; and to congratulate with her for her new and happy Son, whom with so many Privileges, and divine Prerogatives she gave to the World. For as she is the Gate of Heaven, by which this great Light was communicated to us; so by her we are to enter in, to see the same Light, and to be Partakers of the ineffable Joy she received in her bringing forth of her divine Son; which without Doubt was immense, ineffable, and incomprehensible. And to signify this to us, the Evangelist concludes his Narration of the Nativity of our Lord, with telling us that this Lady *conserved in her Heart the Mysteries and Wonders which she saw, conferring them together*, the more to praise and magnify our Lord. Who can worthily explicate the Joys and Exultations of that most holy Virgin, who was on all Sides surrounded with so great Wonders? And in a deep Sea of so great Mysteries, and overwhelmed with the Waves of so great and so signal Benefits? What did her pious and humble Soul feel, when she saw him in her Arms, whom by Reason of his immense Majesty Heaven and Earth cannot contain? When she saw him wrapped in swaddling Clothes, who clothes all Creatures; and him lying in a Manger, who is seated above the Cherubins and Seraphins? What did she feel, seeing whether the Bowels of our Lord's Mercy did reach, who for his vile Handmaid had so much humbled

and abased himself? When she considered the singular Grace she had found in the Eyes of God, seeing that amongst all the Women created, and to be created, she alone was chosen for his Mother, with what Humility did she acknowledge this Greatness? With what Eyes did she look upon him, who had so looked upon her? What Thanks did she give him, what Canticles did she sing to him? With what Love did she answer him? What Words did she say to him? What Lights, what Illustrations, what Heats, what Feelings, and Affections, what Tenderesses and Sweetnesses had this most pure Virgin, when she considered that she had conceived by the Power of the Holy Ghost, and kept in her Womb, nine Months, the Son of God, without Incumbrance or Trouble, and brought him forth without Pain, and being a Mother remained a Virgin? When she saw the Angels that came down from Heaven to adore him, and serve him, and to make him Musick; and to manifest him to the Shepherds; and when she saw the same Shepherds come to reverence, and to do Homage to their Saviour and Lord? Let us then congratulate with this Lady, and be glad of her Joy, and humbly beseech her, that seeing she has brought forth her most pretious Son for us, she would obtain for us Grace of her same Son, that we may not loose through our Fault, that which he has gained for us by his Merits; and that he may be so born in our Souls, that we may be Partakers of all the Gifts and Goods, which by this ineffable Mystery, and most humble Nativity he has brought us from Heaven.

### The Life of St. ANASTASIA, Martyr.

THE Church celebrates two *Anastasia's*, both *Romans*, both very noble, and Martyrs. The *Roman* Martyrology calls the first the *ancient Anastasia*, to distinguish her from the second, who was martyred afterwards. The first having made Choice of a Monastical and perfect Life (as *Metaphrastes* says) and having been instructed by the Virgin St. *Sophia*, in the Persecution of *Valerian*, by the Command of *Probus* Prefect, was apprehended, put into Chains, buffeted, tormented with Fire, and with Whips, and her Breasts being cut off, her Nails torn off, her Teeth broken, and her Feet and Hands cut off, she was beheaded, and ascended to her Spouse a Virgin and Martyr, adorned with as many precious Jewels, as were her Torments. The Day of her Martyrdom was upon the eight and

twentieth of *October*, in the Year of our Lord CCLXII.

The other *Anastasia* (whose Martyrdom the holy Church celebrates on this Day) was married to a Gentleman of prime Quality, and great Birth, called *Publius*, who was a fierce and cruel Man, and much given to the Adoration of his false Gods; and for this Cause hated St. *Anastasia*, because she was a Christian, and always employed herself in doing Good, and succouring the holy Confessors, who in the most bloody Persecution of *Dioclesian* and *Maximian* were kept in Prison, and put to Torments for the Faith of JESUS CHRIST. *Metaphrastes* says, that St. *Anastasia* conserved her Virginity, and that *Publius* her Husband did not come near her, but afflicted her beyond Measure, shut her up in a Chamber of his House, giving her

## The Life of St. ANASTASIA, Martyr.

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DEC-her a certain Stint of Meat, that she might  
BER soon end her Days, and treating her so un-  
25. mercifully, that the Saint was compelled  
to write two Letters to St. *Chryfogonus* Mar-  
tyr, who at that Time was also Prisoner in  
*Rome*, beseeching him that he would help  
her by his Prayers to our Lord; and St.  
*Chryfogonus* answered her by two other Let-  
ters, which we have put down in his Life;  
and comforted her, and animated her to the  
Crown of Martyrdom. But it happened  
that at the very Time that she was thus  
straitened and afflicted, the Emperor *Dioc-  
clesian* sent *Publius* her Husband, as an Am-  
bassador to the King of *Persia*; and he,  
when he departed from *Rome*, left her in  
the same Prison, with Intention to put her  
to Death, when he should return out of  
*Persia*. But by the Will of God he fell  
sick by the Way, and died, paying with a  
temporal and an eternal Death, his inju-  
rious and tyrannical Usage of St. *Anastasia*;  
and she became free, and to have the Com-  
mand of herself, and of her Means, which  
she wholly employed in the Service and  
Sustentation of the Poor, especially of the  
holy Confessors and Martyrs, as she had  
promised. It was a wonderful Thing to see  
the Zeal and Affection with which this blef-  
sed Widow, and Virgin, busied herself in vi-  
siting the Prisons, that were full of holy  
Martyrs, and how she comforted and re-  
freshed them, and cleansed their Wounds,  
and alleviated their Pains, and interred their  
dead Bodies, and in all Things conversed  
with them as their Servant or Slave. But  
whilst she was attending to these holy Works,  
our Lord, who had freed her from her  
Husband, would give her the Reward of  
them; and would not that she, who with  
so great Charity and Humility served the  
Martyrs, should want the Crown of Martyr-  
dom. She was apprehended by a certain  
Prefect, and cast into a hard and horrid Pri-  
son; where St. *Theodota* (who had there ac-  
complished her Martyrdom, and reigned in  
Heaven with CHRIST) sustained her two  
Months with Food brought from Heaven.

At the End of which Time the blessed St. *Anastasia* was put into a Ship with two hun-  
dred Men, and seventy Women (*Ufuard* and  
*Ado* say seven Hundred) all Christians, to  
be drowned in the Sea. But the Ship, gui-  
ded by the Providence of our Lord, arrived  
in the Island *Palmaria*, where St. *Anastasia*  
was tied to certain Stakes, and lifted up a  
little from the Earth; then they put Fire  
underneath her, and so her Body was burn-  
ed, and her blessed Soul purified, which was  
more on Fire, and resplendent with the  
Flames of divine Love, than her Body was  
with the Flames of that other material Fire,  
with which it was burnt and consumed.  
All the other Saints that came with her,  
died for our Lord by diverse Kinds of Tor-  
ments and Deaths; amongst which there  
was one called *Eutychian*, a very simple  
Man, and without any Malice. He was very  
rich, they took away all his Goods from him,  
but he gave no Sign of being any Thing  
troubled at it, for he had his Heart fixed  
where his Treasure was, and to all Questions  
they asked him, he answered nothing but  
this: *They shall not take away CHRIST from  
me, although they take away my Head.* A cer-  
tain Matron, called *Apollonia*, took the Body  
of St. *Anastasia* half burnt, and kissing it  
many Times with great Tenderness, and a-  
nointing it with precious Ointments, wrap-  
ped it in most pure Linnen, and buried it in  
a Garden of her own House, where a little  
after was built a Church, and it was called  
by her Name. The Martyrdom of St. *Ana-  
stasia* was upon the five and twentieth of  
*December*, in the Reign of *Dioclesian* and  
*Maximian*, in the Year of CHRIST CCCIII.  
This Saint was very famous in *Rome*, where  
at this Day she has a Church, which is the  
Title of a Cardinal. Of her do make Men-  
tion the Martyrologies, the *Roman*, those of  
*Bede*, *Ufuard*, and *Ado*; and *Metaphrastes*,  
in the Acts of the other *Anastasia* yet more  
ancient, which are received by *Lipoman*,  
in his fifth Tome, and by *Surius* in his sixth  
of the Lives of Saints.



## The Life of St. STEPHEN, the first Martyr.

DEC-Yesterday (says the glorious St. *Augu-  
BER gustine*) we celebrated the Nativity of  
26. the King of Martyrs into the World, and to  
Day we celebrate the Day, on which the first,  
and Captain of Martyrs, went out of the  
World; for it was convenient that to give Life  
to Mortals, he who was immortal should first  
clothe himself with Flesh, and that afterwards  
mortal Man, for the Love of the immortal God,  
should contemn Death; and for this Cause the

Lord was born that he might die for his Ser-  
vant, that the Servant might not be afraid to  
die for his Lord. CHRIST was born in Earth,  
that Stephen might be born in Heaven. Thus  
St. *Augustine*, or as others say, St. *Fulgentius*.  
The holy Evangelist St. *Luke*, in his Book of  
the Acts of the Apostles, has written the Hi-  
story of the Martyrdom of St. *Stephen* in  
this Manner. The Chief of the Priests, and  
many of the Sect of the *Sadducees*, having  
out

DECEMBER 26. out of a Zeal for their Law, and by the Instigation of the Devil, endeavoured to hinder the Apostles from preaching the Name of JESUS CHRIST to the People, and whipped them, and threatened them; and the same Apostles having received great Joy, to see themselves ill handled for their Lord: St. Luke says, that *the Church of CHRIST encreased and flourished every Day more and more, and the Number of the Christians* (who at that Time were called *Disciples*) *were multiplied.* For the Works of God are like a Flame, which increaseth by the Winds of Persecutions, and like Gold, which by the Fire, and by melting is refined. The Multitude of those that believed in CHRIST increased, not only in Number, but also in Sanctity and Perfection, in such Sort, that the Faithful sold their Possessions, and brought the Price of them, and cast it at the Feet of the Apostles as a base and contemptible Thing, giving to understand, that they were those who received the Favour, in that the Apostles would please to accept of it, and make use of it, for the Profit of the Poor and Needy. No Body had any Thing proper, and every Body had the Things of all, for to every one was given what he stood in Need of, without Acception of Persons. Great Care was taken to provide especially for the Widows, as standing most in Need of Comfort and Relief. And the Number of the Faithful being now much increased, and those that had the Charge of distributing the Alms, distributing them not with that Equality; the *Hebrews* that were born in *Greece* began to complain and to murmur, because Regard was not had to them in providing for their Widows, as for the Widows of those *Hebrews* that were Natives of *Judea*; it seeming to them they had Wrong done them, and that they were not treated equally with the rest. For amongst a great Multitude, although they be holy, it is no Wonder there should be some Imperfections, Murmurings and Complaints. When the Apostles understood what had passed, and the Ground there was for it, they called together the Multitude of the Faithful, and told them, *it was not fitting that they should leave off their giving of Food to Souls by their Preaching, to provide Food for Bodies, and to attend to Things of less Importance.* They should therefore choose seven Men (not very young, nor very old, who would either want Knowledge or Forces to do that Ministry) and Persons that were known, and approved, and full of the Holy Ghost and Wisdom, who should employ themselves in that pious Office; and they discharged of it, might with more Liberty attend to Prayer, and to the Preaching of the Word of God. (for a Preacher that he may inflame his Auditors with his Words ought first to be enlightened and inflamed by God

in Prayer, and to gather in it that which he is to dispense to others.) The Multitude liked well of the Proposition of the holy Apostles, and chose seven Men of good Repute, and offered them to them; and the Apostles laid their Hands upon them, and ordained them Deacons, that besides their taking Care to distribute the Alms, and to provide for the Faithful what they had Need of, they might employ themselves also in the Preaching of the Gospel, and in the other Things which are annexed to that Order. The principal and most eminent of them was St. *Stephen, a Man* (as the sacred Text says) *full of Faith, and of the Holy Ghost.* Who began immediately to exercise his Office, with so great Vigilancy and Charity, that the Maintenance of the Poor was very well in his Hands; for he neither permitted it to be lost through Carelessness, nor distributed it by Affection, nor was moved to Anger by the Words and Complaints of those that received it; and treating necessarily with Women and Widows, to whom he gave their Sustenance, he was so wary and so modest, that he was to all a Pattern of Chastity and Purity. Besides this he employed himself in Preaching; and God wrought so many Miracles by him, and there shone in his Life so rare a Grace, and heavenly Fortitude, that he caused Admiration to all. In such Sort, that St. *Clement* Pope, Disciple to St. *Peter*, speaking in the Person of the Apostles, that ordained the seven Deacons, says, that *in the Love of God St. Stephen was not inferior to the very Apostles.* There were in *Jerusalem* certain Synagogues or Schools, in Manner of Colleges, to which came out of diverse Provinces young Students, *Hebrews* by Nation, to the End that in that City, which was the Head of all their People, and where the Temple of God was, and the Observance of their Religion flourished, they might learn the Law of *Moses*, and the Ceremonies and Traditions, with which God would be served. For this was the Learning which they pretended; as now those that desire to study diverse Arts and Sciences, go to the Universities. Out of five of these Colleges or Synagogues (to wit, of the *Libertins*, of the *Cyrenians*, of the *Alexandrians*, and of the *Students out of Cilicia and Asia*) there came to dispute with St. *Stephen*, because they saw him so well learned, and so servorous; and who by the Grace and Force of his Preaching, accompanied with so many Prodigies and Miracles, made a great Stir amongst the People, and converted many to the Faith of JESUS CHRIST, whom they held for their Enemy, and a Destroyer of their Law. They disputed often with the holy *Levite*, and were ever worsted; without knowing what to answer to the Arguments he brought them, nor to the Wisdom

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the Hand of Moses, whom God had made Prince, and Deliverer of his People, and had sent him into Egypt to deliver them, as he did deliver them, working so many Wonders and Prodigies. Finally, after he had shewed himself most skillful in the holy Scriptures, and magnified Moses as a Minister of God, and a most excellent Prophet, who had foretold, *that God would send another Prophet of his Lineage and Blood* (who was the Messias) *whom they ought to hear and obey,* and had answered to the Things which they falsely objected against him; inflamed with Zeal, he sharply reprehended them, as ungrateful and rebellious against God, and Men of a hard Neck, and Imitators of their Ancestors, who had persecuted, and cruelly killed the Prophets, whom God had sent to them; and they, worse than their Fathers, had laid Hands on, and crucified the holy and just One, of whom the same Prophets had prophesied, and foretold the People that he should come. Those that were present hearing this, it is not to be believed what a Detestation and Hatred they conceived against the holy Deacon. They were vexed at Heart, and gnashed their Teeth against him, desiring to lay Hands on him, and to make an End of him. St. Stephen lifted up his Eyes to Heaven, and saw an immense corporeal Clarity, which represented the Glory of God, and JESUS CHRIST standing at the right Hand of God, as one that was ready to favour him, and aid him in that hard Encounter. He had this Vision, to the End that having said a little before that the Jews had killed JESUS CHRIST, he might preach that he was alive, and not only revived, but also glorious in Heaven, and sitting at the right Hand of the Father. And also to the End that by that Vision he might be animated to die for that Lord who died for him; and that he might understand that Heaven was open to him, and that Jesus was very ready, and prepared to help him, and that there is no Tribulation nor Evil so great, which by the Help and Virtue of our Lord may not be overcome. So great was the Joy and Encouragement the holy Levite received by that Vision, that he could not contain himself, but burst forth, and said, *Behold I see the Heavens open, and the Son of Man at the right Hand of God.* That perfidious People, who desired to have an Occasion to revenge themselves of the valiant Soldier of our Lord, lifted up their Voice, and made an Outcry, saying, *May the Blasphemer die, may he die;* for they held it for a Blasphemy to say, that he was in Heaven, at the right Hand of God, whom they had condemned for a Malefactor. Wherefore they stopped their Ears, and rushed in upon him, and laid Hands on him, and drew him out of the City to stone him as a Blasphemer,

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for so the Law commanded. And that they might do it the better, and be less encumbered, they cast off their upper Garments, and gave them to *Saul* to keep, who was Cousin German to St. *Stephen*, (as *Oecumenius* says) and a fervorous young Man, whose Blood was hot by his Age, and by his Zeal of the Law, which he thought was destroyed by the preaching of St. *Stephen*; and for this Regard he desired he should die, postponing the Love of Blood and Kindred to his Study and Zeal of Religion. And for this Cause he kept the Garments of those that stoned the Saint, that he might stone him by the Hands of them all, as St. *Augustine* says in these Words: *Saul so helped those that stoned him, that he was not content to stone him with his own Hands; but that he might stone Stephen by the Hands of them all, he kept the Garments of them all; and was more cruel by helping them all, than if he had stoned him with his own Hands.* In great Haste they gathered Stones, and began with great Fury to cast them at St. *Stephen*, who invoked our Lord, and said to him, My Lord JESUS CHRIST receive my Spirit. The Jews being hard and obdurate, and having Hearts of Stone, they cast Stones; and the holy *Levite* being gentle and loving, and having a Heart of Flesh, it distilled Sweetness and Goodness. They ran to the Stones, and *Stephen* to Prayer. They cast hard Stones at him; and he like a Flint, and a harder and stronger Stone, struck by their Stones, cast forth Sparks, not of Anger but of Love, to mollify and set on Fire their Hearts more hard than the very Stones they threw. But after St. *Stephen* had recommended his own Soul to our Lord, falling upon his Knees on the Ground, he cried out with a loud Voice, and said: Lord pardon them this Sin, and do not punish them for it: For himself he prayed standing, and for his Enemies upon his Knees. For those that stoned him, he raised his Voice, that God would pardon them, which he is not said to have raised to intreat for himself; for he saw their great Danger and Obstinacy, and being all on Fire with Charity, he had not so great a Solitude about himself, as he had about the Perdition and eternal Damnation of his Brethren. Imitating herein the Lord of all Things created, who upon the Cross besought his eternal Father to pardon those who crucified him; judging that he did but little in following the Steps of his Master, seeing there was so great a Difference between his Life and the Life of CHRIST. And it is to be believed, that our Lord heard that Prayer which came out of a Breast so inflamed with his Love, and so desirous to imitate him; and that many of those that were there, and stoned him, were converted, and illuminated with the Light of Heaven, received the Faith of CHRIST, and died for it: Since we see

that *Saul* (who was he that incited them, and kept the Clothes of those that stoned him) by the Prayer of St. *Stephen*, of a Wolf was made a Lamb, and of a Persecutor of CHRIST, became an Apostle of CHRIST, and was persecuted, and died for his Love. In such Sort, that the Conversion of Paul was an Effect of the Prayer of *Stephen*, as St. *Ambrose* writes. And St. *Augustine* says plainly, that if *Stephen* had not prayed, the Church had not had Paul; and that therefore Paul was raised, because *Stephen* bowing himself to the Ground, prayed for him, and was heard. And it is no Wonder that our Lord should hear him, whom himself had filled with Faith, Grace and Fortitude, and had adorned with so many Gifts of the Holy Ghost, and had made so like to himself in his Death. For JESUS CHRIST was accused of Blasphemy, and condemned because he said, *I am CHRIST the Son of God; and you shall see the Son of Man sitting at the right Hand of the Virtue of God; and St. Stephen* was stoned, for having said that he saw the Heavens open, and *JESUS* standing at the right Hand of the Virtue of God. To accuse CHRIST, they sought out false Witnesses, and they did the same to condemn *Stephen*. They drew both the one and the other out of the City. Our Lord praying in the Garden was comforted by an Angel, and St. *Stephen* by our Lord himself, when he saw him at the Side of his Father to assist him. Our Lord and his Servant prayed for their Enemies, and recommended their Souls to God, that he would receive them. And so St. *Luke* concludes the History of the Martyrdom of St. *Stephen* with these Words: *Et cum hæc dixisset, obdormivit in Domino.* When he had said these Words, and had ended the Prayer which he made for those that stoned him, he rested in our Lord. He slept in our Lord, because he died for our Lord, offering himself up in Sacrifice for his Faith, and for the Love of his Brethren. He slept in our Lord, because his Death was a sweet Sleep to him, and of great Price for us, and of great Profit to the whole Church, for having been watered with the Blood of this blessed and most valiant Martyr, who after the Ascension of our Lord, was the first that for his Love with invincible Constancy shed his Blood, and for this Regard St. *Stephen* is called *Protomartyr*, and the Captain of the Martyrs; because he was the first (as we have said) that gave his Life for CHRIST, and in him were dedicated and offered up to our Lord the first Fruits of the Martyrs, and he by his Example opened the Way to the rest. The most holy *Levite* and most valiant *Protomartyr Stephen* being dead, St. *Luke* says, that certain Men who feared God, took his Body, and buried it with great Lamentation; that is to say, with great Solemnity; as St. *Jerome* interprets it. The Place and Manner

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write, that St. Stephen was stoned seven Years after he was ordained Deacon by the Apostles; but this has no Ground nor Probability. The Memory of St. Stephen was so revered by the Faithful from the very Beginning of the Church, that St. Clement Pope writes, that the Apostles St. Peter, and St. Paul commanded the Day of his Feast should be kept. And St. Ignatius says, that St. Stephen was Minister to St. James the Less, the first Bishop of Jerusalem. St. Fulgentius affirms, that to obtain the Crown of Martyrdom, conformable to his Name (for Stephen, in Greek, is as much as to say a Crown) the holy Levite armed himself with Charity, for which he could not be overcome by the Jews, when they disputed with him, and prayed for them when they stoned him. Charity made him reprehend them, that they might amend themselves; for he was more grieved for their Sins, than for his own Wounds, and lamented more the Death of their Souls, than the Death of his own Body. But in the Martyrdom of St. Stephen did not only shine Charity towards his Enemies, but also Faith, Wisdom, Fortitude, Liberty and Zeal of the Glory of our Lord, the Patience and Constancy with which he died, and other such like most excellent Virtues, which we ought to endeavour to imitate. All the holy Fathers praise, magnify, and exalt above Measure this most glorious Martyr; as is to be seen in the Homilies written of him by St. Augustine, St. Gregory Nyssen, St. Fulgentius, St. Peter Chrysologus, St. Bernard, Eusebius Emisenus, Nicetas, and many others. The Miracles which our Lord wrought by Means of the Relicks of St. Stephen, when he revealed his Body, were innumerable. St. Augustine recounts some of them as an Eye-Witness, and we have treated of them upon the Day of the Invention of his Body, and therefore will not repeat them here.



## The Life of St. JOHN Apostle, and Evangelist.

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in the Book of the Acts of the Apostles, and St. Paul in his Epistles; and out of what St. John himself in his Gospel, in his Epistles, and in the Apocalypse, writes of himself; and out of what the holy Doctors, and the Authors of the Ecclesiastical History say of this incomparable Man, and Disciple so beloved and favoured by the Son of God.

The first Thing that St. Matthew in his Gospel tells us of St. John, is, that he and St. James his Brother were Fishermen; as was

DECEM- was also Zebedee their Father. St. Jerome  
 BER says they were Noble, and that for his No-  
 27. bility St. John was known to *Caiphas* the High Priest; and for this Regard could enter, and make St. Peter enter into his House, at the Time of our Lord's Passion. St. John then being with *James* his Brother, and with his Father *Zebedee*, in a Ship preparing and mending their Nets to fish, our Lord called the two Brothers, and commanded them to follow him, and they were so obedient to that powerful Voice of God, that immediately they left their Ship, their Office and Employment of Fishing; and that which is more, their House, Father and Mother; and began to follow him, and to be his Disciples, giving us an Example of the Promptitude and Readiness with which we are to obey the Lord of all Things created, when he calls us, and proposes to us any Thing of his Service; as did St. John, who because he was young, and in the Flower of his Youth, is more to be esteemed for what he did. Some Doctors, as *Bede* and *Rupert*, say, that St. John was the Bridegroom of the Marriage of *Cana* in *Galilee*, to which was invited the Virgin our Lady, and her blessed Son, with his Disciples; and that our Lord chose him, and called him to the Apostleship, honouring on the one Side Marriage with his Presence, and manifesting on the other Side, that Virginity ought to be preferred before Matrimony. And many modern Authors follow this; and would even make St. Jerome and St. Augustine to be of this Opinion, although these Saints clearly do not say it. But it is probable (in my poor Judgment) that St. John was not the Bridegroom in that Marriage; to which he came not as the Bridegroom, but as one that was already a Disciple of CHRIST, accompanying his Master. Besides that St. John was not Native of *Cana*, but of *Bethsaida* (as we have said) and our Lord having come to honour Marriages, and to sanctify them with his Presence, and to stop the Mouths of the Hereticks which afterwards were to rise up, and to condemn them as unlawful; it does not seem a likely Thing that he would dissolve the nuptial Tye, calling the Bridegroom, and separating him from his Bride, and so give Occasion by this Fact to the Hereticks to dispraise Matrimony. St. Mark adds, that after CHRIST our Saviour had called St. John, and his Brother, he gave them the Name of *Boanerges*; which (as the same Evangelist interprets it) is to say, *Sons of Thunder*, which according to the Hebrew Phrase, is as much as *Flashes of Lightning*. And it is worthy of Consideration, that amongst all the Apostles our Lord changed the Name of none of them, but of St. Peter, and of these two Brothers: Of St. Peter, calling him *Cephas*, a Stone or Rock, and

of St. John and St. James, calling them *Sons of Thunder*. The Cause of his giving that Name to St. Peter is clear, because he was to be the Head of the Church, and the secondary fundamental Stone, upon which after CHRIST it was to be founded. But the Reason of his calling these two Apostles, and blessed Brethren, *Sons of Thunder*, was because, after St. Peter, they were to be his most familiar and greatest Favourites, and most regaled as they were; seeing our Lord carried these three Apostles, *Peter*, *John*, and *James*, along with him to his most secret and intimate Affairs, leaving the rest; as when he was transfigured in the Mountain of *Thabor*, and when he raised to Life the Daughter of the Prince of the Synagogue *Jairus*; and when in the Garden he made his Prayer to his eternal Father, beseeching him that the bitter Cup of his Passion might pass from him. He also called them *Sons of Thunder*, because they were to be the principal Captains and Conquerors of the World, amongst those whom he sent to subjugate it, and to reduce it to his Obedience; and that St. John especially, like a sounding and dreadful Thunder, was to declare to us the eternal Generation of JESUS CHRIST, and intone those Words, which astonished the World, IN PRINCIPIO ERAT VERBUM, as we shall see afterwards. These holy Apostles made it well appear, that they were *Flashes of Lightning*, and *Sons of Thunder*, in what St. Luke writes they pretended to do. For our Saviour being to pass through the City of *Samaria*, in his Way to *Jerusalem*, he sent some before to prepare what they were to eat. When the *Samaritans* saw them, and knew by their Habit that they were *Jews*, and of a different Religion from theirs, they would not receive our Lord. The two Brothers did so resent that Discourtesy and Incivility they had used towards their Master, that inflamed with Zeal, they desired to take Vengeance of the *Samaritans*, and said to our Lord, *that if he pleased, they would command Fire to come down from Heaven, to consume them*, in Punishment of so grievous a Crime. But our Saviour answered them, *that their Spirit was not of the New Testament, but of the Old; of Elias, and not of his Disciples; for he was come to give Life to Mens Souls, and not Death to their Bodies; and that his Evangelical Law was to be planted with Sweetness, Benignity, and Gentleness*. Another Time St. John seeing one cast out Devils in the Name of CHRIST, who did not follow CHRIST, nor was of the Number of his Disciples; he prohibited him, and told him that *seeing he was not of their Company, he ought not to make Use of the Name of our Lord against the Devils*. But our Lord himself, when St. John recounted to him what he

DECEMBER 27. he had done, advertised him, *that he should hold him for his Friend who was not his Enemy, and that he was for him who was not against him, and that he should not hinder another in what he did.* So great were the Favours JESUS CHRIST did to St. John and St. James, that Mary Salome their Mother, confiding in them, and in the Alliance they had to him, took the Boldness to beseech him, that he would make those two the chief Persons of his Kingdom; and that *one of them might sit at his right Hand, and the other at his left.* Whether it was because the Sons themselves had besought their Mother to do so, thinking that as a Woman she would more easily obtain it, and that they should remain without Confusion, and without the Complaints of the other Apostles against them (as some Saints interpret it) or whether it was because the Mother herself, of her own Accord, as Mother, was careful and solicitous for the Good of her Sons, and endeavoured to procure it, without their having any Part in what she did; as other Doctors say. But our Lord turned himself to the Sons, to whose Good the Petition of the Mother was directed, and told them, *that they knew not what they asked him.* For if they thought his Kingdom was temporal, and of the Earth, and asked the chief and most eminent Places in it, they were deceived; for that his Kingdom was spiritual, and of Heaven. If they believed it to be what it was, and would be preferred in it, because they were his Kinsmen, they were out of the Way; because they would have the Crown before the Battle, and have that by Favour, which is not given but for Deserts. And for this Reason he asked them, *if they were ready to drink the Chalice of the Passion which he was to drink?* And they very courageously answered him, *yes.* But our Lord stopped their Mouths by telling them, *they should indeed drink his Chalice, but that the first Seats of his Kingdom were not to be given but to those who conformably to the Disposition of his Eternal Father should have deserved them.* The Evangelist says moreover, that when our Lord was to celebrate the last Pasch, in which he was fully to discover the Love he had to those that were his, and to institute the ineffable Sacrament of his most sacred Body and Blood, he sent Peter and John to prepare what was necessary to celebrate that Pasch, which for this Regard was much different and much more excellent than the rest. And our Lord's joyning Peter and John together was a Sign, that for so great a Thing he chose his two most beloved and most familiar Apostles.

But a greater Demonstration of the Familiarity of St. John, and of the singular Love which our Lord bore him, was what

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DECEMBER 27. he did to him in that sacred Supper; for of all the Apostles he that was nearest to CHRIST was John. And having said, *that one of the twelve that were at Table with him, would sell him, and be a Traitor, without signifying who it was;* St. Peter desiring to know him, to tear him in Pieces (as St. Chrysostome says) and to eat him up, dared not to ask our Lord who it was; but by Signs he intreated St. John, that he as more familiar and more favoured would ask it him; and he did so, and our Lord answered him, *that it was he to whom he should give a Morsel of Bread dipped in the Dish;* and immediately he gave the Morsel to Judas; and St. John understood that he was the Traytor. Whence is manifest the Familiarity and Privacy, which this glorious Apostle and Evangelist above all the rest had with CHRIST; seeing the Prince and Head of all the Apostles took him for Mediator, to know by him what by himself he dared not to ask our Lord. But all this does not so much declare to us his Familiarity and Favour, as what St. John himself says of himself, that in that mysterious Supper *he leaned upon the Breast of our Lord.* He laid himself down upon the Arms and Breast of CHRIST as his dearest Child and most regaled by his Father. And hearing of our Lord that one of the Apostles was to sell him, and that the sad Hour was approaching, in which his Life was to die, he became very sad and sorrowful, and shut his corporal Eyes to all visible Things, and opened the Eyes of his Soul to the invisible. All his exterior Senses remained as it were asleep and dead, that his interior Powers might be more wakened and quickened, and might see in that divine Breast the ineffable Mystery of the Generation of the Word; and all the other secret and most profound Sacraments, which afterwards the holy Apostle was to manifest to us; and to enlighten the whole Church with that Light which there had been communicated to him; and to water it, and to make it fertile with the Waters he had drunk in that Fountain of Life. A most great Favour, a sovereign Benefit, an incomparable Grace it was, which our Lord did St. John in this Supper; but much greater was that he did him when he was upon the Cross. For all the rest of the Apostles having abandoned their Master, and Peter, who was the Head of them all, having denied him three Times, St. John alone accompanied him, and together with the most sacred Virgin assisted at his Passion on Mount Calvary, transpierced with incredible Grief, to see his Lord and Master fastened to a Cross with such cruel Pain and Torment; and his most holy Mother, rather dead than alive, to see him die, to whom she had given her Flesh, and who had given her his Spirit. The blessed Jesus then being in that

DECEMBER 27. that Conflict and Agony, and seeing his Mother and his Disciple, compassionating the one, and desiring to regale the other, and give us an Example of the Obedience, Respect, and Reverence which we owe to our Parents, he said those so amorous and sensible Words: *Woman behold thy Son.* And then turning himself to St. John: *Behold thy Mother.* By which Words he transfixed with the Sword of Grief the Bowels of his Mother, who lost such a Son, and exchanged him for John; and he honoured, exalted, and enriched John, giving him for Mother his own proper Mother, and making him, of a Disciple, his Brother. O singular Grace! O inestimable Gift! O Gift of Gifts! By which, in a singular Manner, CHRIST made John his Brother both by Father and Mother, and parted the Inheritance with him as with his younger Brother. For JESUS CHRIST alone is the only and natural Son of the Father, and his invisible Image, *the Splendor of the Glory, and Figure of the Substance of God*, the consubstantial, most perfect, infinite, coeternal, and in all Things equal to him that begot him; of whom the Prophet says: *The Lord said unto me thou art my Son, and to Day have I begotten thee*; that is to say, *eternally*. And all those that are united to CHRIST by a lively Faith, firm Hope, and ardent Charity, are his Brethren, and Members of his Body, which is the Church, whose Head he is: And so he calls them. For as the Apostle St. Paul says, *He did not disdain to call us Brethren*; and being Brethren of CHRIST, they are adoptive Sons of the eternal Father; seeing that, as the same St. Paul says, *The holy Spirit gives Testimony unto us that we are the Sons of God, and if Sons, we are also Heirs of God, and Coheirs with CHRIST.* But although all these are Sons of the eternal Father, and for this Regard Brethren of CHRIST, our glorious Apostle and Evangelist St. John, is his more dear and more beloved Brother, (as was Benjamin to Joseph, above all his Brethren) for that he is Son of the same Father, and of the same Mother. And be it, that all the Faithful who are in Grace, are the adoptive Children of this Lady; for although she had only one Son, only begotten, and born of her Womb, by him she deserved to be the Mother of all the Living, and to have as many adoptive Sons as CHRIST has Brothers: Yet of all those Sons, John is the first begotten, is the Pattern and Model of the rest, because to him alone was given this so special Privilege, and CHRIST gave his Mother to him for Mother, and John to his Mother for her Son; and he took her for such, and served and assisted her more perfectly, than if she had been his own natural Mother. O happy Lot! O precious Gift! O inestimable Treasure! *Ecce Mater tua: John* behold here thy Mother. Take Mary, not for Lady, not for

Queen, not for Mistress, not for Advocatress, (as hitherto thou hast held her, and the whole Church holds her) but also for Mother. Take the Mother of God for thy Mother. Take the Queen of Heaven, the Empress of the World, the Governess of all the Creation, for Mother. Take the beloved Daughter of the eternal Father, the Spouse of the Holy Ghost, the Temple of the most holy Trinity, for Mother. Take for Mother her, that Sanctuary and Bed-Chamber, in which God espoused to himself humane Nature; in whose Respect the Cherubims and Seraphims do bow themselves, and whose Beauty the Stars admire, and at whose Greatness all the Creatures do humble themselves. This Lady I give thee for Mother. If thou hast shewed me the Love which thou bearest me by being here with me, in so hard a Time, and so great Affliction, I give thee for Reward of this Love, my Mother, *Ecce Mater tua*: She is thy Mother, and she is sufficient for thee. Thou hast received a good Recompence for all the Services thou hast done me, and for all the Love thou hast shewed me. Thou hast left for me thy Parents, I give thee in Requital my Mother. Thou hast left a poor Bark for me, I give thee this so great a Ship, in which all are to pass, all those who sail through the tempestuous Gulf of the World, if they desire to arrive at the Haven of Salvation.

St. John was so enriched with this Treasure, and so honoured with such a Mother, that from that very Hour he took her to his own, to serve her, and to keep her Company, and to obey her with a singular Care, as who knew well the Jewel that was given him, and the Love with which our Lord had given it him, and the Obligation he contracted to correspond to it. And so he remained in Company of the most sacred Virgin at the Foot of the Cross, until our Lord having expired, *a Soldier opened his sacred Side with a Lance, and there came out of it Blood and Water*, in a miraculous Manner. St. John was so attentive to this Mystery, that he saw the Blood, and the Water, and distinguish'd them, and gives Testimony hereof, and says, *that his Testimony is true.* For out of that sacred Side of the new Adam the Church was formed, as Eve was of the old Adam; and out of that Fountain of Life did flow the Sacraments of the Church. That Water does signify to us Baptism, which is the Beginning, and the Blood, the Sacrament of the Body and the Blood of our Lord, which is the End and Perfection of all the Sacraments. It is also to be believ'd that St. John was present at the taking down of the Body of our Saviour from the Cross, and that he helped to put it into the Arms of his most blessed Mother, and afterwards to lay it in the Sepulchre, watering it with abundance of Tears, and kissing it with extra-



DECEMBER 27. extraordinary Devotion and Tenderness, and leaving his Heart with it; for his Soul was more where it loved, than in the Body where it lived. After this, *Mary Magdalen* came upon Sunday Morning to the Sepulchre, where our Saviour had been buried, and finding him not, she went in great Haste to tell *St. Peter* and *St. John*, as his most beloved Disciples, and those who loved our Lord most. They forthwith ran to the Sepulchre, and *St. John* being the younger, and the more nimble, he came to the Sepulchre before *St. Peter*, although, out of his Humility and Modesty, he did not enter into it until *St. Peter* was come, and entered in, and then also he entered, and understood the Holy Scriptures, which speak of the Resurrection of CHRIST; for until then he had not understood them. Another Time, after our Lord had appeared glorious and triumphing to his Apostles, *St. John* and the other Disciples went with *St. Peter* a fishing, and they having taken never a Fish all that Night, in the Morning following, our Lord appeared to them on the one Side of the Lake where they fished (although they did not know him) and asked them if they had any Thing to eat, and understanding that they had not caught that Night so much as one Fish, he commanded them to cast their Net on the right Side of the Ship, and immediately it was filled with so many, and such great Fishes, that they were not able to draw it out. In seeing this Miracle, *St. John* (as who was more sharp-sighted, and more familiarly knew CHRIST) forthwith understood it was his Master, and said to *Peter*, that *it was our Lord*; and *St. Peter*, as being very fervorous, cast himself presently into the Water, and went to CHRIST, and *St. John*, and the rest of the Disciples, went in the Ship, and eat with our Saviour, of the Fishes they had taken. After they had eaten, and our Lord had commended his Church to *St. Peter*, and made him Pastor of all his Flock, he said to him, that he was to glorify him by his Death, and that he should follow him. And *St. Peter* beginning corporally to follow him, he cast his Eyes back, and saw *St. John* coming after him, and asked our Lord what was to become of him? and whether he was to have the same Happiness with himself, and to die for his Love? For *St. Peter* loved *St. John* very dearly, as well for his noble and amiable Disposition, and excellent Virtues, as principally, because he saw our Lord loved him, and cherished him so much. To this Question of *St. Peter*, *St. John* himself says, that our Lord answered: *If I will that he remain as he is now until that I come, what is that to thee? Follow thou me.* And adds, that out of these Words the other Disciples inferred, that *St. John* was not to die; al-

though our Lord did not say that he was not to die, but that in case he would that he should live until the Time of his Coming, it did not concern *St. Peter* to meddle with it, but to follow CHRIST, as he commanded him. And although the holy Evangelist had made this Interpretation, and declared what our Lord design'd by those Words, there have not wanted some, who founding themselves falsely upon them, have said, that *St. John* is not yet dead, nor shall die until our Lord come to judge the living and the dead. But the Truth is, that the holy Apostle did die, as we shall say afterwards; and what our Lord would say in those Words, was, that if he would that *St. John* should remain without dying for him upon a Cross, or until he should come to punish the Jews, and to destroy Jerusalem with the Army of the Romans, *St. Peter* was not to be troubled at it, nor was he to be solicitous about what did not belong to him. This is what we find in the Evangelical History concerning *St. John*.

Besides this, in the Book of the Acts of the Apostles, *St. Luke* writes, that after CHRIST our Redeemer was ascended into Heaven, did meet together in the Chamber of the last Supper, *Peter*, and *John*, *James*, and *Andrew*, and the rest of the Apostles, putting *St. John* in the first Place after *St. Peter*. He says, moreover, that one Day *St. Peter* and *St. John* going at three a-Clock in the Afternoon, to make their Prayer in the Temple of Jerusalem, at a Gate of the Temple, which was called *Beautiful*, they found a poor Man of forty Years of Age, who was lame from his Nativity, who asked them an Alms, and the holy Apostles gave him one much greater than that he expected, or asked of them; for taking him by the Hand, they gave him Health, and made sound and whole the Soles of his Feet; insomuch, that for the Novelty of the Thing, he leap'd for Joy, and entered with them into the Temple. This Miracle caused great Admiration and Astonishment in the People, and made a great Noise in the whole City; and the Priests and Magistrates, to stop the Damage which might come to them from it, apprehended *St. Peter*, and *St. John*, and cast them into Prison, and afterwards set them free, threatening them, and commanding them, under grievous Penalties, that they should speak no more of CHRIST. But they obeyed God, and not Men, and preached to the People JESUS CHRIST, testifying of him what they had heard and seen. They apprehended all the twelve Apostles again, and amongst them *St. John*, and whipp'd them, for having violated their Commands; and the Apostles exceedingly rejoic'd, that God had held them worthy to be ill handled, and disgraced for

DECEMBER 27. for his Name. St. *Philip* the Deacon preaching in the City of *Samaria*, and working great Miracles, many were converted to the Faith of our Redeemer; and the holy Apostles considering that there was a Gate opened to the Gospel, were of Opinion that St. *Peter* and St. *John* should go to *Samaria*, to confirm those that had been newly converted, and to give them by the Imposition of their Hands, the Holy Ghost; (for as yet they had not received it) and to convert the rest. And St. *Peter*, although he were the Head of the Apostles, and St. *John* one of the more principal, and in Office and Apostolical Power equal to the rest, consented to it, and went to *Samaria*, and prayed for the converted, and laying their Hands upon them, they visibly received the Holy Ghost, and returning to *Jerusalem*, they preached in many Towns of the Province of *Samaria*, and did wonderful Things. St. *Paul* writing to those of *Galatia*, says, that having come to *Jerusalem* by divine Revelation, St. *Peter*, St. *John*, and St. *James* the Less, Bishop of *Jerusalem*, seemed to be, and were indeed, Pillars of the Church, made Friendship with him, and agreed, that they should preach to the *Jews*, and *Paul* and *Barnaby* to the *Gentiles*. Besides what we find in divine Writ concerning this most glorious Apostle, and beloved Disciple of our Lord, we must also turn over the Ecclesiastical Histories, and see what the Authors of them, and the holy Doctors write concerning the Life and Death of St. *John*.

First of all, it seems to be undoubted, that the holy Apostle, after he had complied with his Apostolical Function, and enlightened the *Gentiles* by his Preaching, his principal Care was to accompany and serve the most sacred Virgin, whom now he held for his Mother: And so all the Time he stay'd in *Jerusalem*, and in *Judea*, he assisted and served her with singular Care and Reverence. Afterwards he went to *Ephesus*, the capital City of the Province of *Asia*, which fell to him by Lot, to sow in it the Seed of Heaven, and took along with him the Virgin, who remained there for some Time; as is gathered out of the *Ephesian* Council, in an Epistle written to the Clergy of *Constantinople*. This Care he continued during the Life of the most sacred Virgin, which, according to the more probable Opinion, was three and twenty Years after the Death of our Saviour, as we have said in the Life of the same Virgin. But in this so long a Time; who is able to explicate the great Rewards, and abundant Favours which this beloved Disciple of our Lord receiv'd by this his treating and Conversation with the Mother of CHRIST, and his Mother? For if she be so benign towards Sinners, what would

she be to him who was so holy? If she is wont to be so liberal towards Servants, what would she be towards him, whom she knew to be so beloved, and such a Favourite of her Son; and whom the same Son had given her to be her Son in his Place? And if the Sight only of this most blessed Virgin was sufficient to compose any disordered Person whatsoever, what did her Presence work in the Breast of St. *John*, who knew she was the Mother of God, and his Mother? What Colloquies and Discourses did the Virgin and St. *John* hold with one another? What Illustrations? What Inflammations and Ardours did the beloved Son feel, when he heard the Words of his Mother, proceeding from that Heart, illuminated, and all on Fire with divine Love? How many, and how high Mysteries did she teach him? How often did he become absorpt, suspended, and transported out of himself in seeing and hearing her? And with how great Humility and Confusion did he serve her, considering she was the Mother of God? This cannot be explicated, and it is better that every one ponder it within himself, and hence infer the inestimable Graces and Gifts which St. *John* received by this Familiarity and Conversation with the Mother of God.

In *Asia* St. *John* preached the heavenly Doctrine, which he had drank out of the Breast of our Lord, and founded there seven Churches in seven principal Cities, which were, *Ephesus*, *Smyrna*, *Pergamo*, *Thyatira*, *Philadelphia*, *Sardis*, and *Laodicea*; and in them all ordain'd Priests to administer the Sacraments to the Christians that were now there. But the Head and Metropolis of *Asia* being the City of *Ephesus*, so renown'd for the famous Temple of the Goddess *Diana*, and the Natives, and Inhabitants thereof, being very much given to Idolatry, and to the vain Worship of their Gods; for this Regard, and for that it was a very rich and populous City, and full of Philosophers, swelled with the vain Wisdom of the World, our great Apostle found great Difficulties in planting our holy Religion in such uncultivated and hard Hearts. But he, being, as it were, a bright-shining and divine Sun, with the Rays of his Doctrine and Light, overcame the thick Mists of the Ignorance of that People; and by the Example of his heavenly Life, and Sanctity of his Manners, and Sweetness of his Conversation, gently won, and drew to JESUS CHRIST, those who before were so far from him, and liv'd in the Shadow of Death. In such Sort, that this Province, which before was like a thick Wood inhabited by wild Beasts, and like a barren and untill'd Desert, was converted into a pleasant Garden, and watered with the plentiful Waters of Heaven. But the cruel Emperor *Domitian* having succeeded his

DECEM. his Brother *Titus* in the *Roman* Empire, and moved a second Persecution against the Church (for that of *Nero* was the first) certain Philosophers and wicked Men, Enemies of the holy Apostle, and of the Religion he preached, making their Benefit of the Occasion, procured that the Proconsul of *Asia* apprehended him, and sent him to *Rome*; to the end he might give an Account of himself before *Domitian*, and be punished as an Enemy of the Gods, of the Empire, and a Preacher and Master of a new Religion. They carried him to *Rome* loaded with Chains in an old and venerable Age. They presented him to the Emperor, who asked him divers Things; and the Saint having answered to them, and *Domitian* being not satisfied, *Metaphrastes* says, that there before him he wrought many Miracles, casting Legions of Devils out of the Bodies they possessed, curing grievous Infirmities, and raising the Dead. But all availed not to pacify the Tyrant, who was more fierce than the very Beasts. He commanded him to be cast into a Caldron of boiling Oil, that there he might end his happy Life. They stripped him and whipped him first (as the *Romans* were wont to do to those who were condemned to die) and afterwards they cast him into the Caldron in the Presence of the Senate, and of innumerable People who had flocked together to this Spectacle. St. *John* entered into the Caldron, and the Fire lost its Force, and the boiling Oil was converted into a heavenly Dew, and the Torment into a Refreshment. The Fire spared the Saint, and burned many of those that kindled it, and were the Ministers of that Impiety. St. *John* came out of the Caldron more pure, and resplendent, and more vigorous than he had entered in; as we have said more at large upon the 6th of May, on the Feast of St. *John*, *Ante portam Latinam*, on which the holy Church celebrates this Martyrdom. The Emperor was troubled at this Event, and wondering at so great a Miracle, he dared not to kill the holy Apostle: Our Lord so ordaining, for that he would make use of him for other greater Things. *Domitian* commanded him to be banished into the Island of *Pathmos* (which is one of the *Sporades*, not far from the Island of *Candia*) which is ten Leagues in Circuit, there to labour (as *Victorinus Pictaviensis* and *Primasius* write) in the Metal Mines. The glorious St. *John* was carried into his Banishment, and arrived at *Pathmos*, and immediately he began to cast forth Rays of Light in that Island, and scatter abroad the first Shinnings of the Gospel upon the Inhabitants thereof, who were Barbarians, Idolaters, and remote from all Light, and buried in the Darkness of their Infidelity and Ignorance. By the Doctrine which the divine

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Apostle taught them, they opened their Eyes to see the Clarity which God by him sent to them, and were converted to JESUS CHRIST, and became Civil, and subjected themselves to the mild Laws of the holy Gospel.

Being here in *Pathmos* he had admirable Illustrations and Revelations from our Lord, and writ the Book of *Apocalyps* (that is to say *Revelation*) of which St. *John* himself says in the Beginning of the first Chapter, that JESUS CHRIST sent him that Revelation by an Angel; and that Blessed is he that reads, and he that hears the Word of that Prophecy, and keeps that which is written in it. *Irenæus*, *Justin* and *Victorinus* Martyrs, *Andrew* and *Aretas* Bishops of *Cæsarea* of *Cappadocia*, *Ambrose*, *Bede*, *Ausbert*, and many other very learned Men, ancient and modern, have interpreted the Book of the *Apocalyps*. But how much soever they say, there will be always more to be said, for it is an Abyss without a Bottom, and contains the Estate of the Church until the End of the World: But under such dark Sayings and Figures, that it is necessary the same Lord, who revealed them to St. *John*, give his Spirit to be able to understand them, and interpret them. And so St. *Denis* of *Alexandria* says, *That in his Judgment, the Things that are written in this Book, are above and exceed human Measure: and that there is in it a secret, hidden, and wonderful Sense, and that he, although he did not understand it, admired and revered it.* And St. *Jerom* speaking of the *Apocalyps*, says these Words: *The Apocalyps of St. John contains as many Sacraments as Words: I have said but little, for all the Praise that I can give it, is less than that which the Book deserves.* And in another Place he says, that the *Apocalyps* of St. *John* in the Bark of the Letter contains the Pith, and the hidden Sacraments of the Church.

About this Time they killed at *Rome* the Emperor *Domitian*, for that the World could no longer endure him, and the Senate undid what he had done, and annulled his Decrees; and *Nerva* a moderate Man having succeeded in the Empire, he gave liberty to those that had been banished by *Domitian*, to return to their own Homes: Amongst which, one was our great Apostle, who notwithstanding stayed in the Island of *Pathmos*; and going about to return to *Ephesus*, and to the Government of the Churches of *Asia*, all the Islanders of *Pathmos* much repented his Departure, and with tender Tears and Sobs, endeavoured to detain him with them, that they might not lose so great a Master; and the Light of Heaven, which by his Means they had received. And although the Holy Apostle was tenderly moved to Compassion, he would not condescend to them; for our

DECEM. Lord had commanded him another Thing.

27. Then says *Metaphrastes*, they besought him with great Earnestness, that now seeing he would depart he would not depart wholly from them, but that he would leave them in Writing that which he had taught them, as a Shadow of his Body, and a Pourtraite of his Spirit: He fasted, and commanded all the People to fast, and went up into a high Mountain with one of the seven Deacons, called *Prochorus*, and there put himself in most high Contemplation: And that being absent in God, there began to be heard a terrible Thunder with Flashes of Lightning, *Prochorus* trembling and the holy Evangelist being with wonderful Security, and without any fear at all: And that at the End of a dreadful Clap of Thunder there came forth a Voice, which said: *In the Beginning was the Word, and the Word was with God, and God was the Word.* In this Fact being verified the Name which CHRIST gave to St. *John*, when he called him *Son of Thunder*. This *Metaphrastes* writes, and is of Opinion that our sacred Evangelist writ his Gospel in the Isle of *Pathmos*, he dictating it, and *Prochorus* writing it; and *Theophylact*, *Nicephorus*, *Dorotheus* and *Prochorus* are of the same Opinion. But other more grave Authors, as *Irenæus*, *Eusebius*, *Augustin*, *Jerom*, *Isidore* and *Gregory of Tours*, and many modern Authors say, that which St. *Jerom* writes, that St. *John* having read the Gospels of St. *Matthew*, St. *Mark* and St. *Luke*, and approving all that is in them, he writ his own holy Gospel at the Instance of the Bishops of *Asia*, to refute the Errors of *Ebion* and *Cerintus*, Hereticks, who denied the Divinity of CHRIST: And that for this Cause, he begun his holy Gospel with the eternal Generation of the Word. For writing of CHRIST, and CHRIST being both God and Man, he was to declare (like a good Historiographer) his Divinity, and his Humanity, to the end we might know who he was. The other Evangelists (as say St. *Jerom* and St. *Augustin*) write of our Lord, declaring his Humanity, his Life, and the Wonders he wrought; in which he shewed himself to be God. St. *Matthew* begins his Gospel with the temporal Generation of CHRIST; St. *Luke* with the Priesthood of *Zachary*; and St. *Mark* with the Prophecy of *Malachy* and *Esay*, and with the Preaching of St. *John Baptist*. The first has the Face of a Man, the second of a Calf, and the third of a Lion: But our St. *John*, like a Royal Eagle, flew above them all; and passing the Elements, the Heavens, the Principalities and Powers, the Cherubins, and Seraphins, finally all Things visible, and all Things created, he came to the Breast of the eternal Father, and fixed his Eagle-Eyes upon the rising of that divine and sempiternal Sun, and with a most clear and firm Sight,

he saw without twinkling, that as the Sun-DECEM. beam is produced by the Sun, and as from 27. the same Sun and its Beam does proceed Heat, so from the eternal Father proceeds the Son, and from the Father and his Son, like a Fire of Love, does proceed the Holy Ghost. He saw moreover, that from the three Persons of the most Holy Trinity, equal, coeternal, and consubstantial, and united amongst themselves in one Essence, after an ineffable Manner do flow (as from their Fountain) all Things created. And for this he said: *All Things were made by him, and without him nothing was made.* He saw how all Things are nothing in themselves, and have their being in the Word, and in him live, and are sustained: *That which was made, in him was Life.* Nor did this divine Eagle only fly so high, but as also the Eagle does from the very Top of Heaven he stooped down to the very Earth, and saw the same eternal Word clothed with our Flesh; *And the Word was made Flesh*: But after such a Manner, that hereby his Beauty was not defiled nor spotted, nor his Splendor diminished, nor the immense Light of his Divinity altered. He saw the Benignity, Sweetness, and Familiarity of the same Word towards Men; seeing he says, that *he dwelt, and lived with us.* He saw the Abundance of his Glory, and that it was like the Glory of the only Begotten of the Father: *We saw his Glory as it were, the Glory of the only Begotten of the Father.* And finally he saw him full of Grace, and so full, that there is not a Drop of Grace in Heaven, nor in Earth, in Angels, nor in Men, which is not derived from this Fountain of Grace. Wherefore he said: *Full of Grace and Truth, and of whose Fulness we have all received.* And not only in the Beginning does he treat so sublimely of the Divinity of CHRIST, but also in his whole Gospel he always supports and declares it; To beat down (as he does) all the Errors that the Hereticks of his Time, and those that afterwards were to come forth of Hell, have dreamed against this most important Verity. And so St. *John Chrysostom* astonished at the so high Flight, and so sharp Sight of this Royal Eagle, says these Words: St. *John*, as St. *Luke* testifies, was an illiterate Man, and without Learning, and never studied before he was an Apostle, nor afterwards. He was a Fisherman, of whom it could not be expected that he should treat of any Thing, but of his Art of Fishing, of Rivers, Hooks, Nets, Fishes, and such like Things; but this poor Fisherman mounted above the Earth, above the Sea, above the Clouds, and above the very Heavens themselves, and overcoming Plato, Pythagoras, and all the Philosophers, and going above the Angels, the Virtues, the Cherubins, and Seraphins, in the great Sea of the Divinity he

DECEM. 27. he caught this Fish, and filled with it, he re-  
gorged, and said: In the Beginning was the  
Word. And he not only saw it, and writ it,  
but also persuaded it to all the World, and  
preached it, not in some low and contemptible  
Place, but in the most renowned Theatre of  
the whole World: In the Province of the  
Lesser Asia, the Mother of good Wits, and of  
great Philosophers. And so as the eternal  
Verity was born of the virginal Earth of  
Mary, and by it the Justice of Heaven looked  
upon us, and broke the Power of the Devil,  
and delivered us from his Tyranny; so the  
same Verity, coming forth of the virginal  
Soul of John deposited in his Writings, fights  
for us against the heretical Pravity; and o-  
vercomes and masters the Hereticks, who are  
the Ministers and Instruments of Satan. Thus  
St. John Chrysostom. And St. Ambrose says:  
Our Fisherman has banished all Heresies only  
with these short Words. In the Beginning  
was the Word, and the Word was with God.  
And for this Cause it is to be believed that  
the holy Church has ordained, that at the  
end of the Mass should be said the Gospel  
of St. John, for that it is a short Confession  
of our Faith, and a certain Testification and  
Declaration of the principal Mysteries of our  
holy Religion: And all that the Arian He-  
reticks invented and taught against the Divi-  
nity of JESUS CHRIST our Saviour, only by  
the first Words of this Gospel, is dissipated,  
as Darkness by the Light of the Sun. And  
perhaps in the Time when that so terrible  
Tempest of the Arians afflicted, and trou-  
bled the Ship of the Church, the Faithful  
used as a Devotion (as some do at this very  
Day) to carry about them in Writing the  
Gospel of St. John, to shew that they were  
Catholicks, and Enemies of the Hereticks:  
As now many Catholicks of the Northern  
Countries to manifest that they are so, wear  
about their Necks their Beads or Rosaries of  
our Lady. Not only the Catholicks and  
Faithful have and do venerate the Gospel  
of St. John, but also the Pagan Philoso-  
phers have been astonished at the Sublimi-  
ty and Profoundness of his Sentences; as  
have noted Eusebius, Cyrill, Chrysostom, and  
Basil. And St. Augustin writes in his Con-  
fessions, that he had read in some Books of  
the Platonick Philosophers the Beginning of  
St. John's Gospel. And in his Book Of the  
City of God, he says, that a certain Platonick  
Philosopher said, That it ought to be written  
with Letters of Gold, and to be put in the  
Churches in eminent Places, to the end that  
all might read it.

Out of the Isle of Pathmos the holy  
Apostle returned to Ephesus, and was re-  
ceived by all the Christians with incredi-  
ble Tenderness and Joy, as the Father,  
Pastor, and Master of their Souls, and as  
so eminent a Man, and so beloved by the

Son of God, Who like a Sun shined in the DECEM. 27.  
World, and after having been as it were  
eclipsed and obscured in that Banishi-  
ment of Pathmos, returned to display his  
rays again to them by his heavenly Life and  
Doctrine. He remained here at Ephesus  
founding and governing (as St. Jerom says)  
the Churches of Asia; and without Doubt  
wrought many and great Miracles in Confir-  
mation of our holy Faith, and of the Gos-  
pel which he had written, and preached;  
especially because in his Time there lived in  
Ephesus Apollonius Tyannæus, a great Ma-  
gician, Necromancer, and Impostor, who  
with the vain Things which he wrought by  
his diabolical Art, cosened and enchanted  
the People, who revered him as if he had  
been a God. He had fled from Rome, where  
the Emperor Domitian kept him in Prison.  
For he made himself invisible, and disappear-  
ed, and went to Ephesus, where (as we have  
said) he remained; and it is credible that the  
holy Evangelist had great Contests and De-  
bates with Apollonius, as St. Peter had with  
Simon Magus; and that he wrought many  
true Miracles to counterballance and destroy  
the lying and apparent ones, which the Ma-  
gician wrought. Prochorus writ a Book of  
St. John Evangelist; in which he recounts  
many Miracles which the Saint wrought;  
but this Book of Prochorus is held for Apo-  
cryphal by learned and grave Men, and un-  
worthy of Credit; although he that writ it,  
takes the Name of Prochorus, and makes  
himself a Disciple of CHRIST, and Compa-  
nion and Disciple of St. John himself: Isi-  
dore, in the Life he writ of the holy Apo-  
stle, says these Words: Amongst other Vir-  
tues of St. John, one was to work great Mira-  
cles; he changed wild Leaves into Gold, and  
Pebbles into precious Stones, and afterwards  
made them return again to their own Nature;  
he raised a Widow to Life again at the Pe-  
tition of the People, and made the dead Corpse of  
a young Man to live; he drunk Poison with-  
out receiving any Harm, and resuscitated  
those who died by drinking of it. Thus  
St. Isidore Archbishop of Sevil. The Mira-  
cle of his converting of Herbs, or Leaves  
of the Field into Gold, Metaphrastes re-  
counts in this Manner.

There was a certain Christian, a rich  
Man, who by divers Accidents and Misfor-  
tunes came to great Poverty, and to have so  
great Debts, that he was by no Means able  
to pay them. His Creditors pressed him  
much, and used all Rigour to make him pay  
them. The poor Man seeing himself so  
urged, and in such Affliction, resolved to kill  
himself, that so he might be freed from the  
Straits of so bad a Life. He desired a cer-  
tain Jew, a great Sorcerer, to give him a  
Drench that would infallibly kill him; he  
gave him one, and when he was to take it  
(being



DECEM. (being a Christian) he made the Sign of the  
 27. Cross upon it; and such was the Virtue of the Cross, that the Drink did him no Harm. He returned the second Time to the Jew, complaining that he had deceived him, and given him a weak Drink, and of no Force, beseeching him, that he would give him another more strong and efficacious. The Jew gave him a second Potion, and the Christian trembling and sweating, and put into an Agony with the Fear of Death, made the Sign of the Cross upon it, and took it, and it did him no Harm; for the Sign of the Holy Cross with its Virtue overcame the Force of the Poison. The Christian was astonished at it, and much moved went again to the Jew, and related to him what had passed. The Jew knowing well what he had given him, and that taking that Poison it was humanly impossible he should live, and having made Proof of it in a Dog, who taking it instantly died in the Place; he asked the Christian how he had taken it, and what he did when he took it. And the Christian answering that he made the Sign of the Cross (as the Christians are wont to do) and then drunk the Poison: The Jew understood that the Cross was so powerful, that it took away all Force of killing from the Poison; and enlightened and moved by God, he came to the glorious Apostle St. John, and cast himself at his Feet, telling him that he desired to be a Christian, and what had moved him hereunto. The Apostle received him with all Kindness and Love, and instructed him in the Faith, and baptized him; and understanding the Necessity the other poor Christian suffered, and how he was straitened and surrounded on all Sides with Sadness and Sorrows, he sweetly and lovingly comforted him, and commanded him to gather a Handful of Herbs in the Field, and to bring them to him. The Man brought them, and the Apostle made his Prayer, and blessed them with the Sign of the Cross, and immediately they were turned into most pure Gold. The Saint commanded him to pay his Debts out of that Gold, and maintain himself with the Remainder, and give God Thanks for having delivered him from Death by Virtue of the holy Cross, and from thenceforward have more Confidence in our Lord, who shews himself a most loving Father in all. But the Saint shewed his Charity much more in another Thing that he did, which is related in this Manner: The holy Apostle went from Ephesus to other Cities to settle in them the Foundations of our holy Religion. One Time he went to a certain City to give them a Bishop, and afterwards in the Name of JESUS CHRIST recommended to the same Bishop a young Youth that he saw there of a quick Wit, and a lovely Aspect, to the End he should bring him up, and make him a worthy Mi-

nister of our Lord. The Bishop received DECEM.  
 the young Man into his House, and began to 27. teach him the Way of Life, and to take Care of him, as committed to his Charge and Trust by the holy Apostle. At the first he kept him in; afterwards he gave him more Liberty; by which, and by bad Company the young Man begun like a headstrong Horse without a Bridle, not to endure to be checked by any one. He gave himself to Banquets and Dainties, and by little and little to the other Vices which follow thence; and finally he fell into such a deep Abyss of Wickednesses, that he made himself a Captain of Highway-robbers. After some Time St. John came again to that City, where he had committed the young Man to the Charge of the Bishop, whom he asked for him, and the Bishop with many Tears and Sobs (as ashamed and confounded) told him, how miserably lost he was, and the Courses he took, and the Means he had used to reclaim him. When St. John heard this, it is not easy to believe what Grief he conceived hereat, tearing his Garments, and crying out: *To a trusty Guardian indeed I committed the Soul of my Brother.* And instantly without Delay he got on Horse-back, with a Guide, and went to the Mountain where the young Man was with his Company of Robbers. The young Man seeing him, knew him, and began to fly away from him; and the holy old Man ran after him, crying out aloud: *Son, why dost thou fly from me thy Father, thou young, me old, and thou armed, me without Arms? I will answer for thee to CHRIST, and willingly die for thee, as our Lord died for us, and give my Soul for thine.* The hard Heart of that prodigal Son was mollified with these so loving Words; he stopped, alighted off his Horse, cast himself at the Feet of the holy Father, fearing and trembling, and hiding his right Hand, with which he had spilt so much Blood. The Saint shedding many Tears, prostrated himself at the Feet of the young Man, and kissed that very Hand which he hid for Shame, promising to obtain for him of our Lord the Pardon of his Sins. He carried him to the Church, commanded him to fast many Days, and to persevere in Prayer; and the Saint himself fasted with him, and prayed for him, and obtained for him such an Abundance of divine Grace, that seeing him now entirely amended, and a perfect Man, he committed to him the Government of a Church. Giving by this Fact so illustrious an Example to Prelates of the Care and Zeal they ought to have of the Souls of their Subjects; and teaching us that true Repentance restores to a Man the Grace which by Sin he had lost.

But what Wonder is it, that he had and shewed such a cordial Love to this sinful young

DECEM. 27. young Man, who so much loved JESUS CHRIST, and well knew what that Soul had cost him; and at the Foot of the Cross had seen the Blood which he had shed for it? He was so inflamed with divine Fire and Charity towards his Neighbours, that he had no other Word in his Mouth, nor repeated any other to his Disciples, but only that they should love one another. For (as St. Jerom says) this most loving Apostle being so old, that they carried him in their Arms to the Church, and he could hardly speak, he said no other Word to the Faithful when they were assembled in the Church, but, *Filioli, diligite alterutrum: Little Children, love one another.* And when his Disciples, as wearied, asked him, why he always repeated unto them the same Words, and told them, that they should love one another? The Saint answered them: *Because it is the Precept of our Lord, and if it be fulfilled, it alone is sufficient.* But although St. John was so sweet towards all, yet towards Hereticks he was severe, as is seen by what Eusebius writes of him, alledging St. Polycarp for his Author; who said, that one Day our Lord inspired St. John to go to the Bath, and being come to it, he understood that Cerinthus the Heretick was in it, and turning himself to those that came with him, he said to them: *Let us be gone hence, and not enter into the Bath, in which Cerinthus an Enemy of the Truth washes himself, lest the Bath fall upon us, and overwhelm us.* Giving us to understand by this Example how abhorred of God an Heretick is; and with what Care and Speed we ought to fly from him. Finally, the holy Apostle being now very old, and loaded with Years, Labours and Merits, and inflamed with most ardent Desires of seeing his most sweet Master in Heaven, he had a Revelation from God, that he would accomplish his Desires, and take him to the Enjoyment of himself; and one Day having admonished his Disciples, and told them what at that Time was convenient for them, he went with them into a Mountain, where he was accustomed to pray; and commanded them to dig there, and to make a Pit that would contain his Body; and arming himself with the Sign of the Cross, and saying: *My Lord JESUS CHRIST, be with me; and to those that were there present: Peace be with you, Brethren;* he threw his Mantle into the Pit, and afterwards entered into it himself: There environed with a resplendent Light, he gave up his Spirit to our Lord; all his Disciples lamenting and weeping, to see they had lost such a Father, such a Master and Pastor, and that as to them that Sun was set which lightened the World.

The Death of St. John is written by almost all the holy and ancient Doctors; as by Tertullian, Eusebius Cæsariensis, who cites St. T O M. II.

Irenæus; by St. Ambrose, St. Jerom, St. Chrysostome, St. Augustin, St. Isidore, St. Gregory of Tours, Nicephorus Callistus, and by Metaphrastes; and besides these so many, and such grave Authors who affirm it, this Truth is gathered out of an Epistle, which St. Celestin Pope writ to the Council of Ephesus; and out of another which the same Council writ to the Senate of Constantinople; and out of Polycrates Bishop of Ephesus, and a most ancient Divine, who writing to St. Victor Pope and Martyr, affirms that St. John died at Ephesus. And this is more certain and more secure. Although there have not wanted some who have written, that St. John is not yet dead, but that he is in the terrestrial Paradise, and shall come with Enoch and Elias to preach against Antichrist. Nor others, who have dreamed that he is yet alive, and as it were, asleep in his Grave; out of which, they say, there boils up a certain Earth or Dust like Manna, which is sovereign against all Infirmities. But St. Augustin laughs at these Dreams. There wants not one, who says that St. John died a violent Death, and was martyred by the Emperor Trajan; but all these are particular Opinions, and less certain, and of Authors of less Esteem. That St. John is in Heaven in Body and Soul, some Doctors do affirm it, and amongst them Bede, St. Thomas, and other Moderns. And they found their Opinion in that he died without Grief, and in that it is not known, that his Body is upon Earth, and in that (according to the Opinion of some) those who rose with CHRIST, went up to Heaven in Body and Soul. The glorious Apostle died upon 27th of December, in the Reign of Trajan, in the Year of our Lord 113, and threescore and eight Years after his Passion. Concerning the Age in which he died, Authors do not agree; for some give him more than a hundred Years, others ninety eight or ninety nine, others ninety three. The Cause of this Diversity is, our not knowing the Years he had when CHRIST our Saviour called him to make him his Apostle. For some say he had twenty two Years, others that he had twenty eight, and others more; and each bring their Reasons and Conjectures to prove their Opinion. Two Things seem to be certain; the one, that St. John was young, when our Lord called him, and the youngest of all the Apostles; the other, that after the Ascension of our Saviour into Heaven, he lived (as we have said) sixty eight Years, to which adding the three Years, which he accompanied our Lord in his Life and Death, there are seventy one Years; and if he had two and twenty Years when he was called, as Cardinal Baronius is of Opinion, he died in the ninety third Year of his Age. But this makes little to declare the Virtues and

DECEM. 27.

DECEM. 27. Excellencies of St. *John*, and for our Edification and Example, which are the two Things we ought to pretend in writing his Life.

St. *John* did not only preach in *Judea* and *Asia*, but also in *Phrygia*, and especially in *Hieropolis*, where *Metaphrastes* says, that he remained, until the Apostle St. *Philip* came thither. And it seemeth also that he preached to the *Parthians*, because the first of the three Canonical Epistles which St. *John* writ, had anciently for its Title and Supercription, *Ad Parthos*; and that he penetrated even into *India*, and illustrated it with his heavenly Doctrine, the Inhabitants thereof do affirm it, as write the Fathers of the Society of *Jesus*, who go into those Countries, illuminating them with the Light of the Gospel. Besides the holy Gospel, and the Book of the *Apocalyp*s, our glorious Apostle writ also three Epistles, which the Church holds for Canonical, and for St. *John*'s, which, though short in Words, are long and copious in Sense, and cast forth Flames of Love and Charity.

Besides the Miracles which St. *John* wrought in his Life, after his Death he wrought many others, amongst which *Theodoret* and *Nicephorus* recount, that the Emperor *Theodosius* with his Army being ready to fight with the Tyrant *Eugenius*, the Night before the Battel, praying and begging of God to favour him, the glorious Apostles St. *John* Evangelist, and St. *Philip* appeared to him, cloathed in White, and upon white Horses, and encouraged him, and commanded him to fight his Enemy, for they would assist him, and give him the Victory. *Theodosius* fought, and miraculously overcame; for God sent a Whirl-wind in his Favour, which beat in the Eyes of the Enemies, and blinded them, and returned the Shafts back upon them which they shot against the Army of *Theodosius*. St. *John Chrysostome* being in Prayer, St. *John* Evangelist appeared to him, and put a Book into his Hands, and told him that with it he should easily understand the holy Scripture, and with his Assistance should find no Difficulty, as we have said in the Life of St. *John Chrysostome*. St. *Gregory* Pope had a Coat of St. *John* Evangelist, and held it (with good Reason) for an inestimable Treasure; and *John* the Deacon says, in the Life he writ of St. *Gregory*, that God wrought great and continual Miracles by it; and that in Time of a great Drough, bringing it out, immediately it rained; and in Time of much Rain, fair Weather returned again. And that the Lamps that burned before the Altar, where the precious Relick was, sometimes were lighted miraculously, without any one's meddling with them, and that the Oil of them did not consume. And St. *Gregory* of *Tours* affirms, that at *Ephesus*,

in the Place where the holy Evangelist writ his Gospel, though uncovered and open to the Weather, there did not fall one Drop of Water, how much soever it rained; our Lord honouring in this Manner that Place, in which the Gospel of St. *John* had been written. 27.

But who can enclose in so short a Writing the vast Ocean of the Virtues, Privileges, and Excellencies of the holy Apostle and Evangelist St. *John*? Who can rehearse the Praises and Titles which the holy Doctors give him? Saint *Dennis* the *Areopagite* calls him, *the Sun of the Gospel*, and the Soul of St. *John* a *holy Soul*; and bids him rejoice, for that he is greatly beloved of him, who is truly amiable, desirable, and worthy of all Love. *Origen* says: St. *John* the Divine surpasses all Creatures visible and invisible, penetrates every Understanding, and deified in God goes beyond himself, and passing through all Creatures, approaches the Beginning and Cause of all Things; where he heard the Word by which all Things were made. St. *John Chrysostome* says, that the very Angels in Heaven learned many Things of St. *John*, which they knew not before he told them, and confirms this by those Words of the Apostle St. *Paul*: *That the manifold Wisdom of God may be made known to the Principalities and Powers by the Church*. And St. *Chrysostome* adds, that the Angels, the Cherubims and Seraphims heard St. *John* with great Attention; and that it is our great Honour to have learnt with them that which they knew not. St. *Augustin* says, that when we shall hear any Thing concerning the Divinity of *CHRIST*, we may know that St. *John* speaks. And St. *Ambrose* says: *No Body ever with such Sublimity of Wisdom saw the Majesty of God, and declared it unto us with such proper Words, as St. John*. *He transcends the Clouds, he transcends the Virtues of Heaven, he transcends the Angels with his Sight, and finds the Word in the Beginning, and sees the Word joined with God*. And Venerable *Bede* says, that St. *John*'s resting in the Supper upon the Breast of our Lord, was not only a Sign of the singular Love which our Lord bore him, but also of the Mystery which was afterwards to be declared; and that the Gospel which he was to write, was to be more high and sublime than all the other holy Scriptures, and to comprehend more perfectly the Secrets of the divine Majesty. We should never make an End, if we would here bring all that the Saints with great Amplification write and preach concerning the Virtues, Prerogatives, and Excellencies of this holy Apostle and Evangelist. They call him the Prince of the Doctors, sovereign Divine, Master of divine Wisdom, Sun of the Gospel, Armory of the most holy Trinity, Son of Thunder, Royal Eagle, Friend of

DECEM. 27. of the Spouse, Secretary of the eternal Word, and Store-house of his Treasures, and Riches: And they give him other most glorious Titles, but all short of what he deserves, and a Cipher in Comparison of what the Saint himself says of himself, that he was the Disciple whom Jesus loved. *There was (says he) one of his Disciples lying in the Bosom of Jesus, whom Jesus loved.* And in another Place: *Peter turned back his Eyes, and saw that the Disciple followed him whom Jesus loved.* This is the Gift of Gifts, and Fountain of all the Gifts of God: For the Love which Jesus bears us, is not a dry, dead, and fruitless Love, like the Love of Men, but a living Root, and efficacious Cause, and the Head-fountain of all the Goods, we receive from his blessed Hand. For to love is to will Good, and the Will of God is Efficacious; in such sort, that in willing Good to one, he does him Good; and so much the more, by how much his Love is the greater. If then the Apostles are the Pillars of the Church, and their Estate and Dignity is the highest that is in it, how is our St. John exalted, seeing that above them all he was so beloved of our Lord, that he deserved to be called, *The Disciple whom Jesus loved*? He shewed him this special and tender Love, in all the Things that are recounted in this his Life: And more particularly in having taken him for his Brother, giving him the most holy Virgin for Mother, and parting with him his Goods, as with his younger Brother, and with such a liberal Hand, that all that is found several and divided in the other Saints, is found conjoined and together in St. John. For he is an Angel, a Patriarch, a Prophet, an Apostle, an Evangelist, a Doctor, a Virgin, and a Martyr. He is an Angel not in Nature, but in Similitude, not in Substance, but in Imitation: And for this regard he was Companion to St. Gabriel the Archangel, that like an Angel he might assist, guard, and serve the Virgin. And for the same Cause, an Angel having upon a Time in the Isle of *Pathmos* appeared to John very glorious, and cloathed with an immense Clarity, and he going about to do him Reverence, the Angel would not permit him, and bad him not do it, for that they were both Servants of the same Lord. And he is not less an Angel, having most perfectly exercised those three hierarchical Acts, put down by St. Denis *Areopagite*, which are to purge, to illuminate, and to perfect. He was a Patriarch, not only as the other Apostles, who are the Fathers of all the Faithful, but with a greater Particularity, seeing he lived a longer Time than any of them; and in the Course of so long a Life begot more spiritual Children to our Lord, and fed them with that heavenly Wisdom, which he had learnt in the Breast

of his Master, and kept it in his own, as in DECEM. 27. an ancient and most sacred Treasury of the Deeds and Sayings of CHRIST. St. John was a Prophet, and a most excellent Prophet, and the only Prophet of the *New Testament*. For all the Prophets of the *Old Testament*, as Shadows, and Figures (the Light of CHRIST, and the Truth which they represented, appearing) ceased: But St. John in the Island of *Pathmos* (as we have said) had most high Revelations, and as the only Prophet of the Law of Grace writ the *Apocalyp*s, which is received for a true Prophecy, and for a canonical Book. And although it be true, that in the new Law there have been, and are other Prophets; yet the Church has hitherto received the Prophecy of none of them, nor holds it for canonical Scripture, as she does that of St. John. He was an Apostle, and amongst all the Apostles the most beloved, and most regaled by our Lord, as we have seen; for he was younger in Age, of a more gentle Disposition, besides his delicate Wit, and was most like to his Master in Meekness and Sweetness of Manners, and in the virginal Purity of his Soul. He was an Evangelist, and amongst all the Evangelists the Eagle which flew (as we have said) to the very Breast of God, and fixed his Eyes upon the Divinity of the eternal Word, and preached it, and declared it to the World. And to make this so high a Flight, and to lose the Sight of all human Things, he prepared himself with his own Prayers and Fastings, and with those of all the People: And our Lord raised him by his special Grace, and fortified the Eyes of his Understanding, that he might be able to look earnestly upon the Sun, without being made Blind. He was a most eminent Doctor not only for having been an Apostle, whose Office was to teach and instruct the whole World (as our Saviour told the Apostles themselves, when he sent them to preach) but also that as Doctor and Master of the Church, he writ three canonical Epistles, teaching her what she was to believe and observe; and was called by the whole Catholick Church, by Way of Excellency, *John the Divine*: Which is a Title that has been given only to St. John amongst all the Apostles. He was a Virgin in such an excellent Manner, that *Euthymius* says, that from his Childhood he had a very great Care of the Purity of his Soul; and that he never permitted a lascivious and foul Thought to enter into it: And that for this, he ever after that retained the Name of a Virgin, and as to a Virgin, CHRIST a Virgin recommended to him his Mother a Virgin, as St. *Jerom* says. Lastly, our glorious Apostle was a Martyr, for he was imprisoned and whipped for CHRIST, first by the *Jews*, and afterwards by the *Gentiles*. And he entered

DEC. 27. tered with Alacrity into the Caldron of boiling Oil, to die for his Master and Lord: And he having preserved him, he was banished into the Island of *Pathmos*, and suffered great Afflictions and Torments: And St. *John* wanted not a Will to Martyrdom, but Martyrdom was wanting to his Will; and he drunk (as CHRIST had told him) the Chalice of Suffering. Nor was he only in this Respect a Martyr, but yet after another more excellent Manner: For when he was upon *Mount Calvary* with the most sacred Virgin, and saw his Life die, he died there with CHRIST, by a more painful Kind of Martyrdom, than if he had died by the Sword. For the Iron would only have cut off the Members of his Body, but that Grief and Compassion rent the most tender Strings of his Heart, and transpierced it through and through with such an excessive Pain, that, had not our Lord sustained him with his powerful Hand, he would there have expired at the Foot of the Cross. Then what shall I say of another Kind of Martyrdom, long and irksom, which the holy Evangelist suffered living so many Years separated from the glorious Vision of CHRIST, whom he so much loved, and so much desired to see, and to come from amongst the Idolaters, and brutish People with whom he lived, and who by their abominable Sins, continually grieved his Heart? Let us all be very devout to this most glorious, and most blessed Apostle. Let us recommend ourselves with great Devotion to him, let us take him for our Intercessor, let us imitate his virtuous Example; and understand, that seeing the Sum

of Christian Perfection consists in Charity, and in loving and being loved of God, he will be a most efficacious Mediator for us to obtain it, who was such for St. *Peter* with CHRIST our Saviour, who notwithstanding loved our Lord so much, and was so much loved by him. And although it be true, that the chief Gate by which we are to enter to our Lord is his most blessed Mother (who is the Mediatrix of all Mankind to her most dear Son, as he is their Mediator to his eternal Father) yet towards the Virgin herself, St. *John* is a very good third Advocate for us; seeing that by special Prerogative he has her for his Mother, and she him for her Son, and that they ever lived so lovingly together. In Confirmation of this Verity we read, that St. *Gregory Thaumaturgus* Bishop of *Neocæsarea*, desiring not to mistake in what he was to teach his Flock, concerning the most Holy Trinity; praying much and devoutly to the most sacred Virgin, beseeching her that she would be pleased to give him a Form which in this Matter he was to observe; one Night she appeared to him, accompanied by St. *John Evangelist*; whom she commanded to give him a Form of what he was to believe and preach: And St. *John* gave him one, and St. *Gregory* writ it; and by it did so instruct the Christians of *Neocæsarea*, that in a Time of so many Errors they fell into none. Of St. *John* do write all the holy Doctors, who interpret the Gospels, and the Authors of the ecclesiastical History, and all the Martyrologies *Greek* and *Latin*.

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### The Feast of the HOLY INNOCENTS, Martyrs.

DEC. 28. THERE is no Beast so fierce and terrible, as is a Tyrant overwayed by some vehement Passion, and who has Power to put in Execution whatsoever he pleases, without Resistance. For he is like a great Fire, which being blown and getting Strength by the Winds, burns up and consumes all before it; or like a strong and impetuous River, which snatches away, and carries along with its Stream whatsoever is in its Way. The Truth of this is seen in the most cruel and merciless Slaughter, which King *Herod*, surnamed *Afcalonita*, commanded to be made of the Infants of *Betleem*, to secure himself in his Kingdom, fearing lest one of them should take away from him his Scepter and Crown. This King was a Stranger, and had obtained the Kingdom of *Judæa* of the *Romans*: And for his Savageness and curst Disposition, he was hated by the *Jews*, who expected in his Time a new King, and

*Messias*, who should deliver them out of that hard Servitude and Captivity; and ennobled and exalt that People, which was the peculiar People of God. Although they thought this was to be done temporally; for as carnal Men they understood not the Excellency of the spiritual and eternal Goods, which their true King and *Messias* was to bring them from Heaven.

The Saviour of the World was born in a Stable at *Betleem*, in the Manner we have said in the Feast of his sacred Nativity, and the Kings *Sages*, guided by a new Star which appeared to them, came from the *East*. They entered into *Jerusalem*, asking for the new born King of the *Jews*, whose Star they had seen in the Countries of the *East*. *Herod* was troubled hereat. He assembled the Scribes and Skilful in the Law to know where CHRIST was to be born; and understanding that he was to be born in



DECEM. 28. in *Bethleem*, according to what the Prophets had foretold; calling aside the King and informing himself more particularly of them about the Star, and the Time, at which it had appeared to them, he wished them to go to *Bethleem*, and to seek out the Infant, and to return back by *Jerusalem*, and give him an Account of what they found, that he also might adore him: Although he dissembled in all this. The Kings found the holy Infant in that poor Hovel, and adored him, and offered him the Gifts which they brought out of their Country; and advertised by an Angel of our Lord, they returned home another Way, without having any regard to King *Herod's* Request; who much resented it, judging that the Sages made no account of him: But at first he dissembled the Matter, thinking perhaps, that having not found in *Bethleem* what they sought for, being ashamed, they dared not to return back to him; and that all they had said of the Star they had seen, had proved only a Dream and Imagination. But when he heard that a Child born in *Bethleem*, at the end of forty Days had been presented in the Temple, and that a venerable old Man, called *Simeon*, had taken him in his Arms, and revered him as *Saviour of the World*, and foretold great Wonders of him; and the other Things which happened at that Presentation in the Temple (which were very notorious, and were published in the City of *Jerusalem*, and *Herod* could not be ignorant of them) he understood that the Sages had deceived him. And he being a haughty and proud Man, and one that would die rather than lose his Kingdom; it seeming to him in one regard a great Affront, and Diminution of his Honour, and otherwise being gnawed with his own Ambition, and transfixed as it were with a sharp Dart of Fear of losing his Kingdom, he gave Scope to his Indignation, and full of Rage and Fury, resolved by all Ways possible to kill the Child whom he feared, and who he thought was to deprive him of his Kingdom. To compass his Intentions, it is credible he used all Diligence to seek him and find him out: But no human Diligence or Industry, being able to hinder the Counsel of God, all *Herod's* Endeavours were in vain. For the Angel of our Lord appeared to *St. Joseph*, and commanded him to carry the Child and his Mother into *Egypt*, and to stay there until he should receive other Orders from Heaven. The divine Providence would not then use his divine Power, but take this human Means to deliver the holy Infant out of the bloody Hands of that impious Tyrant: Who seeing he could not get what he so much desired; and believing that he might be hidden in *Bethleem*, or thereabouts: His Rage encreasing, and his Fury growing hotter and hotter, he took a strange and bar-

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DECEM. 28. barous Resolution, to kill all the Children that were born in *Bethleem*, and in all its Confines; from those that were only one Day old, to those that were now two Years of Age. For although he knew of the Kings, the Time in which the Star had appeared to them, and that the Star signified to them, that the Child was already born, who was King of the *Jews*; yet because he could not know how long he had been born before they had seen the Star: To be more sure (blinded with Passion) he judged it was convenient to kill all the Children that had been born in those two Years; and enlarged the Time assigned by the Sages, as he also extended the Place, making all the Children to be killed that were born not only in *Bethleem* (where *CHRIST* was born) but also in all the Towns and Villages thereabouts. Being thus resolved he called to him the Soldiers, Captains and Ministers of his Cruelty, and gave them the Order they were to observe; first of all to register the Infants, or to gather them together by some Craft, and to kill them all, so as none of them should escape out of their Hands: Charging them with Secrecy and Fidelity in the Execution of that Business, which concerned him no less, than his being, or not being King. With this impious and infernal Command, rather than with their Swords, were those cruel Butchers armed, like so many Wolves to fall upon a Flock of innocent Lambs, and to shed so much Blood as they did. What passed in that inhuman, cruel and lamentable Spectacle, the sacred Historiographer does not set down, leaving it to every one to think and ponder by himself: But *St. Gregory Nyssen* and *St. Augustin* recount it, who describe the Cruelty of the hard-hearted Soldiers, the lamentable Outcries of the Mothers, the Wounds of the innocent Children, and the Blood of those tender and pure Lambs, which ran about on all Sides. We know not certainly the Number of the holy innocent Children that died: For what some say, that they were a hundred and forty four Thousand, because *St. John* in his *Apocalypsis* puts this Number, speaking of the Children that followed the Lamb, it is not to the Purpose, nor is it Credible, that in a Town so little as *Bethleem* was, and in its Confines, there should be found so many Children of that Age. Father *Alphonfus Salmeron*, of the Society of *Jesus*, and one of the first Companions of *St. Ignatius* in the founding of it, a very learned Man, and an excellent Divine, in the third Tome of the *Eleven*, which he writ upon the Gospels, says that they were fourteen Thousand; and that the Christians of *Aethiopia*, whom we call *Abyssins*, in the Canon of the Mass do celebrate this Number of the innocent Martyrs. And *Genebrard* says the same, and that the *Greeks* put them

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DEC. in their Calendar. I call these Children  
 28. *Martyrs*, because the holy Church has always held them for such; because they were baptized in their own Blood and died for CHRIST, before they began to taste of Life. And so says St. *Augustin* speaking to the Infants themselves. *He who believes that the Baptism of CHRIST does little Children no good, will doubt whether you have obtained the Crown dying for CHRIST: You had not Age to believe that CHRIST was to suffer, but you had Flesh to suffer, and to endure Death for CHRIST, who was to suffer for you.* And St. *Bernard* says, *If you seek for the Merits which these Children had to be crowned of God, seek also the Crimes they had to be so cruelly murdered by Herod. Is perhaps the Piety of CHRIST less than the Impiety of Herod? That we should believe Herod could make them die being Innocent, and that CHRIST should not give them eternal Life, they having died for him?* Of the same Opinion are St. *Irenæus*, St. *Justin*, St. *Cyprian* Martyr, *Origen*, *Hilary*, *Chrysostom*, *Augustin*, *Prudentius*, *Fulgentius* and *Leo* Pope: And finally, the whole Catholick Church, that keeps a Feast to these blessed Infants, and holds and honours them for *Martyrs*. From hence is gathered an Answer to a Doubt which some might have, and ask, why our Lord gave Power to so cruel and wicked a Man, as *Herod* was, to shed so much Blood of little Children? And how *JESUS CHRIST* our Saviour, who came to give us Life, entering into the World, was the Occasion of the Death of so many innocent Lambs? But if we consider well, we shall find much in this Act, for which to praise the most sweet Benignity of our Lord, and to admire at the Means he takes to crown some, and to punish others. For just as the Lord of a Vineyard may either gather the Grapes when they are ripe, and press them into Wine, or else make Verjuice of them, or cut off the Branches in the Flower, without doing Wrong to any one: And the Gardener may crop Flowers to make Posies, to present to his Master; so God, who is the Master and Lord of all Creatures, as Gardener of this Garden of Pleasure, the Church, gathered to Day the Flowers of *Martyrs* (for so St. *Augustin* and *Prudentius* call the holy *Innocents*) to make Posies of, and to offer them at the Table of God. And although the Fury and Wrath of *Herod*, like a North Wind, cut and blasted them, and the Flowers of this Earth once dried and withered are not wont to flourish again: Yet it is not so in the Flowers which are gathered by the Hand of God: For when they seem to wither and die, then they most of all flourish and live. But if we consider the Reasons, why our Lord permitted this so bloody a Butchery, and this so lamentable a

Slaughter of these innocent Children, we shall find that they were many and admirable: This was very convenient for the Glory of God, and for the Good of the Children themselves, and of their Parents, and of all the holy Church, and for the greater Punishment of the very Tyrant who murdered them. For first of all it is the great Glory of God, that we should understand that he is the Lord of all Things; and without Injury to any Body he can do what he pleases with all his Creatures, in Heaven, or in Earth, or under the Earth. Moreover, what Proclamation could have been made throughout the World more sounding, and more efficacious, to declare that there was come from Heaven a new King of the Jews, than that it should be published and made known, that King *Herod* for fear of this new-born King, and of losing his Kingdom, had exercised such a strange, inhuman and savage Cruelty? And that he had not only caused the little Children of Strangers to be killed, but even his own Son, to put himself in greater Security. The Noise of this unjust Cruelty so sounded through the whole World, that when the Emperor *Octavian* heard it at *Rome*, he said, that in *Herod's House* it was better to be his Hog, than his Son: Giving to understand, that being a Jew, he would not kill his Hog, because he might not eat him, but being cruel he had killed his Son. If then we consider the Children themselves, who were killed, what love of their Parents could have done them so great Good, as the Hatred of *Herod* did them? Seeing that without knowing what he did, he freed them from the Labours, Dangers, Sins, and Miseries of this Life, and sent them to enjoy that Life, which only can worthily be called Life, and deserves to be bought with any Labours and Pains whatsoever. What greater Benefit could they receive from our Lord, than to die for him, before they knew what Life is, and to gain the Crown without fighting, and to triumph over the World, before they knew it, and to be the first Fruits of the *Martyrs* of CHRIST? *The Infants* (says St. *Augustin*) *die for CHRIST, and Innocency dies for Justice. What blessed Age was that, which being not yet able to name CHRIST, deserved to die for CHRIST? How happily were they born, who entering into this Life, met with eternal Life? As soon as they began to live, their Life was to them the Beginning of a blessed and eternal Life. They seemed not to be mature for Death, but they died happily to obtain Life: They had scarce tasted of the present Life, and they presently passed to the Future: Hardly were they come to the swathing Clouts and Cradles of Infancy, when they received the Crown: They are torn out of the Arms of their Mothers, to be placed in*

DECEM. in the Bosom of the Angels. Hitherto St. 28. *Augustin.* And *St. John Chrysostome* says: *That Age was exalted to praise God which wants Sin, that he that is worthy of Praise, might be worthily praised, and the Innocent be depredicated by the Testimony of Innocents. They receive from CHRIST, and restore to CHRIST that which they did receive of him; they take and give, and at the same Time he who gave, receives; and he who received, gives; CHRIST takes again that which he had given, when not with their Voices, but with their Blood he was praised by the Innocents. O the happy Glory of those that sucked, seeing they deserved to be Martyrs for CHRIST! At the same Time they began to live and to die; entered into the World and went out of it; received the fresh Air of this Life and passed to Immortality; were strong in their Infancy, and victorious without fighting.* These are the Words of *St. John Chrysostome.* And the other holy Doctors speak in the same Manner. As to their Parents also, this Sacrifice, which was made of their Children was of great Honour and Profit to them; for what Honour could they have obtained in the World, if they had lived, which might be compared with this, to be the Parents of Martyrs? And together with the Honour, it was of great Profit to them, for by the Pain and Grief they had in the Death of their Children, they might pay for the Offences they had committed against God; being committed perhaps some of them for their very Childrens sake; and with the many Tears they shed, especially the Mothers, they washed away the Spots of their past Sins, and increased their Merits before God, without whose Will they knew that King *Herod* had no Power to take away the Lives of their Children. Then for the whole Catholick Church what a Glory is it amongst the innumerable Martyrs, that environ and adorn her with their Blood, to have a Squadron of little Children, who before they had Members for the Battel, overcame Death, the Devil, and Hell? And by their Death they taught us that no Age is unfit for God, and that Parents ought to make great Account to consecrate their Children to him, from their very Birth, seeing they are his, and when he takes them away from them, they return to him what he gave them. It is also credible, that the Souls of the holy Fathers that were in *Limbus*, received new Comfort, when the Souls of these blessed Infants brought them News of the Nativity of their Saviour; and when they understood by their Death, that now began (although with Blood) to be propagated the Kingdom of CHRIST. But what shall I say of King *Herod*, and of the most severe Punishment, with which God chastized him, even in this Life, for his other Wickednesses, but much

more for the detestable Cruelty, which he exercised upon so many innocent Children? For besides his being frustrated in his Design; not being able to take CHRIST, for which he was ready to burst with Rage and Grief; after he had shed so much innocent Blood, it is not easy to believe into what an Abyss of Calamities (by the just Judgment of God) he fell, and the Floods and Storms of Miseries he suffered in himself and in his Family. This infernal Fury thought to hinder the Counsel of God; and deceived by his Ambition, took up Arms against CHRIST, thinking he was able to destroy him, whom he believed to come to take away his Kingdom from him. But O impious and barbarous King (says *St. Augustin*) what does thy savage Cruelty avail thee? Thou mayest well make Martyrs, but thou shalt never be able to find out CHRIST. Dost thou think, that the Saviour will take away thy Kingdom from thee? There's no such Thing, for CHRIST is not come to take away any one's Glory from him, but to give him his own; not to take away earthly Kingdoms, but to give the Kingdom of Heaven to all those that shall believe in him, and love him. So *St. Augustin.* Our Lord punished this so cruel and inhuman a Wickedness, sending the King such a grievous Infirmity, or to say better, a Multitude of great and such terrible Infirmities, that his whole Body was a Pourtrait of Dolours and Miseries. For (as *Josephus* says) he was burnt interiously with a slow Fire, he suffered a canine and insatiable Hunger, his Bowels were full of Ulcers and Pains of the Cholick, his natural Parts of Worms, his Feet were swelled, his Nerves contracted, his Breathing hard and short, and from his whole Body came such a Stink, that no Body was able to endure it. And he became so abominable to himself, that he asked for a Knife, with Intention to kill himself; and he had done it, had not his Nephew hindered him. Five Days before his Death he caused to be killed his Son *Antipater*, whom he had in Prison; and knowing well that the Jews would rejoice at his Death, he commanded to be called and to come to him, under grievous Penalties, all the Nobles of his Kingdom; and after they were come, he made them to be shut up in a certain Place, to the End that when he was dying, his Soldiers should kill them all, and so his Funeral Exequies should be celebrated with their Death, and with the Lamentation of the whole Kingdom. And he recommended his Sister *Salome*, that she should by all Means cause this to be executed, for that so he should depart with Comfort out of this Life; which he ended as we may well presume of one so disposed, with the great rejoicing of his whole Kingdom, to see themselves freed from so monstrous a Tyrant; but especially of those Nobles

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DECEM. 28. bles and Gentlemen, who were like Cattel in a Slaughter-house, expecting their last Fate; for the Death of the King gave them Life and Liberty. If now we compare the End of *Herod* with the Death of the blessed Infants, and the Miseries of the one, with the Happiness of the others, who would not chuse rather to die for CHRIST, than to reign with *Herod*? The unhappy Man feared lest a Child was to take away his Kingdom from him, and killed so many Children that he might not lose it; and he lost his Kingdom, Health, Life and Soul, which shall be tormented in Hell as long as God shall be God. And all his Children, Nephews and Posterity died within a hundred Years, and there remained no Memory either of him or them, but only to abhor them as Tyrants, and cruel Enemies of Mankind.

On the other Side our blessed Children stand before the Throne of God praising him, and are honoured by all the Catholick Church throughout the whole World; and their sacred Bones and precious Relicks are revered by the Kings and Princes of the Earth; their Name is precious, their Memory amiable, and the Mercy of our Lord towards them most sweet, and of everlasting Memory. Their Martyrdom was in the Reign of *Octavian Augustus*, upon the 28th of December, in the Beginning of the second Year of CHRIST, according to the more probable Opinion. Divers Homilies and Sermons have been written of the *Holy Innocents* by *St. Augustin*, *Hilary of Arles*, *Peter Cyprian*, *Bede*, *St. Bernard*, and other Authors; and all the Martyrologies make Mention of them.

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## *The Life of St. THOMAS Archbishop of Canterbury, Martyr.*

DECEM. 29. THE Life of the glorious Prelate, and most valiant Martyr *St. Thomas* Archbishop, and Primate of *England* was written by one *Edward*, who lived at the same Time with him; and more at large by *Herebert of Hofschan*, who was his Companion, and afterwards Cardinal and Archbishop of *Beneventum*; and by *John of Salisbury* Bishop of *Chartres*; and by *William* a Monk of *Canterbury*; and by *Alanus* Abbot of *Teuksbury*, all grave Authors, and of great Authority; out of whom we will take, what we shall here say. *St. Thomas* was an *Englishman*, born in the City of *London*; his Father was called *Gilbert*, and his Mother *Matildes*, noble, rich, and very pious Personages. They say, that upon the Day that he was born, his Father's House was set on Fire, and that with the same Fire a good Part of the City of *London* was burnt. When he was of Age to learn, they sent him to School, and he applied himself to his Book with great Care and Diligence; and by reason of his Aptness and great Wit, he made good Progress in learning. He was of laudable Manners, of a gentle Disposition, and his Countenance beautiful, in his Words modest and grave, and so great a Friend of Truth, that neither in Jest, nor Earnest would he tell a Lie. *Theobald* Archbishop of *Canterbury* had Notice of his good Parts; received him into his Service, and finding him to be a discreet and prudent Man, he made use of him in publick Businesses, and in those of his House, with great Satisfaction to himself, and to all those that had to do with him. He made him the Archdeacon of his Church, and gave him other Benefices and Rents; which *St. Thomas* spent very liberally, making more Account of his Reputation and good Name,

than of Riches and Wealth. The good Opinion which all had of *St. Thomas*, and the Love they shewed him, increased so much, that the King, by the Counsel of his Archbishop *Theobald*, made him Chancellor, or as it were the President of his supreme Council; and favoured him so much, that whatsoever the Chancellor did, commanded, or forbad to be done, was held for a Law. And they counted themselves happy, who were in his Favour, because hereby they thought to obtain the King's Favour, and what they aimed at. Nor did he only serve the King in Matters of Peace, in the Government of his Kingdom, and the Administration of Justice, but also in warlike Affairs against the *French*; he did very notable Things in his own Person, shewing in all Things a great Courage, Valour and Prudence. Such was the Confidence the King had in his Chancellor, that being to give a Tutor to the Prince his Son (who was also called *Henry* as was his Father) he would have no other but him, nor should he for this leave his Charge of Chancellor; but would have him with the Occupations of the Government of the Kingdom, join those of the Education and Institution of the young Prince, which were neither few, nor of a small Weight; for the other Grandees and Lords of the Kingdom brought him also their Children to be instructed by him; as well that they might be brought up with the Prince, as by being molded by such a Hand, they might become well-carriaged, courteous, and worthy of their noble Race. And the Chancellor did likewise charge himself with this Trouble (although it was great) judging that the Good of a Kingdom consists much, in that the Gentry, Nobility, and

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DEC. 29. and Persons of prime Note, be from their Youth well educated in the Love and holy Fear of God. Besides all this, the King to favour the Chancellor the more, went sometimes to dine with him; otherwhiles after he had dined himself, he would go to see him eat; and took great Delight to hear what was discoursed of at his Table. For although he was a young Clergy-man, and the rest that were at Table with him, were Seculars and Courtiers; all that was there discoursed of, scented more of the Conversation of religious Men, than of Courtiers and secular Persons. At this Time died *Theobald* Archbishop of *Canterbury*, and instantly the King cast his Eyes upon *Thomas*, to give him that high Dignity, judging him to be the fittest Person he could bestow it upon. *Thomas* understood the King's Intention, and besought him with all Earnestness, that he would not think of making him Archbishop; as well for that he had not Parts for it, as that he esteemed more his Grace and Favour (which he feared if he were Archbishop he should lose) than all the Dignities and Honours in the World. *For your Majesty* (said he) *will not cease to do certain Things against the Liberty of the Church, which being Primate, I cannot with a good Conscience consent unto.* But nothing was sufficient to make the King desist from his Purpose; and so *Thomas* bowed his Neck, understanding it to be the Will of God, to the great Content of the King and the whole Kingdom. He was then forty four Years of Age. He was ordained Priest (for as yet he was but Deacon) upon the Eve of *Pentecost*; and the same Day in his own Cathedral Church he was consecrated Archbishop with the ordinary Ceremonies, fifteen Bishops being present, and the Prince *Henry*, Heir of the Crown, with many of the chief Nobles of that Realm. The Pope (who was at that Time *Alexander III.*) sent him the Pall, and the Archbishop received it, prostrate upon the Ground bare-footed, and with extraordinary Devotion.

From the very Instant that he received the Sacred unction, he seemed changed into another Man; not to give himself to Vanities, Poms, and Greatnesses, nor to live with more Largeness and Liberty (as the Custom of some is) but to enter into himself, and to tie himself more straitly by his new Obligations. And so he began to live an Apostolical Kind of Life, and worthy of so great a Prelate; for he overcame the Pleasure of eating by Temperance; dishonest Motions by a rough Hair-cloath, and by sleeping little; other Desires and inordinate Appetites he restrained by continual Prayer and reading of sacred Things; and by how much the Degree, to which God had exalted him, was the higher, by so much

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the more did he humble himself. And that he might not grow proud by his new Dignity, he took the Habit and Institute of the *Canons Regular*, endeavouring to fulfill the Obligations of a Monk, and of a Prelate. Above all the holy Bishop increased in Love, and in a very extraordinary Devotion towards God, and in so great a Compassion of the Poor, that, as nothing was able to make him depart from Rectitude and Justice, by reason of the Zeal of it, which God had kindled in his Breast; so there was nothing which he was able to do in Behalf of the Poor, for the Relief of their Necessities, that he did not effectually do. And although the Poor that recurred to him were innumerable, he was never weary, nor failed to give to them. And that he might be able to give them the more, he endeavoured to recover certain Possessions and Inheritances of the Church, which some had usurped, either through the Carelessness of the Archbishops his Predecessors, or else because they were not able to make Resistance against the Usurpers, as being too potent for them. And although those that were dispossessed of the Goods of the Church unjustly usurped by them, made their Complaint to the King, and endeavoured by divers Calumnies and Falsities to exasperate him against the holy Bishop; they were not able to effect their wicked Purpose (by reason of the great Conceit and Esteem which the King had of the Saint's Person) until another Occasion was offered of more Weight. Two Clergy-men had committed certain Crimes; and the one of them, who was a Canon, had misused the Ministers of the Royal Justice; and the other, who was a simple Clerick, had killed a Man, as they said. This caused a great Murmuring amongst the People, who said, *that Clergy-men cared not to commit great Insolencies and Wickednesses, because they knew they were not to be punished with Death.* And although the holy Prelate to appease the People, and to take away the Scandal, punished them severely; for all this the Tumult and Complaint ceased not, but came to the Ears of the King; who incited by the Enemies of the Archbishop, and under Pretext that Justice might be done in his Kingdom, and the Wicked be punished, gathered an Assembly of his Grandees, as well ecclesiastical as secular, and in it demanded, *that all the Clergy-men, who should commit Offences, might be remitted unto him, to the end they might be punished by his Ministers of Justice.* To this Demand the holy Prelate opposed himself, and with fair Words besought the King, *that he would not permit himself to be so far carried away with the Zeal and Love of Justice, as to do against Justice itself, and to exceed the Limits of his Power; and that he would be pleased to consider, that the Sacred Canons,*

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DECEM. 29. *and ancient Constitutions of Popes, Councils, and Emperors ordained, that Clergy-men should be punished by their Prelates; and that in enormous and capital Crimes the Clerick who had committed them, should first be degraded, and afterwards be delivered up to the Secular Power to be put to Death; and that this had been so practised in the Church of God, from the very Time of the Apostles; and that seeing the Church was the same that was anciently, in all Equity that should be still observed which had always been used.* The King contended, that it belonged to him to punish Crimes, and to make Laws, and that all ought to obey them; but the holy Prelate answered him with great Freedom, *that he would so far obey the Laws he should make, as they were not contrary to the Law of God.* Hereat the King was much offended; and all the Love and Favour which before he had shewn to St. Thomas, was turned into Detestation and Hatred; holding him for ungrateful, and for a Man that did not comply with his Obligations, and with the Benefits he had received of him. For great Princes will not commonly be contradicted in any Thing, but hold it for a Disrespect and Diminution of their sovereign Authority, that they should be resisted, although in such Things, as this was, which cannot be permitted to pass with a good Conscience. The King went out of the Assembly in great Choler, and the Bishops that were there, began to flatter him, and the other Lords to take and defend the King's Part (of such Force is Ambition and Flattery) in such sort, that St. Thomas remained all alone to maintain and defend the Truth, exposed to the Fury of the King, and to all the Batteries of his Enemies; but very ready to lose his Life, that the Church might not lose her Liberty. Great Means were used of Promises and Threats, of Gentleness and Terrors, to draw the holy Prelate to the Will of the King. And although at the first he shewed himself somewhat yielding, that the whole Clergy of *England* might not suffer for his sake; and because they had assured him, that the King desired no more, than that he should *by his Word only give his Consent*; yet afterwards when he saw, that they commanded him to subscribe, and to seal with his Seal the Articles which the King had written, and that they were pernicious, and notoriously prejudicial to the Church; he was grieved much that they deceived him, and for his own Facility in willing to give the King Content, to hinder the Inconveniencies that might have been feared, had he done otherwise. The Articles which the King proposed, were six: The first, *that no Body should appeal to the Sea Apostolick without the King's Leave.* The second, *that no Archbishop, nor Bishop should go out of the Kingdom, although he were called by the Pope,*

*without the Leave of the King.* The Third, *that no Bishop should excommunicate any Servant or Officer of the King, without having first consulted with him.* The fourth, *that the Bishop should not punish any perjured or perfidious Person.* The fifth, *that the Secular Justice of the King should take Cognizance of the Causes of Clergymen, and punish them if they deserved Punishment.* The sixth, *that the King and the Laity should examine and judge Ecclesiastical Causes and about Tithes.* All which Things were prejudicial to the Church, and contrary to what has been ever practised in it from the Apostles hitherto; and to what all pious Emperors, Kings, and Princes have done; as we have proved in our Book of the *Christian Prince*. But oftentimes some Princes are deceived, thinking it to be a lessening of their Authority, to subject themselves to the Church, and a Want of Justice not to punish the Offences of Clergymen, which do not belong to them; and Ministers are never wanting to kindle the Fire; nor pusillanimous and timorous Prelates, who for Fear of falling into the Disfavour of their Prince, lose the Grace and Favour God, and fly like Mercenaries, and permit themselves to be carried away with the Stream. St. Thomas did not so, who permitted not himself to be overcome, neither by Terrors, nor Flatteries, to consent to the King in a Thing so damageable to the Church, and of so bad Example; but on the contrary he so lamented and grieved, for having given Signs of a Will to please the King herein (deceived, as we have said, by what had been said to him in this Behalf) that angry with himself, to expiate that his Fault he suspended himself from saying Mass, and would not go to the Altar, until the Pope sent him his Absolution; and he comforted himself with that, and with the Knowledge that his Intention had been always good, and in nothing contrary to the Will of God. Finally, the holy Prelate seeing the King was incensed against him, and so obstinately resolved to promote his Intentions, that there was no Hope of pacifying or changing him, and that the Bishops permitted themselves to be carried away by the King's Will, and that the Grandees and Potentates of the Kingdom helped and assisted him, and that the whole Church of *England* was in Danger of perishing, and being destroyed; he resolved to absent himself for a little Time out of the Kingdom, to the end that *Jonas* being cast into the Sea, that horrible Tempest might cease. Wherefore he fled away in the Night disguised, accompanied by two Monks only and a Servant, travelling in the Nights, out of the Highway, with great Labour and Incommodities, and taking Ship went over into *Flanders*. When the King understood that the holy Archbishop had escaped

DECEMBER. escaped out of his Hands, he was even out  
29. of himself, and sent his Ambassadors to Pope  
Alexander III. with grievous Complaints a-  
gainst him, as against a seditious Person,  
and a Disquieter of his Kingdom. The  
Pope having heard them in publick Con-  
sistory, answered them, *That he would bear*  
*the Archbishop, that he might be able to*  
*judge aright in that Cause.* The King was  
enraged beyond Measure at this Answer,  
and commanded the Goods of St. Thomas  
to be confiscated, together with the Goods  
of all his Kindred and Allies (who were  
many) and that they should all go out of  
his Kingdom, sparing neither Age, nor Sex,  
nor Condition, nor Dignity of Person: mak-  
ing the Men of sufficient Age to swear,  
*that they would seek out the Archbishop*  
*wheresoever he was, and make their Com-*  
*plaints to him, as the Cause of their suffer-*  
*ing such Miseries.* St. Thomas went to the  
Pope, and gave his Holiness and the Car-  
dinals an Account of himself, shewing them  
the original Articles, which King Henry  
would have established in his Kingdom,  
and which he had refused to sign: And de-  
claring the Means he had used to pacify  
the King, and to bring him to Reason. He  
besought the Pope, that *he would take away*  
*from him that Dignity, and bestow it upon*  
*some other more in Favour with the King,*  
*to the end that he and his Kingdom might*  
*have Peace: For that he understood that God*  
*had punished him for having accepted of that*  
*Charge without having Parts sufficient for*  
*it, to please the King.* The Pope thought  
fit not to condescend to the Request of St.  
Thomas, but confirmed him in his Dignity,  
and commanded him to keep it, that other  
Prelates in like Occasions might not lose Cou-  
rage, and cease to oppose the Persecutors of  
the Catholick Church, seeing him who had  
so valiantly fought for it, deprived of the  
Dignity of Archbishop. But to appease the  
King of England, he ordained that he should  
retire to some Religious House, where he  
might be with Quiet, in the mean Time  
that he endeavoured to restore him to the  
Favour of his King. The holy Archbishop  
made Choice of the Monastery of Pontiniac  
of Cistercians in France, which then was  
very Famous for great Sanctity.

To this Monastery the holy Prelate came  
with Letters and Recommendations from  
the Pope: But the chief Recommendation  
he brought with him, was the singular  
Grace of God, with which he came gar-  
nished, very joyful to see that he suffered  
for Justice, and desirous to suffer much  
more. In this Monastery very secretly the  
holy Archbishop began to afflict his Body  
with extraordinary Rigour and Penance. He  
ate certain Herbs, and poor and gross Meats,  
causing the more fine and delicate to be

distributed amongst the Sick and Needy. He DECEMBER.  
went sometimes into the River, which ran 29.  
by the Monastery, when it was very cold,  
and almost frozen, and remained a good  
while in it, to mortify himself the more.  
And in other Respects he led such a Life,  
that he seemed rather dead than alive: And  
he fell into a Sickness which had like to  
have taken him quite away. But what  
most afflicted him, was the great Misery  
and Calamity of so many of his innocent  
Relations, which for his sake (although with-  
out any Fault of his) they suffered; whom  
he was not able to help, but God provided  
for them by Means of the King of France  
and other Lords, and devout Persons of prime  
Quality of that Kingdom, who knowing  
the Sanctity of St. Thomas, and the Cruelty  
of King Henry, and the Innocency of those  
that suffered; aided and succoured them in  
that their Banishment and Misery, with so  
great Liberality, that many of them would  
not have been so well provided for, and  
accommodated in their own Houses. But  
when King Henry heard that the holy Pre-  
late was in that Monastery, it is not so be-  
lieved how enraged he was against the  
Abbot. He writ to him in a great Fury,  
*immediately to drive him out of his House,*  
*and out of all the Houses of his Order,*  
*threatening him if he did not do it, to thrust*  
*all the Cistercian Monks out of his Kingdom,*  
*and to destroy their Monasteries.* The holy  
Prelate understanding of the Abbot what  
the King had written to him, said to him  
with all Calmness and Serenity: *God forbid,*  
*that so many and so holy religious Men should*  
*suffer for me, and that their Monasteries*  
*should be ruined:* And giving Thanks to  
the Abbot and the Monks, for the Charity  
they had shewed him; and the King of  
France having come in Person to the Mo-  
nastery, and thanked the Religious for their  
good Entertainment of the holy Prelate,  
he took him away with him, they all be-  
wailing his Departure, and remembering the  
rare Example with which he had lived a-  
mongst them.

He was two Years in the Convent of  
Pontiniac, and from thence he went to the  
Monastery of St. Columba, where he remain-  
ed four Years, not with less Rigour and  
Example of his great Sanctity, and Admi-  
ration of all that conversed with him. It  
was a Wonder that he lay in a Bed, unless  
he were grievously sick; he rose before Day,  
and employed himself in divine Offices, and  
in celebrating every Day with very great  
Devotion and Reverence, the most sacred  
Mystery of the holy Mass: Afterwards en-  
tering into his Chamber, with a contrite  
and humble Heart, he gave himself to  
Prayers, Tears and Sighs, and offering him-  
self in Sacrifice to our Lord, and preparing  
himself

DECEM. himself for Martyrdom. Afterwards he ate  
 29. with the Poor, and with the few Servants which he had, with great Temperance: And after his Refection he entertained himself with some spiritual Reading, or with discoursing of necessary and profitable Things with his Familiars. He constantly watched almost all the Night, and calling his Chaplain, who alone slept in his Chamber, putting off his Hair-shirt which he wore next his Skin, he commanded him to whip him till the Blood came abundantly: And after his Chaplain was returned to his Bed, he exercised other Mortifications; kneeling, and prostrating himself before our Lord, he spent the other Part of the Night in Prayer, until his Body being wearied and spent, he cast himself upon the Ground to repose a little, making use of a Stone for his Pillow. But our Lord, who by these Essays prepared this his valiant Soldier, and intended to make him his glorious Martyr, one Day as he was prostrate before the Altar, and having ended Mass, was giving Thanks with great Fervour, appeared to him, and calling him by his Name, said to him: *Thomas, Thomas, thou shalt illustrate my Church with thy Blood.* And he amazed said, *Who art thou Lord? I am* (said he) *CHRIST thy Brother and Saviour, who will illustrate my Church with thy Blood.* Then the Saint with great Jubilee of Soul, answered: *I pray God it may be so; and may that which thou sayest unto me, O Lord, be accomplished in me, for I do not deserve it.* The King of England endeavoured to cast him out of France; and sent Ambassadors to King Lewis, grievously complaining, that he kept in his Kingdom and favoured a Man who was his Enemy, and from whom he had taken away for his Demerits, the Dignity of Prelate. The most Christian King answered them: *Tell your Master, that I am a King as well as he; and that I should not dare to deprive of his Dignity the poorest Clerick of my Kingdom: That I understand not how he has been so bold as to offend the whole Catholick Church, and to depose from the highest Dignity of his Kingdom, so holy and so venerable a Man as Thomas.* In fine, after many Debates and Difficulties, the King of France by Entreaties, and the Pope by Threats, so pressed the King of England, that he was reconciled, and made Peace with the holy Prelate, and gave leave to him, and to all his Friends to return back into his Kingdom, promising to make their Goods to be restored to them: And St. Thomas spoke with the King, who was then in Normandy, and made an Agreement with him, and after seven Years Banishment returned into England, to the great Joy and Rejoicing of the Good, and Grief of the Bad, who feared him as an inexorable Cen-

for of their Misdemeanors and Excesses. The DECEM. Saint returned with the same Zeal of Justice 29. and ecclesiastical Discipline that he had before; (for so many Afflictions and Sufferings, had not been able to abate it) and began to discharge his pastoral Function with so great Integrity, that those who had their own Consciences for Witnesses and Accusers of their bad Life, would not expect the Sentence of so upright a Judge. He commanded certain Bishops to make some Satisfaction for certain Offences which they had committed. They gathered against him many Ecclesiasticks, and Seculars of the Chief of the Kingdom; and all of them together made their Address to the King, telling him, *That the Archbishop went about to make the Kingdom rebel; and that he came out of his Banishment not more humble, but more proud; and that when he went out of his House, all accompanied him as if he were the very Person of the King; and that to be King he wanted nothing, but to put the Crown upon his Head, and to say that he would be so.* They knew well how to whisper into the King's Ear such Things as these, which he as a lately reconciled Friend easily believing, without further examining the Truth of them, in a great Rage cried out: *Is it possible, that I cannot have Peace with one Priest of my Kingdom? Cursed be all those that eat of my Bread, seeing that none of them revenges me of such a Man.* Some of the King's Servants heard these his Words, and (as Flattery has a strange Force, and the Desire of pleasing Princes is blind, and heady) they believed they should do him a very grateful Office, if they should kill the Archbishop: And accordingly four of the Chief of them resolved to do it. But before they put in Execution this their wicked Purpose, the Wrath and Indignation which the King had conceived against the holy Prelate being published in the Kingdom (although commonly they held him and revered him as a Saint) it is not easy to believe, how the Minds of the common People were changed, and how they began to deride and scorn him: And this in so high a Degree, that *Polydore Virgil*, a diligent Historiographer of the Matters of England, writes, that the holy Prelate passing at this Time through a certain Village, the Inhabitants thereof to affront him, cut off the Tail of the Horse on which he rode: But by the just Judgment of God, all the Children of those who had been thus bold to deride his Servant, were born with Tails like Beasts; and this lasted until their Generation was ended.

But the Servants of the King the better to execute their wicked Purpose, taking with them a Company of armed desperate Fellows, went one Day after Dinner to the House of the Archbishop to kill him. And after

DECEM. 29. after they had given him some uncivil and contumelious Language; and the holy Prelate having answered them, on the one side with great Humility and Modesty, and on the other with great Valour and Constancy; went out of his House to call the Soldiers they brought along with them, and the Saint went to the Church, because it was now Time of Vespers. The Clericks going about to shut the Doors, he commanded them not to do it, saying, *That the Church was not to be defended like Castles, and that he was to overcome by Suffering and not by Fighting.* The cruel Murtherers entered into the Church in a great Fury, calling out with a loud Voice; *Where is Thomas Becket, Traitor against the King and Kingdom? Where is the Archbishop?* And the Saint without being any thing troubled, answered: *Here I am, no Traitor against the King, but a Priest of JESUS CHRIST, ready to die for him, who redeemed me with his Blood. God forbid that I should fly your Swords, or for the fear of them, forsake Justice. Now (say they) thou shalt die, and receive the Reward of thy Boldness.* And the holy Martyr replied, *I indeed am ready to die for my Lord, that the Church by my Blood may obtain Peace and Liberty. But take Notice that I command you in the Name of Almighty God, that you touch not, nor hurt any of mine. For if there be any Fault, it is mine, and not theirs.* Then presently he fell down upon his Knees, and like a chased and thirsty Hart, who seeing near to him a plentiful Fountain of fresh Water, with violence casts himself into it: So he, seeing that he approached near to the Crown of Martyrdom, which with so much Anxiety he did desire, he threw himself into the Hands of our Lord, joining, and lifting up his own Hands to Heaven, and beseeching *Almighty God to look down upon his Church, for the Intercession of the most glorious Virgin Mary our Lady, and St. Denis Bishop and Martyr, and of the other Saints his Patrons.* The bloody Miscreants fell upon the holy Priest, to offer him up in Sacrifice, and one of them with his Sword discharged a terrible Blow upon his Head, whence presently issued Abundance of Blood: And a Clerick called *Edward* (who is he that writes his Life) going about to defend his Prelate (for the rest of the Monks affrighted had abandoned him) and embracing him, they cut off his Arm, and grievously wounded him. But *St. Thomas*, although he was wounded in the Head, did not move it, nor stir his Body, but remaining immoveable, and constant in his Prayer, he expected after that Blow, the others which followed, until he fell down near to the Altar where he was kneeling, and the Brains of his holy Head were scattered upon the Ground. These Ministers of Satan went out of the Church, and

TOM. II.

entered into the House of the Bishop, and pillaged it, leaving nothing in it but two Hair Shirts, which were not for their Purpose: And after this they fled every one his way, although by the just Judgment of God they all died within three Years. The first that struck him died in *Sicily*, tearing his Flesh, and casting it from him in Pieces: And he also, as well as all the rest, who acted in that Sacrilege, as long as they lived, always went trembling, and as it were besotted and without Judgment, and themselves confessed it was a just Punishment of God.

After the cruel Murtherers were fled, the Clericks and Monks of the Church, recovering Courage returned to it, and shedding many Tears, took the Body of the holy Archbishop, and put it upon a Bier, and with Linnens gathered up the Blood that had come from it; with which they annointed their Eyes, and conserved and revered it as a precious Relick. They stripped him, and found next to the Skin of the holy Martyr a rough Hair Shirt, which reached from his Neck to his Knees, so full of Vermin that it seems to be a kind of Martyrdom to have been able to endure it. Here all that were present doubled their Tears, and better understood the Sanctity of their holy Prelate. They buried him in his Pontifical Robes, in a Vault near to the Altar of *St. John Baptist*, and of *St. Augustin*, whom *St. Gregory* Pope sent into *England*. Instantly the Kingdom began to be in a Combustion, and to be punished by the Hand of the most High, with so great and civil Seditions and Discords, betwixt the King and his Son, that there was scarce one Man at Peace with another, nor was there any one that escaped this Fire, as if all the whole Kingdom had been to be burnt up by it. And for the greater Glory of the Saint, and to testify how grateful that Constancy had been to him with which he died for the Liberty of his Church, our Lord began to work great Miracles through his Intercession: And from all Parts of the Kingdom there was a great Concourse of People to his Sepulcher, begging Favours of God for his Merits; and they returned home well satisfied and contented; having obtained singular Graces both for their Souls and Bodies.

But King *Henry* when he heard of the Death of the Saint, was much troubled, understanding as it happened, that all would cast the Fault upon him, and make him the Author of it. For although his Intention was not to cause *St. Thomas* to be killed, yet his Words were the Occasion of his being killed. He sent his Ambassadors to Pope *Alexander III.* excusing himself, and beseeching him, that *he would command Information to be taken of all that had passed in the Business.* The Pope sent two Legates who received the Information, and declared, that *though the*

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King's

DECEM. 29. *King's Will had not been that his Servants should do what they did, yet he had been greatly faulty in the Death of the Saint, both by Reason of his ill Usage of him, and also for the Words he had spoken against him, and then absolved him, and appointed him his Penance, which he fulfilled with great Devotion and Humility. For it was signified to him from Heaven, that he should not have Peace nor Quietness in his Kingdom, until he had humbled himself to the Saint, and asked him Pardon, and obtained Mercy of our Lord through his Intercession. And so he came to Canterbury, and from the Church of St. Dunstan, went barefoot to the great Church, where the Body of St. Thomas was. Being come to the Door he prostrated himself, and made his Prayer. Entering into the Church, he watered with many Tears the Place where the holy Bishop was killed: And having made his Confession at the Feet of the Bishop, with great Trembling and Reverence he approached to his Sepulcher, bathed in Tears, and making those that were present, to weep abundantly. There he unbared his Shoulders, and received upon them five Blows with a Discipline from the Bishops, and afterwards three from every one of the Monks, who were more than fourscore. In this Manner he was solemnly absolved, and remaining barefoot upon the bare Ground, and fasting he spent all that Night in Prayer, with great Remorse, Tenderness and Devotion. This is a rare Example, and well worthy to be observed, and imitated by Catholick Kings, and true Children of the holy Church, when for having fallen into some grievous Fault, she like a Mother corrects them. And our Lord wonderfully favoured King Henry for this his Humility and Penance: For the same Day that he thus humbled himself, he got a notable Victory over his Enemies, and took the King of the Scots Prisoner, and had other very prosperous Successes; and he remained ever after so devout to the Saint, that he enriched his Sepulcher with Gifts, and the Church where his holy Body was.*

The Death of St. Thomas was upon the 29th of December, in the Year of our Lord MCLXX, as says Cardinal *Baronius*, or in the Year MCLXXI, as affirms the reformed Breviary of his Holiness *Clement VIII.* and in the fifty third Year of his Age. Pope *Alexander III.* canonized him, and put him in the Catalogue of the holy Martyrs, commanding his Feast to be celebrated throughout the whole Catholick Church upon the Day of his Martyrdom. And with good Reason; for besides his having been a most stout Defender of the Church, and a glorious Martyr of CHRIST, he has been very illustrious for innumerable Miracles, and more for his heroical and admirable Virtues; of which *Petrus Blesensis*, a grave Author, and of the same Time with

St. Thomas, says these Words: Thomas was DECEM. 29. a Preacher of the divine Word, a Trumpet of the Gospel, a Friend of the Spouse, a Pillar of the Clergy, Eye of the Blind, Tongue of the Dumb, Foot of the Lame, Salt of the Earth, Ornament of his Country, Minister of the most High, Vicar of CHRIST, and the Anointed of our Lord. All his Conversation was a School of Virtue, a Rule of good Manners, and an Example of Salvation. He was right in his Judgment, industrious in the Disposing of Things, Discreet in Commanding, Modest in his Words, Circumspect in his Counsels. He was sparing in Eating, liberal in Giving, and in Anger Master of himself, in Flesh an Angel, meek in Injuries, fearful in Prosperity, secure in Adversity, a great Almsgiver, and very merciful. He was the Glory of Religious, the Delight of the People, the Terror of Princes, and the God of Pharaoh. Thus *Petrus Blesensis*.

But St. Thomas having been what we have said, and having flourished, and been revered by the whole Catholick Church, for about four hundred Years; our Lord permitted that he should be once again martyred, that he might be twice a Martyr, once in his Life, and another Time after his Death. For the unfortunate *Henry VIII.* King of England, after that, like an infernal Monster, he had made himself spiritual Head of that Kingdom, conceived such a strange Hatred against the See Apostolick (because it would not favour him in his impure and blind Loves and Follies) that besides his having sacrilegiously laid Hands upon the Treasures of God, which were in the Church of St. Thomas, and were very great, with an infernal and diabolical Fury, he commanded the Saint himself to be cited to appear before him, and condemned him as a Traitor, and commanded him to be blotted out of the Catalogue of the Saints; and established in his Courts under Pain of Death, that no Body should celebrate his Day, nor recommend himself to him, nor call him Saint, nor keep a Book, nor Calendar, in which his Name was not blotted out. He commanded also his holy Relicks to be burnt, and to be dispersed by the Wind, and persecuted him, as if he had been some heretical and infamous Person, for no other Reason, but because he died for the Liberty of the Church, the supreme Head whereof is the Pope, whom he so much hated, and would by no Means acknowledge, that he might make himself Antipope, and prodigious Head of the Church of England, or to say better, an Antichrist against CHRIST and his Vicar; shewing himself in this more impious and barbarous than King *Henry II.* himself, who was the Occasion of his Death; seeing that he acknowledged his Fault, and this other not: He gave great Gifts to the Church of St. Thomas, and this other took them away:

*Henry*



DECEM. 29. Henry II. prostrated and humbled himself, and adorned the holy Relicks of the Saint, Henry VIII. disinterred and burned them, and scattered them in the Air. Which is a lamentable Example, and teaches us, how furious a Tyrant's dishonest Love is, when it possesses the Heart of a potent King; and that Heresy is an infernal Fury, which if it be not stopped, destroys and ruineth all. We may also gather out of this History the little we are to confide in the Favour and familiar Friendship of Princes, seeing that Henry II. so much exalted St. Thomas, and afterwards so much depressed him, hating him with Passion, whom with Reason he had before loved. Moreover, Kings and great Governors of the Common-wealth may learn hence not to meddle with Ecclesiastical Affairs, although it be with a Zeal of Justice, and to punish the Faults of the Clergy, as did Henry II; seeing it is not their Office but only to aid and favour, and not to judge and command in Things appertaining to the Church. And also they ought to be very circumspect, and not to speak Words, nor give a Sign of what they desire to be done without Reason. For there are so many Flatterers, who desire for their own Interests to please Princes, that they take Occasion to do many unjust Things, and even contrary to the Will of the Princes themselves; as it happened to King Henry in the Death of St. Thomas. And if at any Time a Prince, as Man, should commit a Fault, he must understand that he does not lose, but gain Authority with God and with Men, by submitting himself to the Correction of the Church, and by humbling himself to the spiritual Ministers of that Lord who made him King, and exalted him above other Men. And that the greatest Safeguard and Assurance, which Kings have of their Conservation, is their Respect to God and his Religion, by which they are maintained, and without which they are destroyed. But Ecclesiastical Persons ought to take great Heed how

they live, and not to give Occasion to Seculars (by their bad Life) to make little Account of them, and so despise the sacerdotal Dignity. For it is certain, that the Clergy is the Pulse of this mystical Body of the Church, and that as that goes, so go all the rest. And it is not just, that *they being the Part of our Lord, and God being their Part*, should give themselves to Contentments which are not of God; and that they should serve themselves of that so sublime a Degree, which God has given them, against God himself who gave it them, and to the Damage and Scandal of their Neighbours, for whose Profit and Edification it was given them. And that Prelates, who, like vigilant and careful Pastors, are to watch over their Flock, ought to punish severely the Excesses of Ecclesiasticks their Subjects, that by one bad one many good ones may not be spoiled, and that Occasion may not be given of Scandal to the Weak; and to Princes and Magistrates, to intermeddle in Ecclesiastical Matters, judging that they have no other Remedy, and they are obliged hereunto for the Good of the Common-wealth. But when Prelates have done, what on their Part they ought to do, they must remember, they are Depositaries of the Treasure of God, and Guards of the Jurisdiction and Authority of the Church, that they may not consent (as much as in them is possible) that any Thing be done against its Liberty; after the Example of the glorious Bishop St. Thomas, who gave his Life for it. We ought to endeavour to imitate him in this, and in all those excellent and admirable Virtues, with which he shined in his Life, and by them deserved to obtain the Crown of Martyrdom. Let us beseech our Lord, that by the Means of his Prayers we may so follow his Footsteps, that we may arrive where he arrived, and may enjoy what he enjoys, and shall enjoy for all Eternity. Amen.

DECEM. 29.

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*The Feast of the Translation of St. JAMES Apostle, Patron of Spain, to Compostella.*

DECEM. 30. AFTER the glorious Apostle St. James the Great, the first of all the Apostles, who with his Blood confirmed and consecrated the heavenly Doctrine which he had preached, was by the Command of Herod beheaded in Jerusalem, some of his Disciples by the Inspiration of God, took his holy Body, and carried it to the Haven of Joppe, and put it into a Ship, earnestly beseeching our Lord, that he would guide and direct them to that Land and Country, where his Pleasure was that the holy Apostle should be buried. It pleased our Lord, that the Ship in a few

Days going through the Mediterranean Sea, came to the Coast of Spain, and entering by the Strait of Gibraltar, and coasting its two Sides of East and South, at last arrived in Galicia, at the City of Irina Flavia, which is now called the Patron. There the Disciples of the Apostles staid, and from thence (as the History of Compostella affirms) the holy Body was carried thither where Compostella now is, and put in a Chest or Tomb of Marble, where it was hid above five hundred Years (the Cause is not known) until in the Time of King Alphonsus the Chaste, God revealed

DECEM. 30.

DEC. 30. revealed it by Means of many Lights, which were seen in the Night over the Place where it was buried. And the Bishop of *Iria*, called *Theodemirus*, advertised King *Alphonfus* the Chaste of the Favour which God had done to *Spain* in discovering to them that precious Treasure, and in giving them him for Patron and Defender, whom before he had given them for Master and Preacher of his Gospel. The King presently came with great Devotion, and visited the holy Body, and built a Church for it, and endowed it with great Gifts; as is to be seen in the Privilege granted to the same Church, which is dated in the Year *ccccxxv*. Immediately the holy Apostle began to shew his Favour to the *Spaniards* in their Battels against the *Moors*; and was seen divers Times all in Arms, to go before the Squadrons of the Christians, and to fight with heavenly Force for them, until they had routed and defeated the Armies of *Barbarians*, and obtained a glorious Victory over them. Afterwards in the Year *cccc*, King *Alphonfus* III. surnamed *the Great*, made the Church much more magnificent; and from that Time hitherto that Sanctuary has increased in Building, Rents and Privileges, which Popes have granted to it; in which they say, *that they grant those Graces to that Church, for that the Body of this holy Apostle is in it*. And accordingly Pope *John* VIII. gave a Brief for the Consecration of the Church. Pope *Urban* II. transferred the Episcopal Seat of *Iria* to *Compostella*, and exempted it from the Subjection of the Metropolitan of *Bracara*. Pope *Paschalis* II. confirmed to it this same Immunity, and added to it, not twelve Cardinals (as some write) but seven (*Ambrose de Morales* in the fifth Book of his History, and *Villegas* in the Life of St. *James* say, that there are twelve Cardinals at this Day in that Church) for the more worthy Ministry of that Altar, which is over the Body of the holy Apostle; and granted to the Bishop of *Compostella* the Pall; which only Archbishops do use, Pope *Callistus* II. made the Bishoprick of *Compostella* absolutely an Archbishop-

rick, assigning *Merida* for its Metropolis. But what has made that Church so famous, are the many and great Miracles which our Lord has wrought for the Intercession of the holy Apostle, not only in Favour of the *Spaniards*, and of all *Spain*, but also for the Benefit of all those who out of divers Nations, and the most remote Provinces of all Christendom come in Pilgrimage to visit his holy Sepulcher, and devoutly recommend themselves to him. These humble Suppliants of St. *James* are so many (although by the Heresies of these Times this Devotion has been much diminished) that the Pilgrimage to St. *James* of *Galicie* is held for one of the most principal of all Christendom; and the Vow of going thither is reserved to the Pope, as is that of going to *Jerusalem*, or to visit the Bodies of the glorious Princes of the Apostles St. *Peter* and St. *Paul*. And St. *Dominick* of *Calciata*, and St. *John de Ortena* employed themselves in lodging and serving the Pilgrims that came in Pilgrimage to St. *James*, making plain the Ways, building Bridges, and making Hospitals where they might be entertained, for the great Devotion they had to the holy Apostle, and for that there were so many that came from all the Parts of the World, to reverence his holy Sepulcher. And Pope *Callistus* writ with great Diligence and Care (as says *Tritemius*) a Treatise of the Miracles of St. *James*; also some Sermons and Epistles of his Translation. And *Leo* III. also makes Mention of the Translation of St. *James* into *Spain*; and Pope *Innocent* II. as says Cardinal *Baronius*, and more largely the History of *Compostella*, and *Ambrose de Morales* in the ninth Book of his general Chronicle of *Spain*. The Church of *Compostella*, and some others in *Spain* celebrate the Translation of St. *James*, upon the 30th of December, by a Brief of Pope *Gregory* XIII. dispatched upon the 30th of December, in the Year *MDLXXXIII*; and by another of Pope *Sixtus* V. upon the 1st Day of February, in the Year *MDLXXXIX*, and in the fourth of his Popedom.

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### The Life of St. SILVESTER Pope.

DEC. 31. **S**T. *Silvester* Native of *Rome*, was the Son of *Ruffinus*, and from his Childhood was much inclined to Works of Piety. He had for his Master one *Cyrinus* a Priest, to whose Charge his good Mother committed him, that he might be instructed by him in holy Manners, and in the Mysteries of Christian Religion. From his Youth he gave himself to use all Courtesy to Christian Strangers, to lodge them, to wash their Feet, and to feast them with great Charity and Devoti-

on. Amongst others he received into his House St. *Timothy* Martyr; who having come from *Antioch* in Pilgrimage to *Rome*, was lodged by St. *Silvester*; and having preached the Faith of CHRIST with great Constancy, and converted many in that holy City, was taken and martyred; and St. *Silvester* in the Night secretly took away his Body, and entered it, singing Hymns and Psalms, with others of the Faithful, according to the Custom of the holy Church. The Prefect

DECEMBER. Prefect of Rome, *Tarquinius Perperna* came to the Knowledge hereof, and greedily coveting the Goods of *Timothee*, which he believed to be great, and to be in the keeping of St. *Silvester*, he commanded him to be apprehended, imprisoned, and cast into a Dungeon. The Saint was nothing troubled hereat, but prophesied that his Imprisonment should not last long, and that the Night following the Judge that commanded him to be apprehended, should die; and so it happened. For the Prefect that Night at Supper eating of a Fish, a Bone of it went cross his Throat, and choaked him, and so he died; and St. *Silvester* the Day following was freed out of Prison. He was made a Priest Cardinal by St. *Marcellinus* Pope, and not a Deacon by St. *Melchisedech*, as some write; for St. *Augustin* calls St. *Silvester* the Priest of *Marcellinus*. With his new Dignity he began to shine more in all Kind of Virtues, and gain the Affections of all, by the Example of his holy Life, and by the good Offices he did them. Wherefore *Melchisedech* Pope being dead, by the common Consent of the Clergy and People, St. *Silvester* was placed in the Chair of St. *Peter*. At that Time *Constantine the Great* was Emperor, and by reason of the Competitions and Wars he had with *Maxentius*, *Licinius*, and *Maximinus* (who went about to usurp the Empire) and by reason of the Gentiles, who armed with the Laws of former Tyrants, and shed in the Blood of the Christians, continued to persecute them, the Roman Commonwealth was not absolutely at Peace, nor the Root of Persecution yet extirpated. For which Cause St. *Silvester* fearing lest he might be apprehended and killed, and judging that it was more to the Service of God to preserve himself for a better Time, secretly went out of Rome, and retired himself to the Mountain *Soracte*, which is about twenty Miles from Rome. There he remained hidden in a Cave for some Days, and for this Regard that Mountain is called at present the Mountain of St. *Silvester*. The holy Pope being hidden there, our Lord, who was resolved to give Peace to his Church, afflicted the Emperor *Constantine* with an incurable Leprosy; with which also his Daughter *Constantia* had been infected, and was cured of it through the Intercession of St. *Agnes*, Virgin and Martyr (as we have said in her Life) for the great Princes, Emperors and Monarchs of the World, being mortal Men, are also subject, as others are, to all the Miseries of our Mortality and Corruption. And so *Pliny* says, that this Disease was very common, and that sometimes Kings had it, although to the Damage of all the People; because to cure themselves, they bathed themselves in a Bath of Man's Blood. The same the Heathenish Priests counselled to the Emperor *Constantin*, making more

TOM. II.

Account of the Health of one Man, than of the Destruction of so many Innocents, who by their Deaths were to give him Life. The Emperor was resolved to bathe himself in the Blood of three thousand Infants; the which he had commanded to be sought out in divers Places to make that cruel Sacrifice; and they having been brought, and the cruel Butchers who were to kill them, being ready, and their sorrowful and weeping Mothers, tearing their Hair, and beating their Breasts; and filling the Heavens with their Cries and Clamours, the pious Emperor having Compassion of the innocent Age of the little Children, and of the tender Resentment of their Mothers, would not buy his Health at so dear a Rate. And so he resolved to remain sick, or to seek out other Medicines for the Cure of his Leprosy; and commanded the Children to be restored to their Mothers, and a good Sum of Money to be given them, and to be sent contented and joyful to their Homes. That very Night St. *Peter* and St. *Paul* appeared to *Constantine*, and having thanked him for the Mercy he had shewed towards the Mothers and their Children, they advised him to send to Mount *Soracte* for the Bishop of the Christians, who was called *Silvester*, who would teach him another Bath, by which he should be better cured both of the Leprosy of his Body, and also of the Leprosy of his Soul, than by that which the Priests of the Idols had counselled him to make use of. The Emperor forthwith sent for St. *Silvester*, who came, thinking they sought him to martyr him; but when he heard from the Emperor the Dream and Revelation he had had, and the divine Men who had appeared unto him, understanding by the Signs which the Emperor gave him, that they were St. *Peter* and St. *Paul*, he shewed him the Pictures he had of them; and the Emperor was confirmed that they were the same, for that those Pictures represented to the Life the Persons he had seen. Hence St. *Silvester* began to preach to the Emperor *JESUS CHRIST*, and to teach him the Mysteries of our Holy Faith, and to declare to him, that without it there was no eternal Salvation to be had; and that those two who had appeared to him, were Apostles of our Lord, Founders of the Roman Church, and Preachers of his Gospel; and that he had sent them to him to give him perfect Health in Body and in Soul, and to open to him the Way of Life, which he should obtain, by casting away the Worship of his false Gods, and by embracing the Christian Religion, and by washing himself with the Water of holy Baptism. The pious Emperor did all this, and putting off his purple and Imperial Diadem, he cloathed himself with Hair-cloath and Ashes, and fasted and did Penance for his Sins, and the holy Pope instructed him in the Mysteries of our Faith,

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and

DECEM. and afterwards baptized him. Over the  
 31. Place where he was baptized, there suddenly appeared a most clear Light and more resplendent than the Sun, and he came out of the Font of Baptism with his Flesh as white, whole and pure, as that of a sucking Infant, leaving the Water full of his Leprosy, like to the Scales of Fishes. By this his so sudden, entire, and miraculous Health, the Emperor *Constantine* was much confirmed in the Matters of our holy Faith, and exceedingly desirous to dilate it throughout all his Empire; and was very much affected, devoted, and obedient to the holy Pope *Silvester*, by whose Means our Lord had done him so signal a Favour. This his Devotion was much increased, after St. *Silvester*, in the Presence of the same Emperor, and of innumerable People, had a very hot and solemn Disputation with certain Priests and Scribes of the *Jews*, who blasphemed CHRIST, and reprehended the Emperor, for that he had received the Religion of a Man, whom his Progenitors had crucified. But the holy Pope convinced them, and put them to Silence, with Reasons, and Testimonies of the holy Scripture, and Miracles; in such sort that they never more dared to lift up their Heads, nor contest with him; and *Constantine* knew more the Truth and Sanctity of the Christian Religion, and began to favour it with equal Munificence and Piety. He commanded the Temples of the Pagans to be thrown down. He built in *Rome*, and in many other Places many and very sumptuous Churches to the true God, and adorned them with most rich Vessels of Gold and Silver, with Chalices, Crosses, Patines, Thuribles, Cruets, Lamps, Candlesticks of great Price and most costly Work, and of inestimable Value. He endowed them with Rents and most rich Possessions, for the Maintenance of the Fabrick and the Ministers of them; and with sweet Perfumes, wherewithal to incense the Altars, every Year, and not content with all this, he left the City of *Rome* to St. *Silvester*, and translated the Seat of his Empire to the City of *Byzantium*, which afterwards from his Name was called *Constantinople*, and *New Rome*. Such was the Piety of this great Emperor. And although some do doubt of what we have here recounted, yet it is avowed by many ancient and grave Authors.

But the Catholick Church being in great Peace, and our holy Religion flourishing and propagating itself into many and divers Parts of the World by the Sanctity and Vigilancy of our holy Bishop *Silvester*, and by the Liberality and Devotion of the Emperor *Constantine*; the Devil on the other Side molested and troubled it, sending out of Hell a great and perverse Minister of his, called *Arius*, to sow Cockle amongst the good Wheat, and to infect it with new and senseless Errors and

Heresies. *Arius* was a Priest of *Alexandria* DECEM. in *Egypt*, an ambitious, proud, and vain 31. Man, who pretending to be Bishop of that City, and seeing he could not obtain what he desired, he began to teach new Doctrine, and to blaspheme CHRIST our Redeemer, saying, that he was not consubstantial and equal in all Things with his Father; and deceived the People, making Disciples, who held him for their Master, and followed him, to the great Damage and Scandal of the Catholick Church. The holy Bishop *Alexander*, whose Priest *Arius* was, admonished him, reprehended him, chastized him, and finally excommunicated him, and separated him from the Congregation of the Faithful. But the Devil had now got such Possession of him, and the Wound was so rooted and festered in his Soul, that no Medicine was sufficient to cure it, but it went on spreading and infecting every Day more and more; and out of that little Spark, which had begun in *Alexandria*, was raised such a horrible and dreadful Flame, that it almost set on Fire the whole World. To quench it, it was necessary to make many Councils and Synods of holy Prelates, and of learned and prudent Men, to establish the Catholick Faith, and to defend it against the Falsities of the Hereticks. The first, chiefest and most renowned of these Councils was celebrated at *Nice*, a little City of the Province of *Bythimia*; in which by the Authority of our Pope St. *Silvester*, and by Command of the Emperor *Constantine*, were assembled three hundred and eighteen Bishops; amongst which there were many very holy and famous Men, who had suffered great Torments for CHRIST. In it did preside as Legate of the See Apostolick, *Hosius* Bishop of *Cordova*. In this holy Council it was determined, that the Father and the Son are of one and the same Substance, and *Arius* and his Followers were condemned. Hence also came the Creed, which begins: *Credo in unum Deum*; some Words being added to the Creed of the Apostles for its further Explication, and for the greater Security of the Faithful, and to confound the Hereticks. The Emperor *Constantine* was present at this Council, and gave great Example to all Princes of Munificence, Modesty, Devotion, and of the Respect and Obedience they ought to have to Ecclesiastical Persons, and to the Decrees of the Church. Of Munificence, for he commanded to be given to many Bishops what was necessary for their Journey. Of Modesty, for he would not sit in the Council but after all the Bishops, and with their Leave, and in a low Seat. Of Devotion, for with great Tenderness he kissed the Eyes, or rather the Pits where the Eyes had been, of some Bishops that were there, who had had them pulled out for CHRIST. Of Respect, for having had many

DECEM. 31. many Bills given him against the Bishops, he burnt them all, refusing so much as to read them, saying, that *they were Judges appointed by God, and that they were not to be judged by Seculars, but to judge every Body.* And he added, *that if he should see a Priest commit a Fault, he would cover him with his imperial Mantle, that others might not be scandalized by his Example.* Finally, he gave Example of Obedience, for he embraced with a hearty Will and Devotion the Decrees of that holy Council; and commanded them to be kept, as the Decrees and Determinations of the Holy Ghost, which he obeyed, and favoured with his Authority, that they might be received and obeyed by all the Faithful. For the Confirmation of them did not belong to the Emperor, but to the supreme Bishop, and Vicar of CHRIST; to whom the same Council sent them, beseeching him, that he would confirm them, and the holy Pope did so, assembling in Rome another Council of two hundred eighty four Bishops: And they all with one common Consent and Judgment condemned anew the Arch-heretick Arius and all his Followers; and approved and confirmed all that had been done by the three hundred and eighteen Bishops of Nice.

The Council of Nice was celebrated in the Year of our Lord cccxxv, and it was the first œcumenical and universal Council which after that of the Apostles was celebrated in the Catholick Church: And our Lord assisted it with his holy Spirit, that it might determine what we ought to believe in an Article of such Importance, and which is the Foundation of Christian Religion, and might condemn those who did impugn it, and by their Darkness went about to obscure it. Moreover, God favoured that holy Assembly with certain wonderful Things which happened in it; of which I will here only recount two. One of them Ruffinus and Sozomenus relate in this Manner. Upon the Fame of the Bishops and learned Men, who came to the Council, there recurred thither also out of divers Provinces many Philosophers and wise Pagans: Either to see that Senate of holy Prelates, and Theatre of the World, or else to dispute with the Christians, and to vie Arguments with them, and to hear the Reasons they gave for their Religion. Amongst others there came a very acute Philosopher, and a great Disputer: Who having entered into Dispute with some holy and learned Bishops, could not be convinced by them, by reason of the great Acuteness and Quickness of his Wit. A holy Bishop called Spiridion, one more versed in bewailing his Sins, than in the turning over Books; and better furnished with divine than human Knowledge; having Licence to speak to the Philosopher, told him in few Words the Sum of what we Christians do believe, and

asked him whether he believed it, without using any other Arguments or Reasons. The Philosopher was so astonished at that only so simple and so plain an Interrogation, that he answered immediately, *that he did believe it;* and gave him Thanks for having so convinced, and taught him: And turning himself to the other Fathers and learned Men that were present, he said to them: *Hear me. When with Words you disputed with me, I answered those Words with other Words, and what was said with Art, I destroyed with Art; but when the Virtue of God spoke by the Mouth of his Servant, my Words could not resist the Virtue of God, nor could Man do otherwise than acknowledge his own Weakness, and yield up himself to him.* And with this he made himself a Christian, to the Admiration of all, giving Thanks to our Lord, that being overcome he became Victor. The other Thing is written by Gregory Priest in an Oration of the great Council of Nice, and by Nicephorus Calixtus; and they say, that during the Session of the holy Council, two of the Bishops there assembled died, who were called Chrysanthus and Musonius: And that the Council being ended, the other holy Prelates took the Decrees they had made, and signed and put them in the Tomb of the two Bishops, and sealed it up, and continued all that Night in Prayer, beseeching our Lord, that he would confirm what they had determined by the Subscription of those two holy Prelates now dead, that were there. In the Morning opening the Sepulcher, they found the Decrees signed with the Hands of the two Bishops in these Words: *We Chrysanthus and Musonius, who were of the same Judgment with all the Fathers that were assembled together in the first and holy œcumenical Council, although now dead, have subscribed this Paper with our own proper Hands.* This these Authors say, and I have thought good to insert it here, as being a rare Thing, and having happened in the Council of Nice, which was celebrated by the Order of St. Silvester, whose Life we write: Although the Church of God stands not in need of such like Miracles to establish her Faith, having other more sure and certain Testimonies. By this Light of the Nicene Council the dark Mists of the Hereticks were scattered: And although they were not quite convinced, yet they were for the present repressed, and out of fear grew to be more calm. But afterwards this Pestilence more discovered itself, and got greater Forces, and more troubled the Catholick Church than any other Persecution of the Precedent Tyrants, who shed so much Christian Blood. But as long as the Emperor Constantine lived, the Church enjoyed much Peace, and by Means hereof the holy Pope Silvester was able



DEC. 31. able to attend to the universal Government of it, and he did many Things of great Profit, shewing himself in all a holy, provident, and vigilant Pastor. He built a Church, which was called *the Title of Equitius*, and adorned it with many curious Pictures and Images, where the Saint himself afterwards was buried. *Constantine* the Emperor enriched it with many Gifts; and in it afterwards Pope *Sergius the Younger* put under the high Altar, the Body of the same St. *Silvester* Pope. Amongst the other laudable Things which the holy Pope did, one was, that he baptized *Romana* the Daughter of *Calpurnius* Prefect of *Rome*, a very noble Man, and taught her to keep perpetual Virginity: And she became so perfect, that she led a heavenly Life, and wrought many Miracles, and the *Roman Martyrology* makes Mention of her upon the 25th of *February*. We have many wholesom Statutes of St. *Silvester*; which are to be seen in the Decrees, and in the *Roman Council* celebrated in his Time. The Truth is, that some are attributed to St. *Silvester* which are none of his; for Example, *that the Bishop should make Chrism*, which was so practised before St. *Silvester*; as is manifest out of St. *Denis the Areopagite*, and other holy and ancient Fathers. And also that the Days of the Week should be called *Feria's*, and not by the Names of the Planets, as the Heathens called, and we do still call them: For the calling of these Days *Feria's* was an ancient Custom, and received in the Church before St. *Silvester*; as is to be seen in *Tertullian*. It may be, St. *Silvester* made a Decree, that that should be observed which was observed before; and that what he confirmed and commanded to be observed, was attributed to him as the Author of it. Some also say that he took away the Fast of *Saturday*, which was wont to be kept in *Rome*, but this Cardinal *Baronius* affirms to be false.

*Gelasius* Pope approved the Acts of St. *Silvester*, and says, *That, although the Author of them were not known, they were wont*

*to be read in many Churches of Rome, and that other Churches imitated them herein.* DEC. 31. And Pope *Adrian*, in an Epistle he writ to *Charles the Great* alledges this Book as authentic, and worthy of Faith. The Truth is, that Cardinal *Baronius* says, that those which are to be found are not wholly uncorrupted, and pure, but added unto, and depraved.

St. *Silvester* is wont to be painted with a Dragon wrapped about his Feet, because he killed a Dragon at *Rome* that infected the Air, and killed many People with his Breath. This many Authors do affirm, and amongst them *Venantius Fortunatus*, Bishop of *Poitiers*, an elegant Man, and a famous Poet (who flourished above a thousand Years ago) and *Metaphrastes* and *Cedrenus*, and other *Greeks* and *Latins*. In fine, our holy Pope having governed the Church of our Lord almost twenty two Years, and having at six Times which he gave Orders in the Month of *December*, ordained forty two Priests, twenty five Deacons, and sixty five Bishops, according to the reformed Breviary of his Holiness *Clement VIII.* (although others say that the Deacons, were twenty six) loaded with Years and Merits, he gave up his Soul to his Creator upon the 31st of *December*, in the Year of our Lord cccxxxv, and was buried in the Church-yard of *Priscilla*, in the Way *Salaria*, three Miles from *Rome*. St. *Silvester* left a most glorious Memory and great Fame of himself, for his admirable Life, adorned with so many and such excellent Virtues, and for having converted and baptized the Emperor *Constantine*, and for that the Church of our Lord in his Time obtained Peace, and that Greatness and Majesty, which was derived to other succeeding Popes: Whereby they have been able to resist Infidels, to repress Hereticks, and to oppose disobedient and unquiet Princes. Of St. *Silvester* do write all the Martyrologies, and the Authors of the Ecclesiastical History, and those who write the Lives of Popes, ancient and modern.

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